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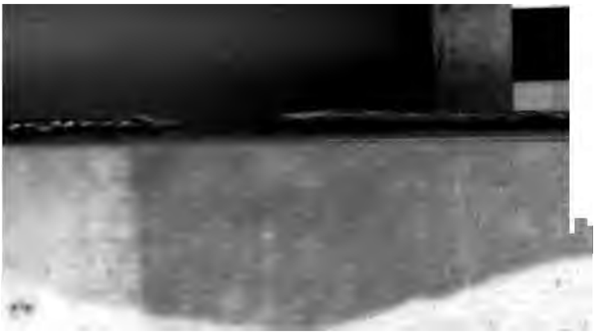

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THE

THE
MONTHLY REVIEW,
For JANUARY, 1771.

Art. I. *Plutarch's Lives.* Tranſlated from the original Greek; with Notes critical and hiſtorical, and a new Life of Plutarch. By John Langhorne, D. D. and William Langhorne, M. A. 8vo. 6 Vols. 1l. 11s. 6d. in Boards. Dilly. 1770.

THERE is no ſtudy which is more intereſting than that of biography; and, in this walk of literature, there is no Author more eminent than Plutarch. While he excites in us an admiration of the ſuperior qualities, and of the ſhining actions of thoſe great men, whoſe hiſtory he has recorded, he deſcribes minutely their private behaviour and manners; and his details exhibit very ample materials by which to judge of the principles and motives of human conduct. There is no work of conſequence which furniſhes, to the ſpeculative reader, a more extenſive ſource of agreeable or profound reflection; and none that can be oftner read without diſguſt and fatigue.

The learned, accordingly, were very early diſpoſed to pay an attention to his labours; and in 1558, a French tranſlation of his lives was publiſhed. From this verſion, which was faulty and imperfect in many reſpects, they were rendered into Engliſh in the reign of Queen Elizabeth. The next attempt of our countrymen to naturalize this illuſtrious Ancient, was made by Dryden, in conjunction with ſeveral other Tranſlators; but he appears to have proſtituted his name, to give reputation to a work, full of errors, unequal, and often inconſiſtent. In the ſeveral editions which this tranſlation has undergone, the defects of it have been partly increaſed, and partly remedied. It muſt be acknowledged, however, that in 1758 the reviſal of it having been committed to a gentleman of erudition and capacity, a multitude of its imperfections were removed, and it received a more decent form. But it was not poſſible, by any amendments, to alter its general tenor, and to give it unity. At length our biographer has had the good fortune to have juſtice done to him; and we have now before us a tranſlation of his Lives, in which the moſt faſtidious critic will find little to cenſure.

In the preface to the preſent work, the merits of the former verſions are canvaſſed with great candour and modeſty; the neceſſity of a new tranſlation is pointed out; the liberties which our Tranſlators have taken with their Author are explained and juſtified; and they have enumerated the methods which they have followed, in order to render their performance acceptable to the public.

After their introduction or preface, our Tranſlators preſent their Readers with an original life of Plutarch, which appears to include all the information that can be collected on this ſubject; and in which we muſt do them the juſtice to remark, there is a liberality of ſentiment that could proceed only from men whoſe underſtandings have been amply cultivated.

From this part of their work we ſhall lay before our Readers the account which they have given of the philoſophical principles of their Author.

'If Plutarch, ſay they, might properly be ſaid to belong to any ſect of philoſophers, his education, the rationality of his principles, and the modeſty of his doctrines, would incline us to place him with the latter academy. At leaſt, when he left his maſter Ammonius, and came into ſociety, it is more than probable that he ranked particularly with that ſect.

'His writings, however, furniſh us with many reaſons for thinking that he afterwards became a citizen of the philoſophical world. He appears to have examined every ſect with a calm and unprejudiced attention; to have ſelected what he found of uſe for the purpoſes of virtue and happineſs; and to have left the reſt for the portion of thoſe, whoſe narrowneſs of mind could think either ſcience or felicity confined to any denomination of men.

'From the academicians he took their modeſty of opinion, and left them their original ſcepticiſm: he borrowed their rational theology, and gave up to them, in a great meaſure, their metaphyſical refinements, together with their vain, though ſeductive enthuſiaſm.

'With the peripatetics he walked in ſearch of natural ſcience, and of logic; but, ſatisfied with whatever practical knowledge might be acquired, he left them to dream over the hypothetical part of the former, and to chaſe the ſhadows of reaſon through the mazes of the latter.

'*To the ſtoics he* was indebted for the belief of a particular *providence; but he could* not enter into their idea of future rewards and puniſhments. He knew not how to reconcile the preſent agency of the Supreme Being with his judicial character hereafter; though Theodoret tells us, that he had heard of the Chriſtian religion, and inſerted ſeveral of its myſteries in his works. From the ſtoics too he borrowed the doctrine of Fortitude; but he rejected the unnatural foundation on which they erected that virtue. He went back to Socrates for principles whereon to reſt it.

'With the epicureans he does not ſeem to have had much intercourſe, though the accommodating philoſophy of Ariſtippus entered frequently into his politics, and ſometimes into the general œconomy of his life. In the little ſtates of Greece that philoſophy had not much to do; but had it been adopted in the more violent meaſures of the Roman adminiſtration, our celebrated biographer would not have had ſuch ſcenes of blood and ruin to deſcribe; for emulation, prejudice, and oppoſition, upon whatever principles they may plead their apology, firſt ſtruck out the fire that laid the commonwealth in aſhes. If Plutarch borrowed any thing more from Epicurus, it was his rational idea of enjoyment. That ſuch was his idea, it is more than probable; for it is impoſſible to believe the tales that the Heathen bigots have told of him, or to ſuppoſe that the cultivated mind of a philoſopher ſhould purſue its happineſs out of the temperate order of nature. His irreligious opinions he left to him, as he had left to the other ſects their vanities and abſurdities.

'But when we bring him to the ſchool of Pythagoras, what idea ſhall we entertain of him? Shall we conſider him any longer as an academician, or as a citizen of the philoſophical world? Naturally benevolent and humane, he finds a ſyſtem of divinity and philoſophy perfectly adapted to his natural ſentiments. The whole animal creation he had originally looked upon with an inſtinctive tenderneſs; but when the amiable Pythagoras, the prieſt of Nature, in defence of the common privileges of her creatures, had called religion into their cauſe; when he ſought to ſoften the cruelty that man had exerciſed againſt them, by the honeſt art of inſinuating the doctrine of tranſmigration, how could the humane and benevolent Plutarch refuſe to ſerve under this prieſt of Nature? It was impoſſible. He adopted the doctrine of the metempſychoſis. He entered into the merciful ſcheme of Pythagoras, and, like him, diverted the cruelty of the human ſpecies, by appealing to the ſelfiſh qualities of their nature; by ſubduing their pride, and exciting their ſympathy, while he ſhewed them that their future exiſtence might be the condition of a reptile.

'This *ſpirit and diſpoſition break* ſtrongly from him in his *obſervations on the elder Cato.* And as nothing can exhibit a more lively picture of him than theſe paintings of his own, we ſhall not ſcruple to introduce them here: "For my part, I cannot but charge his uſing his ſervants like ſo many beaſts of burthen, and turning them off, or ſelling them when they grew old, to the account of a mean and ungenerous ſpirit, which thinks that the ſole tie between man and man is intereſt or neceſſity. But goodneſs moves in a larger ſphere than juſtice. The obligations of law and equity reach only to mankind, but kindneſs and beneficence ſhould be extended to creatures of every ſpecies; and theſe ſtill flow from the breaſt of a well-natured man, as ſtreams that iſſue from the living fountain. A good man will take care of his horſes and dogs, not only while they are young, but when old and paſt ſervice. Thus the people of Athens, when they had finiſhed the temple called Hecatompedon, ſet at liberty the beaſts of burthen that had been chiefly employed in that work, ſuffering them to paſture at large, free from any other ſervice. It is ſaid, that one of theſe afterwards came of its own accord to work, and putting itſelf at the head of the labouring cattle, marched before them to the citadel. This pleaſed the people, and they made a decree, that it ſhould be kept at the public charge ſo long as it lived. The graves of Cimon's mares, with which he thrice conquered at the olympic games, are ſtill to be ſeen near his own tomb. Many have ſhewn particular marks of regard, in burying the dogs which they had cheriſhed, and been fond of; and, amongſt the reſt, Xantippus of old, whoſe dog ſwam by the ſide of his galley to Salamis, when the Athenians were forced to abandon their city, and was afterwards buried by him upon a promontory, which to this day is called the Dog's Grave. We certainly ought not to treat living creatures like ſhoes or houſehold goods, which, when worn out with uſe, we throw away; and were it only to learn benevolence to human kind, we ſhould be merciful to other creatures. For my own part, I would not ſell even an old ox that had laboured for me; much leſs would I remove, for the ſake of a little money, a *man* grown old in my ſervice, from his uſual lodgings and diet: for to him, poor man! it would be as bad as baniſhment, ſince he could be of no more uſe to the buyer than he was to the ſeller. But Cato, as if he took a pride in theſe things, tells us, that when conſul, he left his war-horſe in Spain, to ſave the public the charge of his conveyance. Whether ſuch things as theſe are inſtances of greatneſs or littleneſs of ſoul, let the Reader judge for himſelf."

'What an amiable idea of our benevolent philoſopher! How worthy the inſtructions of the prieſt of Nature! How honourable to that great maſter of truth and univerſal ſcience, whoſe ſentiments were deciſive in every doubtful matter, and whoſe maxims were received with ſilent conviction!

'Wherefore ſhould we wonder to find Plutarch more particularly attached to the opinions of this great man? Whether we conſider the immenſity of his erudition, or the benevolence of his ſyſtem, the motives for that attachment were equally powerful. Pythagoras had collected all the ſtores of human learning, and had reduced them into one rational and uſeful body of ſcience. Like our glorious Bacon, he led philoſophy forth from the jargon of ſchools, and the fopperies of ſects. He made her what ſhe was originally deſigned to be, the handmaid of Nature; friendly to her creatures, and faithful to her laws. Whatever knowledge could be gained by human induſtry, by the moſt extenſive enquiry and obſervation, he had every means and opportunity to obtain. The prieſts of Egypt unfolded to him their myſteries and their learning: they led him through the records of the remoteſt antiquity, and opened all thoſe ſtores of ſcience that had been amaſſing through a multitude of ages. The magi of Perſia co-operated with the prieſts of Egypt in the inſtruction of this wonderful philoſopher. They taught him thoſe higher parts of ſcience, by which they were themſelves ſo much diſtinguiſhed, aſtronomy, and the ſyſtem of the univerſe. The laws of moral life, and the inſtitutions of civil ſocieties, with their ſeveral excellencies and defects, he learned from the various ſtates and eſtabliſhments of Greece. Thus accompliſhed, when he came to diſpute in the olympic conteſts, he was conſidered as a prodigy of wiſdom and learning; but when the choice of his title was left to him, he modeſtly declined the appellation of a *wiſe man*, and was contented only to be called a *lover of wiſdom.*

'Shall not Plutarch then meet with all imaginable indulgence, if, in his veneration for this great man, he not only adopted the nobler parts of his philoſophy, but (what he had avoided with regard to the other ſects) followed him too in his errors? Such, in particular, was his doctrine of dreams; to which our biographer, we muſt confeſs, has paid too much attention. Yet abſolutely to condemn him for this, would, perhaps, be hazarding as much as totally to defend him. We muſt acknowledge, with the elder Pliny, *ſi exemplis agatur, profecto paria fiant*; or, in the language of honeſt Sir Roger de Coverley, "much may be ſaid on both ſides." However, if Pliny, whoſe complaiſance for the credit of the marvellous in particular was very great, could be doubtful about this matter, we of little faith may be allowed to be more ſo. Yet Plutarch, in his treatiſe on oracles, has maintained his doctrine by ſuch powerful teſtimonies, that if any regard is to be paid to his veracity, ſome attention ſhould be given to his opinion. We ſhall therefore leave the point, where Mr. Addiſon thought proper to leave a more improbable doctrine, in ſuſpence.'

Next to the life of Plutarch, the original matter of the greateſt importance, with which our Tranſlators have enriched their work, is their notes and illuſtrations. In theſe they have diſplayed an extenſive acquaintance with the Greek and Roman uſages; and, while they elucidate the obſcurities of their Author, they ſupply the more memorable facts which he had omitted. It muſt be obſerved, at the ſame time, that they have made a free uſe of the annotations of former critics and tranſlators; but, in doing ſo, they have generally improved on the ſources from which they have derived their information.

It will gratify the curioſity of our Readers to ſee a ſpecimen of the manner in which they have acquitted themſelves in this department; and, on this account, we ſhall preſent them with the criticiſm they have given of the life of Cæſar, as written by Plutarch, and with their delineations of the characters of Craſſus, Alexander, and Pompey.

'Whatever Plutarch's motive may have been, ſay they, it is certain that he has given us a very inadequate and imperfect idea of the character of Cæſar. The life he has written is a confuſed jumble of facts ſnatched from different hiſtorians, without order, conſiſtency, regularity, or accuracy. He has left us none of thoſe finer and minuter traits, which, as he elſewhere juſtly obſerves, diſtinguiſh and characterize the man more than his moſt popular and ſplendid operations. He has written the life of Cæſar like a man under reſtraint; has ſkimmed over his actions, and ſhewn a manifeſt ſatisfaction when he could draw the attention of the reader to other characters and circumſtances, however inſignificant, or how often ſoever repeated by himſelf, in the narrative of other lives. Yet from the little light he has afforded us, and from the better accounts of other hiſtorians, we may eaſily diſcover that Cæſar was a man of great and diſtinguiſhed virtues. Had he been as able in his political as he was in his military capacity; had he been capable of hiding, or even of managing that openneſs of mind, which was the connate attendant of his liberality and ambition, the laſt prevailing paſſion would not have blinded him ſo far as to put ſo early a period to his race of glory.'

The picture which our Tranſlators have drawn of Craſſus is executed with great force and ſpirit.

'There have been more execrable characters, ſay they, but there is not perhaps in the hiſtory of mankind one more contemptible than that of Craſſus. His ruling paſſion was the *moſt ſordid* luſt of wealth; and the whole of his conduct, *political, popular, and military*, was ſubſervient to this. If, at *any time, he gave into* public munificence, it was with him no more than a ſpecies of commerce. By thus treating the people he was laying out his money in the purchaſe of provinces. When Syria fell to his lot, the tranſports he diſcovered ſprung not from the great ambition of carrying the Roman eagles over the Eaſt. They were nothing more than the joy of a miſer, when he ſtumbles upon a hidden treaſure. Dazzled with the proſpect of Barbarian gold, he graſped with eagerneſs a command for which he had no adequate capacity. We find him embarraſſed by the ſlighteſt difficulties in his military operations, and, where his obſtinacy would permit him, taking his meaſures from the advice of his lieutenants. We look with indignation on the Roman ſquadrons ſtanding, by his diſpoſitions, as a mark for the Parthian archers, and incapable of acting either on the offenſive or the defenſive. The Romans could not be ignorant of the Parthian method of attacking and retreating, when they had before ſpent ſo much time in Armenia. The fame of their cavalry could not be unknown in a country where it was ſo much dreaded. It was therefore the firſt buſineſs of the Roman General to avoid thoſe countries which might give them any advantage in the equeſtrian action. But the hot ſcent of eaſtern treaſure made him a dupe even to the policy of the Barbarians, and to arrive at this the neareſt way, he ſacrificed the lives of thirty thouſand Romans.'

What they have ſaid of Alexander is no leſs juſt and maſterly. 'Portraits, they obſerve, of the ſame perſon, taken at different periods of life, though they differ greatly from each other, retain a reſemblance upon the whole. And ſo it is in general with the characters of men. But Alexander ſeems to be an exception: for nothing can admit of greater diſſimilarity than that which entered into his diſpoſition at different times, and in different circumſtances. He was brave and puſillanimous, merciful and cruel, modeſt and vain, abſtemious and luxurious, rational and ſuperſtitious, polite and overbearing, politic and imprudent. Nor were theſe changes caſual or temporary: the ſtyle of his character underwent a total revolution, and he paſſed from virtue to vice in a regular and progreſſive manner. Munificence and pride were the only characteriſtics that never forſook him. If there were any vice of which he was incapable, it was avarice; if any virtue, it was humility.'

Of Pompey they have ſpoken in the following terms: 'Pompey has, in all appearance, and in all conſideration of his character, had leſs juſtice done him by hiſtorians than any other man of his time. His popular humanity, his military and political ſkill, his prudence, (which he ſometimes unfortunately gave up) his natural bravery and generoſity, his conjugal virtues, which (though ſometimes impeached) were both naturally and morally great; his cauſe, which was certainly, in its original

nal intereſts the cauſe of Rome; all theſe circumſtances intitled him to a more diſtinguiſhed and more reſpectable character than any of his hiſtorians have thought proper to afford him. One circumſtance, indeed, renders the accounts that the writers, who roſe after the eſtabliſhed monarchy, have given of his oppoſition, perfectly reconcileable to the prejudice which appears againſt him; or rather to the reluctance which they have ſhewn to that praiſe which they ſeemed to have felt that he deſerved: when the commonwealth was no more, and the ſupporters of its intereſts had fallen with it, then hiſtory itſelf, not to mention poetry, departed from its proper privilege of impartiality, and even Plutarch made a ſacrifice to imperial power.'

We can, by no means, ſubſcribe to the opinion which our Tranſlators have formed of Pompey. His military ſkill appears, indeed, to have been conſiderable, and this, perhaps, is the moſt ſhining part of his character. As a politician, he does not ſeem to have been poſſeſſed of much foreſight, or penetration. Though a great diſſembler, he had not the art to conceal his real ſentiments. His league with Cæſar and Craſſus gave a mortal blow to his intereſts; and will not, ſurely, be mentioned as a proof of his prudence and ſagacity. It furniſhed to Cæſar the means of deſtroying him. It may be ſaid, that after his return from the Mithridatic war, he ſlighted the opportunity that was offered him of becoming maſter of the republic; but, it muſt be remembered, that the ſupreme power was conſtantly the object of his ambition, and that, if he neglected to ſeize it at this time, it was merely becauſe he expected to receive it as the gift of the people. Of his humanity, we may judge, from his cruel treatment of Hypſæus, who had been his quæſtor, and had been conſtantly attached to him; and from his putting to death M. Brutus, a man of the firſt quality, who had ſurrendered himſelf into his hands, under a promiſe of life. Hence too, we may form a concluſion concerning his integrity, and his honour; and, when we conſider the large ſums, which he extorted from Ariobarzanes, we cannot ſay that he is intitled to the praiſe of generoſity.

There is another character of antiquity, which our Tranſlators do not ſeem to have perfectly underſtood. In their notes to the life of Antony, they ſpeak of Octavius Cæſar as cowardly and puſillanimous. We are not to be informed, that this invidious charge has been pretty generally received; but we muſt be allowed to obſerve, that it has no ſolid foundation in hiſtory. The Abbé de Vertot, and the Preſident Monteſquieu gave inadvertently into this opinion, and ſubſequent writers have conſtantly adopted it. The grounds, upon which theſe writers *formed their concluſion*, are ſome vague and depreciating *expreſſions, which, it appears* from Suetonius, had been made uſe of by Antony in his manifeſtoes againſt Octavius; and this partial foundation did not ſurely give them authority to pronounce ſo bold a cenſure. There are, indeed, ſeveral other circumſtances, which have a place in hiſtory, and which ſeem to indicate a timidity of ſpirit in Octavius; but they are ſo palpably abſurd in themſelves, and ſo totally inconſiſtent with the tenor of his actions, that no ſenſible man could think of employing them againſt him. His conduct, from his firſt entering into public affairs, after the aſſaſſination of Cæſar, till the battle of Actium, appears to have been ſpirited and daring; and the accounts of authentic hiſtorians are a ſurer criterion from which to judge of his character, than the reproaches of a declared enemy. His behaviour at the ſiege of Mutina, in the wars againſt S. Pompey, in thoſe againſt the Dalmatians, and in the whole of his conteſt with Antony, diſcovers nothing of timidity and irreſolution.

We do not mean, from theſe ſtrictures, to draw any general inferences diſadvantageous to the accuracy of the annotations of our Tranſlators. It does not follow, becauſe they may have been miſtaken in one or two particulars, that they have either wanted penetration, or have neglected to inform themſelves. In the firſt quality, they are far from being deficient; and, while the induſtrious ſtudent will receive inſtruction from the ſtores of their learning, he will improve his taſte by the elegant manner in which they have expreſſed themſelves.

We ſhould now offer our opinion of the merits of their tranſlation; but, as this article has run into a conſiderable length, we ſhall delay what we have to ſay concerning it, till our review for the next month.

ART. II. *The preſent State of the European Settlements on the Miſſiſippi; with a geographical Deſcription of that River; illuſtrated by Plans and Draughts.* By Captain Philip Pittman. 4to. 6 s. ſewed. Nourſe. 1770.

THE European ſettlements on the river Miſſiſippi comprehend Louiſiana, part of Weſt Florida, and the country of the Illinois. In theſe countries, the Author of the work before us, reſided during ſeveral years; and, as he was employed in ſurveying and exploring their interior parts, and was acquainted with many of the more intelligent of their inhabitants, he has been enabled to exhibit an account of them, which is accurate and worthy of attention. The relations of Charlevoix on this ſubject, though he is by no means an injudicious writer, are extremely *incomplete, and of* little authority; as he *had not leiſure from his rapid progreſs* through theſe countries, *to authenticate his materials* from his own perſonal knowledge.

Our Author appears to have informed himſelf with more care; and the candour, which is ſo apparent in his work, will not permit the moſt ſcrupulous reader to ſuſpect his veracity.

This performance was not originally intended for publication. It was written at the requeſt, and for the peruſal only, of the ſecretary of ſtate for the colonies. On this account, the compoſition and method of our Author ought not to be too ſeverely criticiſed. His work had certainly the good effect to remove in part thoſe unjuſt reports concerning the climate of Weſt Florida, which retarded the ſettlement of that country, and the matter it contains muſt, in general, be allowed to be intereſting and important. If we cannot commend his narration and his ſtyle, we muſt yet obſerve, that he has every where expreſſed himſelf with perſpicuity.

We ſhall tranſcribe for the entertainment of our Readers, the account, which he has given of the country of the Illinois, and of the government of this country, when belonging to the French; and, from this extract, they will be able to form an opinion of his capacity and merit.

'The country, ſays he, of the Illinois is bounded by the Miſſiſippi on the Weſt, by the river Illinois on the North, by the rivers Ouabache and Miamis on the Eaſt, and the Ohio on the South.

'The air in general is pure, and the ſky ſerene, except in the month of March and the latter end of September, when there are heavy rains and hard gales of wind. The months of May, June, July, and Auguſt, are exceſſive hot, and ſubject to ſudden and violent ſtorms; January and February are extremely cold; the other months of the year are moderate. The principal Indian nations in this country are, the Caſcaſquias, Kaoquias, Mitchigamias, and Peoryas; theſe four tribes are generally called the Illinois Indians: except in the hunting ſeaſons, they reſide near the Engliſh ſettlements in this country, where they have built their huts. They are a poor, debauched, and daſtardly people. They count about three hundred and fifty warriors. The Peanquichas, Maſcoutins, Miamis, Kickapous, and Pyatonons, though not very numerous, are a brave and warlike people. The ſoil of this country in general is very rich and luxuriant; it produces all ſorts of European grains, hops, hemp, flax, cotton, and tobacco; and European fruits come to great perfection. The inhabitants make wine of the wild grapes, which is very inebriating, and is, in colour and taſte, very like the red wine of Provence. The country abounds with buffalo, deer, and wild-fowl; particularly ducks, geeſe, ſwans, turkies and pheaſants. The rivers and lakes afford plenty of fiſh.

'In the late wars, New Orleans and the lower parts of Louiſiana were ſupplied with flour, beer, wines, hams, and other proviſions from this country: at preſent its commerce is moſtly confined to the peltry and furs, which are got in traffic from the Indians; for which are received in return ſuch European commodities as are neceſſary to carry on that commerce and the ſupport of the inhabitants.

'This country, when in the poſſeſſion of the French was governed by a military officer, called the Major-commandant, who was appointed by the governor of New Orleans. He was always a man connected with the governor by intereſt or relationſhip; he was abſolute in his authority, except in matters of life and death; capital offences were tried by the council at New Orleans; the whole Indian trade was ſo much in the power of the commandant, that nobody was permitted to be concerned in it, but on condition of giving him part of the profits. Whenever he made preſents to the Indians, in the name of his king, he received peltry and furs in return: as the preſents he gave were to be conſidered as marks of his favour and love for them, ſo the returns they made were to be regarded as proofs of their attachment to him. Speeches accompanied by preſents were called *Paroles de valeur*; any Indians who came to a French poſt were ſubſiſted at the expence of the King during their ſtay, and the ſwelling this account was no inconſiderable emolument.

'As every buſineſs the commandant had with the Indians was attended with certain profit, it is not ſurpriſing that he ſpared no pains to gain their affections; and he made it equally the intereſt of the officers under him to pleaſe them, by permitting them to trade, and making them his agents in the Indian countries. If any perſon brought goods within the limits of his juriſdiction, without his particular licence, he would oblige them to ſell their merchandize, at a very moderate profit, to the commiſſary, on the King's account, calling it an emergency of government, and employ the ſame goods in his own private commerce. It may eaſily be ſuppoſed, from what has been before ſaid, that a complaint to the governor of New Orleans would meet with very little redreſs. It may be aſked, if the inhabitants were not offended at this monopoly of trade and arbitrary proceedings? The commandant could beſtow many favours on them, ſuch as giving contracts for furniſhing proviſions, or performing public works; by employing them in his trade, or by making their children cadets, who were allowed pay and proviſions, and could, when they were grown up, recommend them for commiſſions. They were happy if by the moſt ſervile and ſubmiſſive behaviour they could gain his confidence and favour. Every perſon capable of bearing arms was enrolled in the militia, and a captain of militia and officers were appointed to each pariſh: the captain of militia regulated corvèes and other perſonal ſervice. From this military form of government the authority of the commandant was almoſt univerſal. The commiſſary was a mere cypher, and rather kept for form, than for any real uſe; he was always a perſon of low dependance, and never dared counteract the will of the commandant.'

In concluding this article, we muſt remark, that the draughts and plans, which illuſtrate this work, appear to be executed with great exactneſs and taſte.

ART. III. *Joannis Lelandi Antiquarii de Rebus Britannicis Collectanea; cum Thomæ Hearnii Præfatione Notis et Indice ad Editionem primam. Editio altera. Accedunt de rebus Anglicanis opuſcula varia è diverſis Codd. MSS. deſcripta et nunc primum in lucem edita.* 8vo. 6 Vols. 2 l. 2 s. Impenſis Gul. et Jo. Richardſon. 1770.

THE hiſtory and antiquities of our own country are particularly intereſting; and thoſe publications that attempt to clear up the obſcurity in which they are involved, are deſerving of the higheſt encouragement. If the different branches of the prerogative were fully explained, and if the rights to which the people are intitled were clearly underſtood, we ſhould not, poſſibly, have experienced of late, in ſo great a degree, the heats and animoſities of political contention. Diſputes, in this caſe, might be brought to a ſpeedy iſſue; and men would determine themſelves by their judgment, rather than their paſſions.

Though the work before us is imperfect, and is not reduced into any method, the materials it contains are by no means deſpicable; and ingenious and ſpeculative men may form from them conſiſtent details, and may even be led to make important diſcoveries.

In conſequence of a commiſſion from Henry VIII. our Author had acceſs to all the cathedrals, abbies, priories, colleges, and other places in the kingdom, where books, records, and writings, relating to its hiſtory and antiquities were repoſited. Of this advantage he was ſtudious to avail himſelf; and, in the courſe of ſeveral years, he had made very ample collections. But, while he was endeavouring to give form and order to them, ſtruck, as it is thought, with the greatneſs of his deſigns, he became diſordered in his judgment. In this ſituation his *collectanea* had poſſibly been loſt to the world, if the induſtrious Mr. Thomas Hearne had not taken the labour of publiſhing them.

Leland had a taſte for poetry and eloquence, was a maſter of languages, and poſſeſſed an acuteneſs that is rarely the portion of Antiquarians. It is not commonly known, and we take this opportunity to mention it to his honour, that Harriſon, in his deſcription of Britain; Stowe, in his ſurvey of London; and even Camden, in his Britannia; have taken the benefit of many of his obſervations and remarks, without being very careful to acknowledge their obligation to him.

The preſent edition of his *Collectanea* appears to be executed with accuracy, and is enriched with ſeveral valuable pieces, never before publiſhed.

ART. IV. *An Eſſay on Trade and Commerce: containing Obſervations on Taxes, as they are ſuppoſed to affect the Price of Labour in our Manufactories: together with ſome intereſting Reflections on the Importance of our Trade to America. To which is added the Outlines, or Sketch, of a Scheme for the Maintenance and Employment of the Poor, the Prevention of Vagrancy, and Decreaſe of the Poor's Rates.* Humbly addreſſed to the Legiſlature of the Kingdom; by the Author of Conſiderations on Taxes, &c.[*] 8vo. 4 s. ſewed. Hooper. 1770.

NOTHING is a greater evidence of the groſs defects in our domeſtic policy, than the burdenſome increaſe of our pariſh poor: and though our workhouſes are in general under bad regulation, yet thoſe who imagine that a proper management of the poor, after they are reduced to take refuge in theſe aſylums, would ſufficiently cure the evil, are much in the ſame caſe in which a ſhip's crew would be, who having a dangerous leak in the veſſel, ſhould think to clear the hold of water merely by keeping their pumps going, and ſhould content themſelves with ſtudying how to improve the ſtructure of thoſe machines, inſtead of ſearching for the inlet of the water, and effectually cloſing it.

The ingenious author of the work now before us, extends his views farther than meer workhouſe œconomy, aiming at preventive remedies rather than palliatives; and he makes a variety of ſenſible remarks on the ſeveral ſubjects mentioned in the title above, chiefly tending to reduce the number of the poor. We are however doubtful whether his views effectually reach the cauſe of the evils he would cure.

Our Author, like Mr. Young [†] the writer of the *Farmer's Letters*, &c. maintains the expediency of keeping up the price of proviſions, in order to keep down the price of labour, and preſerve our foreign trade; an argument which he allows to be paradoxical at firſt view: and though it may have ſome foundation, in truth, yet, as we have formerly obſerved, it ought to be very cautiouſly admitted, leſt, in the ardor of proſecuting this favourite principle, humanity ſhould be extinguiſhed.

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[*] See Review, *vol. xxxii. p.* 389.

[†] *See Review, vol. xlii. p.* 237.

'Thoſe, ſays our Author, who have cloſely attended to the diſpoſition and conduct of a manufacturing populace, have always found that to labour leſs and not cheaper has been the conſequence of a low price of proviſions; and that when proviſions are dear, from whatever cauſe, labour is always plentiful, always well performed, and of courſe is always cheaper than when proviſions are at a low price.

'To explain this, let us obſerve, firſt, that mankind, in general, are naturally inclined to eaſe and indolence, and that nothing but abſolute neceſſity will enforce labour and induſtry. Secondly, that our poor, in general, work only for the bare neceſſaries of life, or for the means of a low debauch; which when obtained, they ceaſe to labour till rouſed again by neceſſity. Thirdly, that it is beſt for themſelves, as well as for ſociety, that they ſhould be conſtantly employed.'

True; but let us take care not to oppreſs thoſe of our induſtrious poor, who come not under this deſcription.

It were much to be wiſhed that there were leſs room for the following obſervations on the diſſoluteneſs of our labouring manufactures:

'When it is conſidered what luxuries the manufacturing populace conſume, ſuch as brandy, gin, tea, ſugar, foreign fruit, ſtrong beer, printed linens, ſnuff, tobacco, &c. &c. it is amazing, any one ſhould be ſo weak as to conceive that taxes raiſe the price of labour; or that it ſhould be neceſſary to raiſe the price of labour becauſe of our taxes, in order to enable the poor to live comfortably, knowing they conſume ſuch heaps of ſuperfluities. I am informed, that in one little manufacturing town in the Weſt of England, of about three thouſand inhabitants, exciſe is paid for two thouſand hogſheads of ſtrong beer, beſides what is ſpent in ſpirituous liquors; all proofs of exorbitant wages. But one of the fatal conſequences of an high price of labour is, that it produces ſloth. If a deſire of luxuries produced induſtry, it might be uſeful, create trade, and improve the lands; hence all might conſume more, and bear with equal facility higher taxes; but an hour's labour loſt in a day is a prodigious injury to a commercial ſtate.'

Though the deſcription here drawn appears ſomewhat exaggerated, yet it is too true that a general relaxation of induſtry and morals is diſcoverable in all ranks of people, in large towns; which affords prognoſtics the more melancholy as it is contrary to all experience to ſee a nation contaminated with luxury, reſtore itſelf to induſtry and ſobriety: this would be *going backward*, whereas, in this ſublunary world, all things *go progreſſively*.

The rapidity of the progreſs we make in all kinds of diſſipation and vice is by no means hard to account for. Luxury produces poverty, our nobility are *far* from being patterns of rigid virtue; and a cloſe attention to every means of increaſing the public revenue, which in reference to the *pariſh poor's rate*, may be termed the *poor nobility's rate*, occaſions the multiplication of licenſed receptacles of diſſoluteneſs and vulgar riot to be encouraged: and thus we all gallop merrily on toward national ruin!

The vices of the Great, render ſtate œconomy improbable; and without a more prudent ſyſtem of domeſtic policy, the poor can never be in any meaſure reformed. To ſet about reforming the poor, after conniving at their corruption, is beginning at the wrong end. Coercive laws will never be able to effect it. Reformation muſt begin where vice and profligacy of every kind originate; and were this, againſt all hope, to take place, the happy contagion would in due time diffuſe itſelf, and deſcend to the loweſt of the people.

It is for theſe reaſons we think all topical remedies applied to check the *ſymptoms* of our national diſtempers, while the *cauſes* continue to operate without being adverted to, as haraſſing ourſelves to worſe than no purpoſe.

Our Author is a ſtrong advocate for a general naturalization to increaſe the number of induſtrious people, and keep down the price of labour. This indeed might be eaſily effected, if, by a ſudden influx of foreigners, more hands ſhould offer than can be employed, an inconvenience which ſometimes happens even among ourſelves: but whether an immediate acceſſion of foreign refugees, is wanted at this time, when the number of natural born ſubjects is progreſſively enlarging, is a point deſerving mature conſideration. But as this fact may perhaps be doubted, it may be worth explaining, and may be convincingly done in few words.

The metropolis, and other large cities and towns, have of late years been evidently increaſing in buildings and inhabitants; while no proof appears of the country being thinned by that means: yet thoſe who know not whence the people ſpring, imagine that the country loſes *all* that our towns gain. We have ſeen the depopulation of the country taken for granted as an undoubted fact, and bewailed in pathetic ſtrains, with the uſual poetical licence to make free both with truth and common ſenſe, in deſcribing as realities the viſionary phantoms conjured up by imagination.

In the Biſhop of Worceſter's ſermon in behalf of inoculation of the ſmall-pox, which *was preached* near nineteen years ago, (and *which in its tendency is worth all* the poems that have been *fabricated ſince, to go no farther back*) it is ſtated, that of thoſe who take the ſmall-pox caſually, one in ſeven is found to die; and that of 1500 inoculated by the ſurgeons Ranby, Hawkins, and Middleton, three only miſcarried; one in 500. Now, not to mention that the hazard is, by long experience ſince, reduced almoſt to nothing, according to this computation which has never been invalidated, in every 500 perſons inoculated, 70 lives are preſerved to ſociety! Let the computation be extended to the probable number inoculated every year in this iſland, from the time when the practice began to obtain generally; and to theſe, add the poſterity derived from the marriage of theſe redeemed perſons, as they advance to maturity, and we ſhall find a poſitive and happy increaſe of people continually riſing up, and ſtaring out of countenance all declaimers againſt the practice.

This being poſitive fact, were the marriage act repealed, and the laying together of farms reſtrained, both which operate as checks to population, there would be no room to wiſh for a *general* naturalization.

We have already given it as our opinion that it is a vain hope to ſucceed in reforming the morals of the poor, while the rich ſet ſuch licentious examples; and tempt the poor to imitate their conduct by providing ſwarms of houſes of public entertainment, to intice them from their labour for the ſake of the duties on ſtrong liquors. In this view the following principle recommended by our Author appears with all the diſadvantage of being oppreſſive without producing any good effect.

'Any conſiderable degree of prudence and œconomy among the poor, would be unneceſſary. Their expence ſhould be conſtant; they ſhould ſpend all they earn; but then they ſhould ſpend it in neceſſaries for themſelves and families, and not to purchaſe ſuperfluities, or the means of a debauch.

'By being ſober, honeſt and induſtrious, they could always procure credit in times of ſickneſs or other diſtreſs; and ſo not prove an immediate burthen to the pariſhes, as they do at preſent.'

In the firſt place there is ſome degree of cruelty in intentionally reducing the poor to ſpend *all they earn* in bare neceſſaries; and if this was effected, who would give them credit in ſickneſs? out of what fund are ſuch debts to be diſcharged? By ſuppoſition they are precluded from ſaving any thing themſelves, and therefore they *muſt* prove immediate burthens to pariſhes, when their labour is intermitted by any of thoſe accidents to which human nature is liable. He propoſes ſeveral good regulations for workhouſes, which ought certainly to be made aſylums for the helpleſs poor, but houſes of labour and *correction for the idle* and vagrant.

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Though we cannot implicitly ſubſcribe to our Author's ſentiments reſpecting the regulation of the poor, we entertain a more favourable opinion of his commercial knowledge, which is clear and extenſive.

After premiſing that it is a dangerous miſtake to ſuppoſe that there are to two diſtinct (interfering) intereſts in this kingdom, thoſe of land and trade, he proceeds to inculcate the following wholeſome maxims:

'1. That the proſperity of the landed intereſt of any ſtate depends upon foreign commerce.

'2. That the increaſe of the riches of a ſtate, depends upon exporting more in value of its native produce and manufactures, than is imported of manufactured commodities from other ſtates.

'3. That monoplies and excluſive charters are very prejudicial to the trade of a ſtate, and, therefore, ſhould be diſcouraged.

'4. That the increaſe of trade and navigation greatly depends upon the increaſe of huſbandry and agriculture.

'5. That the proſperity of our trade depends very much on the encouragement given to our manufactures, on laws made relative thereto.

'6. That the ſucceſs of our trade greatly depends on the knowledge our nobility and gentry have of all its various movements, connections, and dependencies, in a national light, as ambaſſadors and ſenators, and, more particularly, on the wiſe regulations of our board of trade and plantations.

'7. That the proſperity of our trade depends upon the judicious manner of laying and collecting our taxes, and upon the eaſe, readineſs, freedom and cheapneſs of exportation.

'8. That the proſperity of this nation, as well as that of her colonies, depends very much on the harmony, good underſtanding, mutual confidence, and upon the extenſion of their commerce, with each other.

'9. That the proſperity, ſtrength, riches, and even the well-being of this kingdom, depends on our being able to ſell our native produce and manufactures as cheap, and as good in quality, in foreign markets, as any other commercial ſtate.'

The diſcuſſion of theſe points, which employs the major part of the work, gives riſe to many juſt obſervations, in peruſing which our commercial readers will not find their time and attention fruitleſsly employed.

Art. V. *Apollonii Pergæi Inclinationum Libri duo. Reſtituebat* S. Horſley, R. R. S. *Oxon.* Prince; *Lond.* Rivington, &c. *Pret.* 9 s. Boards. 1770.

To adjuſt the comparative merit of the ancients and moderns, in ſcience and letters, has been the occaſion of very warm and angry debates, in which paſſion more than reaſon has been employed: nor is this at all to be wondered at; for to be capable of a ſerious and intereſted diſcuſſion of ſuch a queſtion, is the argument of a weak and little mind. True genius will always find a nobler and more uſeful employment; nor will wiſh to exalt itſelf by the depreſſion of thoſe through whoſe aſſiſtance it has itſelf been enabled to riſe. But however trifling and invidious ſuch a queſtion may be, when made the ſubject of a ſerious argument, the compariſon cannot but frequently offer itſelf to every reflecting and ingenuous mind, which is converſant with the learning of its own and preceding times; and the moſt prejudiced will be forced to confeſs that, in many inſtances, and thoſe which are the ſureſt teſt of genius, the ancients are ſtill more admired than equalled. The geometry of the Greeks will be the ſtandard to all poſterity, wherever manly ſcience and elegant compoſition ſhall find an admirer: but above all, the geometric analyſis of the Greeks, than which nothing can be conceived more perfect. It is the very path in which Truth, accompanied by Grace and Taſte, would chuſe to walk. Unhappily for poſterity but few ſpecimens of this beautiful analyſis are preſerved, and of theſe the greater part are very imperfect and mutilated; but in whatever form theſe remains have come down to us, they ſtill poſſeſs ſo much excellence, as to excite the deepeſt regret for the rich treaſure which has periſhed.

The moſt eminent among the ancients in this walk of Genius was Apollonius, who in his own time merited the title of the Great Geometer. His Treatiſe on the Sections of the Cone is even at this day the moſt complete work upon the ſubject. Of his analytic productions, all were deemed to have periſhed, and almoſt the very knowledge that they had ever exiſted was owing to Pappus; who, in his mathematical collections, has given us a catalogue of ſeveral of them, which, with ſome lemmata adapted to Apollonius's demonſtrations, had ſerved to throw conſiderable light on the ancient method of inveſtigation in geometric enquiries. Dr. Halley, by the ſame good fortune which enabled him to give to the public a perfect edition of the above-mentioned treatiſe of the conic ſections, found alſo *entire, in an Arabic* tranſlation, the tract of Apollonius, περι λογυ αποτομης, of which he publiſhed a Latin verſion, and thereby made more fully known the analyſis of the Greeks, which had before been but partially collected from ſcattered propoſitions, and the accidental information of the more early geometric writers.

Before Halley's diſcovery, the ſolution of ſome other Problems of Apollonius had been attempted; but the conſtructions of them, being derived from an algebraic inveſtigation, manifeſted, by their intricacy and inelegance, that they could have no reſemblance to the genuine ſolutions of Apollonius. Hugo d' Omerique, in his geometric analyſis, endeavoured to revive the ancient manner; and Vieta, in his Apollonius Gallus, publiſhed a geometric ſolution of the problem of the tactions, in the conſtruction of which he has nearly approached the elegant ſimplicity of the Great Geometer. But the moſt valuable preſent of this kind which the public has received, came from the pen of Mr. Robert Simſon of Glaſgow, in his late reſtitution of the *Loci Plani* of Apollonius, a work not unworthy, perhaps, of Apollonius himſelf.

It is laudable even to attempt to follow the ſteps of theſe eminent maſters, and contribute with them to eſtabliſh a pure geometry on the ruins of that creeping algebraic analyſis, to which ſome very excellent mathematicians have too ſervilely devoted themſelves. But to attempt only will not enſure an equal praiſe; and, on a review of the whole merit of the preſent publication, we can by no means rank the Author with the great names already mentioned. But, in reſpect to ſome of the excellencies which a work of this nature may aſpire to, it has certainly very conſiderable merit, being almoſt entirely a work of invention, and in the elegant ſimplicity of the conſtructions, not, perhaps, to be exceeded. On the other hand, it is almoſt totally deficient in geometric ſtyle, and in that bold comprehenſion of particular caſes under one general inveſtigation, which marks the penetrating genius; and, by the charms of ſimplicity and perſpicuity, gives ſo much delight to every reader.

The work is a reſtitution of the loſt tract of Apollonius περι Νευσεων, or, *Concerning Inclinations*, in which the Author has been indebted only to a ſlight account given by Pappus, and a few lemmata by him preſerved. The following account of the nature of the problems in queſtion is taken chiefly from the argument of Pappus.

A line is ſaid (Νευειν) to verge, or incline to a given point, when, being produced, it paſſes through that point. It is the ſame as to ſay in other words, that, in a line required to be drawn, a point is given; *or that the line* is required to be drawn *through a given point.* From the firſt form of expreſſion this *work has taken the title of Inclinations.*

The general problem is,

Two lines being given in poſition, to inſert between them a line, given in magnitude, which ſhall incline to a given point.

Of the particular problems, comprehended in this general idea, and differing in their ſubjects, ſome are plane, ſome ſolid, ſome linear. Though the linear ſolution of problems be juſtly rejected out of plane geometry, as being, for the moſt part, purely mechanical; untying the knot ſomething in the ſhort way of Alexander, and therefore entirely precluding all rational inveſtigation, which is the great charm, and perhaps greateſt uſe of theſe problems; yet it is vaſtly more comprehenſive. Thus the conchoid of this or that kind, affords the moſt general ſolution of this extenſive problem. The few caſes which plane geometry is able to ſolve, formed the work of Apollonius, and are re-inveſtigated in the preſent. They are as follow:

I. A circle (inſtead of the two lines whoſe poſition is given in the general problem) being given in poſition, to inſert therein a right line of a given magnitude, which ſhall incline to a given point.

II. A ſquare or rhombus being given in poſition and magnitude, to inſcribe a right line of a given magnitude in one of its angles (exterior or interior) which ſhall incline to the oppoſite angle of the figure.

III. Between a ſemicircle given in poſition, and a right line given in poſition at right angles to the baſe of the ſemicircle,

IV. Or between two ſemicircles, having their baſes in the ſame right line, to inſert a right line of a given magnitude, which ſhall incline (in the III. Problem) to the angle of the ſemicircle, (in this) to either angle of either ſemicircle.

Theſe four problems are divided by our Author into twenty-eight caſes at leaſt, with nearly as many different demonſtrations; ſubſervient to which are thirteen lemmata, including the three dioriſtic problems. It is very juſtly obſerved, by Mr. Simſon of Glaſgow, in his notes upon Euclid, that no caſe of a propoſition which requires a different demonſtration ought to be omitted, and in this he has certainly ſuppoſed, that no caſe of a propoſition which is comprehended in the ſame demonſtration ought to be diſtinguiſhed. If the diſtribution of the caſes in this performance were to be tried by this rule, the verdict muſt be very unfavourable to the Author; for we do not ſcruple to affirm, that all the variety which he has with ſuch minuteneſs diſtinguiſhed, is reducible to ſix or ſeven caſes at moſt; referring themſelves to the ſame analyſis without the variation perhaps of a ſingle word, and requiring little more particular attention in the compoſition. The ſame redundancy is obſervable in ſome of the lemmata, viz. in the three caſes of the III.

and the IV. Lem. Lib. II. which are included under one general enunciation, and may, with much greater brevity than is found in one ſingle caſe of his, be reſolved by the ſame analyſis. Lem. V. alſo of the ſame book is divided into four caſes, each with inveſtigations of conſiderable length; though the whole is little more than a caſe of Lem. III. and an obvious corollary from it. But there is very little occaſion for the lemmata at all; as neither the reſolution nor compoſition of the problems is much ſhortened hy the uſe of them. How far this charge of frivolous minuteneſs and diſguſtful redundancy may be applied to Apollonius himſelf, in the preſent queſtion, we cannot determine; nor perhaps can any one elſe, for the conduct of the work, by Apollonius, may have been very materially different from Mr. Horſley's reſtitution, even allowing the whole force of Pappus' account. But Mr. Horſley was under no obligation to reſtore the faults even of Apollonius; his genius was left to its own free operation, and he might have delivered this tract on Inclinations, to the public, with all the perfection that he conceived the ſubject to be capable of, or himſelf of giving to it.

To this very material fault is added another, equally eſſential. In the reſtitution of a work of the pureſt geometer, we find, generally, neither the ſtyle nor operations of geometry. An inelegant air, unknown to the ancients, is thrown over almoſt the whole work, by the introduction of the algebraic notation, which, in compoſitions of this ſuperior rank, ought to be as abſolutely rejected, as from polite writing the curtailed language of the compting-houſe, ſo juſtly deſpiſed by men of letters and taſte. The only excuſe which can be made for it is, that it ſaves a little paper, for the words which the algebraic ſymbols repreſent are ſupplied in the act of reading. But it has an ill effect upon ſtudents, as it tends to vitiate their taſte, and inſenſibly divert them into all the inelegance of the algebraic analyſis. This however is far from being the whole; the very operation as well as expreſſion is algebraic. What are $TR^2=\frac{AL^2}{BA^2}RS^2$, $\frac{BA^2}{AL^2}\overline{4AC\times AV}$ (pag. 59.) $\overline{AB-{}_2DB}\times AC=\frac{1}{2}BD\times AD$ (pag. 61.) $\Gamma\overline{\Lambda+\Xi}\times\Lambda H-\Lambda H^2$ (pag. 72.) and many ſimilar inſtances, but downright algebra? If this be to imitate the geometric analyſis of the ancients, or of any valuable example among the moderns, we confeſs ourſelves to be ignorant both of the ancients and moderns, and of the very diſtinction between geometry and algebra. They are modes of expreſſion and operation which might and ought to have been avoided, eſpecially *in a work which* profeſſes to reſtore the *pureſt of geometers, and form the* young mind to an habit of rational inveſtigation.—Neither do we think the Author to be commended for omitting ſo frequently the compoſition of the problem, and annexing only a bare conſtruction as the conſequence of the analyſis. This is ſurely not agreeable to the manner of the ancients, who never (to the beſt of our remembrance) neglect the compoſition, but rather ſeem to conſider it as the very ſubject which the reſolution aims at.

It is a fault alſo in the demonſtrations, that the ſolution is ſometimes derived from a poſterior part of the Elements, which a much earlier propoſition offers with more eaſe and ſimplicity. Thus, that a quadrilateral, two of whoſe oppoſite angles are together equal to two right angles, is inſcribed; or that two equal angles ſtanding upon the ſame baſe, are in the ſame circle with the baſe; are theorems admitted by our beſt geometers as a part of the Elements, being only the converſe of the 21 and 22 III. Elem. and indeed are obvious corollaries from them. Of the extenſive utility of theſe theorems that moſt ingenious geometer, Mr. Stewart of Edinburgh, has given abundant proof; and, by the uſe of the ſame, our Author might have rendered his ſolution in ſeveral inſtances, particularly in Probl. III. much ſhorter, and ſimpler.

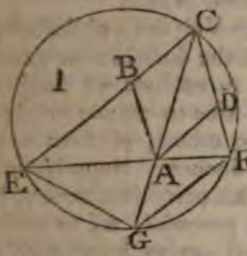
To theſe conſiderable faults, little is to be oppoſed but the ſimplicity of the conſtructions, which we are perſuaded every one will admire. The 1ſt probl. alone we would except, in the conſtruction of which, two circles are applied, while one is ſufficient. It is to be lamented that a work, wherein the greateſt difficulty is overcome, ſhould have appeared abroad, before it was digeſted into its ſimpleſt and moſt elegant form, and before the Author had ſufficiently formed his ſtyle and habit of demonſtration from the beſt models. Nor is it from any ill-natured cenſoriouſneſs that we have thus freely given our opinion of the faults in this work, but from a ſenſe of the juſtice we owe the public, a regret to find ſuch conſiderable blemiſhes in a performance which might have afforded the higheſt pleaſure, and from the hope that this mention of them may contribute to render a future edition more perfect.

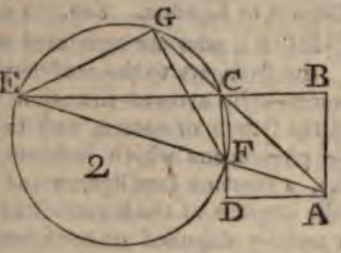
As ſome may probably have entertained a very high opinion of the merit of this work, and may therefore apprehend our judgment to require ſomething more than aſſertion to ſupport it, we ſhall ſubjoin the reſolution of Probl. IV. and V. in evidence of the moſt diſputable part of our cenſure. Theſe two problems are ſeparately inveſtigated by our Author, and have three lemmata ſubſervient to them. The public will judge by the following analyſis, whether we have wantonly aſſerted that caſes are needleſsly diſtinguiſhed, and lemmata needleſsly multiplied.

PROBLEM.

Between the ſides of a given rhombus, or ſquare, to inſert a right line of a given magnitude, which may paſs through the oppoſite angle:

Suppoſe it done, viz. that between the ſides BC, DC of a rhombus or ſquare ABCD given in poſition and magnitude, is inſerted a right line EF of a given magnitude, and which paſſes through the oppoſite angle D.





Let a circle be deſcribed round the triangle ECF, and join AC. Since the point A is within the circle (fig. 1.) AC will meet the circle in ſome other point G, but (fig. 2.) becauſe the angle EFC is greater than the angle FCA (16. 1.) viz. than the angle ACB, AC does not touch the circle, (32. 3.) but falling within it, muſt alſo meet the circle in ſome other point G. Join EG, GF. The angle EFG is equal to (the angle ECG, viz. to) the angle ACB; and the angle FEG is equal to (the angle ACD, viz. to) the angle BAC. The triangles EGF, ABC, are therefore equiangular, and ABC being given in kind, EGF is given in kind alſo. But the ſide EF is given in magnitude, wherefore the triangle EGF is likewiſe given in magnitude (52. dat.). But becauſe the angle ACB is equal to the angle ACD, the angle GCE is equal to the angle AEG, and the angle CGE being common, the triangles CEG, EAG, are equiangular; CG is therefore to GE as GE to AG, and the rectangle CGA is equal to the ſquare of GE. But GE is given in magnitude, and AC in poſition and magnitude, wherefore the point G is given. And becauſe the point G is given, GE in magnitude, and BC in poſition, the point E is given (31. dat.). But the point A, as alſo the poſition of DC is given, wherefore EF is given in poſition.

The inquiſition of the limits, and the compoſition of this Problem, are equally eaſy, and may be conducted in the ſame general manner.

Of the Problem requiring a *right line* of a given magnitude to be *inſerted between two circles,* and which ſhall verge to a *given point, there is ſtill* another caſe, of which this work makes no mention, *viz.* When the given point is in the right line joining the centres of the circles, and the diſtances of the ſaid point from the centres are proportional to the diameters of the circles.

ART. VI. *Remarks on M. de V********'s New Diſcoveries in Natural Hiſtory, in a late Publication entitled,* Les Singularitès de la Nature*. Bath printed, and ſold by Robinſon and Roberts in London. 8vo. 1 s. 6 d. 1770.

THOSE who are aquainted with Voltaire's philoſophy are no ſtrangers to the tendency of the doctrines he generally advances—His avowed intention is to exclude all final cauſes from the ſyſtem of nature, and to aſcribe to chance or neceſſity thoſe phenomena which indicate, to others, of ſounder principles, a ſupreme intelligence and influence. Happily, indeed, for the intereſts of truth and virtue, his pernicious tenets, however artfully diſguiſed or confidently propoſed, are ſo evidently contradictory both to reaſon and fact, as to bring with them their own refutation.—Seriouſly to confute a philoſopher of his caſt, would be paying him much greater reſpect than he deſerves. A perſon, who invades a province in which he is not qualified to make any figure, and who maintains the groſſeſt contradictions, for the ſake of ſingularity, or to gratify either pride or ſpleen, has no right to expect that he ſhould be reaſoned with. His vanity excites contempt, and ridicule is the only weapon with which he ſhould be oppoſed. We could ſcarce read ſome of Monſ. V——'s late publications, in which he aſſumes the character of a philoſopher, without laughter, were not the principles he advances ſo ſhocking to the human mind, and ſo contradictory to ſound philoſophy, as to excite a more ſerious diſpoſition.—It is with regret we conſider, that the fine talents of this writer have been proſtituted to the baſe and cruel purpoſes of promoting licentiouſneſs both of principle and manners.—His *Singularitès de la Nature* has a tendency to exclude the Deity from all the operations of nature, and to invalidate the truth of revelation.——It contains, however, ſuch *diſcoveries* and *reaſonings* as no man can read without mirth.—And the Author of the *Remarks* on this publication has admirably contributed to expoſe them to that contempt and ridicule, which they deſerve.

We ſhall give our Readers two or three extracts, from whence they will be able to judge of the ſpirit and ſtyle of this Remarker, and likewiſe of the *ſingular poſitions*, which the *ingenious philoſopher* has advanced.

‘ Your works, ſays our Author, are the only new books I can get to read in the French language.—I know not what *good wind blows* them hither, but I can aſſure you I find it impoſſible to procure myſelf a *ſcrap* of any of the *learned works* from that kingdom.—Your experiments have ſet all the children of our village to work. Were you here, Sir, you might have the pleaſure of ſeeing how indefatigable they are in purſuit of your favourite inſect, the ſnail.—If ever I go out of my houſe, I am ſure to meet ſome with new ground, or ſome with ruſty ſciſſars, cropping their aſpiring antlers, to have the pleaſure of ſeeing them bud forth again a ſecond time. But I muſt inform you, that a certain natural hiſtorian like yourſelf, who is the oracle of our village, has pretended that your diſcovery is not at all new, nor, ſays he, is it confined to reptiles alone, for he is perſuaded that the human race is capable of the ſame phenomenon. ——Theſe ſentiments of my friend I communicated to ſeveral married ladies in our neighbourhood, all of whom ſeem anxious to obſerve the event of ſuch an uncommon property in man.—Several young ladies, who in the bloom of youth have thrown their pretty perſons away, for the ſake of a fortune, upon gouty and decrepid batchelors, have ſent to Saliſbury for the beſt and ſharpeſt ſciſſars, intending, ſhould ſuch a regenerative faculty be diſcovered in their huſbands, to commence immediately the ſtudy of androtomy. How agreeable to become young again at ſo eaſy a purchaſe! Or who would not linger on through ſeventy-four tedious revolutions of the ſun, to experience the happy lot of Titan, for a roſy blooming Aurora! But however, Sir, this does not ſeem to be your caſe; for, if we may judge from the light and puerile ſtyle of ſome of your late productions, you are reduced once more to the ſtate of the pap-ſpoon and leading ſtrings. I grant your affecting the young man, will pleaſe the country farmers much better than all thoſe pretty verſes you made about fifty years ago.—And, admirer as I am of natural hiſtory, and particularly of thoſe eſſays on that ſubject, which your juvenile pen has produced, I cannot help congratulating you, that in the ſecond ſtate of turbulent youth, you ſhould have confined your genius to ſo rational a ſtudy.

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* *Dictionnaire Philoſophique.*

'Who indeed would have believed Spalanzi upon his own bare word, or who, in fact, would have believed Newton, upon his, if you and Madame de C——— had not been ſo obliging as to verify them? But now be it known unto the world, that the experiments of Sir Iſaac Newton have been judged and verified beyond a doubt, by M. de V———, the ſublime Author of ſeveral tragedies and poems.—And thanks, be to you from this iſland in general, for the important diſcoveries you have made not only in optics but natural hiſtory, and the kind protection you have deigned to lend to Spalanzi and Newton.—Above all, thanks *be to you for* the care you have taken *of the humble ſnail; how flattering* a condeſcenſion! that he, *who had learned to ſound the* trumpet of fame, and relate the glorious atchievements of warriors and of heroes; he who had ſpread abroad the exploits of Henry IV. of Louis XIV. and Louis XV. ſhould debaſe the glory of his pen to immortalize the name of a ſimple reptile!——But, alas! for the immortal honour which you have given to the ſnail, you thunder down deſtruction upon the poor polypus: in one hand the hammer to deſtroy, in the other the trowel to build up again.——Perhaps, Sir, you never ſaw a polypus: but whether you have or not is of no great conſequence, as the inventive powers of your imagination are well known to every one of your readers.——For my part, when I read any Author, if he has found the ſecret to amuſe me, I think it is all I can aſk of him.—Do you call making us laugh, deceiving us? What is the end of truth, if not to make us happy, and are we not happy when we are laughing? Let us ſuppoſe then, for a moment, that an Author would make us merry, but in ſo doing ſhould lead us into uncertainties: would not this uncertainty be even preferable to that rigid ſerioufneſs which truth expects? Moſt certainly: for the preſent age, as it is the moſt penſive, ſo is it the moſt ſplenetic of all ages.—This, if I miſtake not, is the preſent ſyſtem of all your works.—You write to make us merry: it is ſo good of you, that I wiſh you would come into England, that we might *laugh and grow fat*, together.'

The next attack made by our Author, in the ſame pleaſant manner, is upon thoſe who have aſſerted, as a principle of nature, *That the promiſcuous aſſemblage of their molecules might produce as many organized beings, as the conſtant ſucceſſion of generations.*——'Rhedi, Malphighi, Valeſnieri, Swammerdam, Hervey, Willis, &c. all your labours have been in vain. Nature is no longer ſubject to any rule. This celebrated naturaliſt (viz. M. de Buffon) has thrown back the origin of every being into the dark abyſs of chaos and confuſion. And you, moſt excellent philoſopher of St. Flour, may amuſe yourſelf at my expence, becauſe you and your celebrated countryman agree for once in opinion.'

He then proceeds to that which is the main ſubject of the work—the formation of mountains; with the anſwers to thoſe objections which V—— has urged againſt the univerſality of the deluge, and the truth of the Moſaic account, in reference to this cataſtrophe.

We are ſorry that our limits do not admit of our inſerting many more ſpecimens of the Author's lively and agreeable manner of obviating theſe difficulties.—He attacks V—— with great ſucceſs, in his own vein, and laughs away thoſe objections, which the ableſt philoſophers have undertaken more ſeriouſly *to refute.*——He concludes—'But as there is manifeſtly a *time for all things*, may we not expect that one time or other you will become a ſtrong ſectator for ſhells and foſſils? And more particularly ſo, when you are brought to believe, without prejudice, what your own eyes muſt ſhew you, and without that envy which embitters your enjoyment, at the happy acquired fame of other Authors. Till then it is quite unneceſſary for you to ſeek for freſh oyſters on the top of the great mountain St. Bernard. I will venture my life you will not find any. Nor will it anſwer your expectation to ſend one of your poſtilions, on an old coach horſe, to gallop over the ridges of the higheſt mountains round about your houſe, in ſearch of petrifactions.——

'Let me then perſuade you to believe that the ſea has covered our earth.—— Many perſons of merit, very learned, and very good Chriſtians, do no longer doubt of it, or even of the diminution of the waters of the ſea, than they doubt of the growth of the graſs in the field or the ſhining of the ſun at noon day.

'To launch out into the ſublime paths of natural hiſtory, to acquaint ourſelves with the ſtructure of our terreſtrial globe, to read in the book of nature the different laws by which ſhe moves, to learn the influence which time makes on the periſhable and unſtable ſtate of things, improves us more than whole centuries paſſed over old abſtruſe authors within the limits of a ſtudy. But he, who would launch out into theſe flowery paths of truth muſt firſt learn to doubt. Unbiaſſed by the prejudices of any ſyſtem, he ſhould let his mind be opened unto every one, but ſhould judge of them all by the unvariable touch-ſtone of nature and her works.'

ART. VII. *Voltaire in the Shades; or Dialogues on the Deiſtical Controverſy.* 8vo. 2 s. 6. ſewed. Pearch. 1770.

WE have had repeated opportunities, in the courſe of our work, of paying a tribute of reſpect to the advocates for Chriſtianity. While infidelity has renewed and varied its attacks by all the arts of ſophiſtry and declamation, the ſpirit of free enquiry has been promoted, the objections againſt natural and revealed religion have been thoroughly examined, and the evidences of both illuſtrated and eſtabliſhed beyond all reaſonable diſpute. The writings on the one ſide have been ſolid and judicious; thoſe on the other generally flimſy and ſpecious; calculated rather to amuſe than to convince: and by this means to perplex and miſlead the unthinking. They have abounded more with declamatiom than argument, and furniſhed a light kind of reading, which requires little attention and labour.—— This circumſtance has greatly contributed to render them acceptable to thoſe who have, perhaps, neither inclination nor leiſure for peruſing works of judgment and erudition.——The poiſon has been inſenſibly conveyed, whilſt indolence or love of pleaſure has prevented the young and diſſipated from applying to the neceſſary antidotes, which the more ſolid and elaborate *defences* of Chriſtianity have contained.

The work before us, which the moſt judicious may peruſe with pleaſure, is particularly adapted to this claſs of readers.—The form of dialogue, under which the Author has choſen to convey his ſentiments, the variety and characters of the ſpeakers, and the ſcene of their debate, all concur to intereſt the attention, even of the moſt volatile and lively.——The plan is well choſen; infidels, ſo various and in ſome caſes ſo contradictory to each other, in regard to the principles upon which they controvert the obligations and evidences of religion, are repreſented as falling out among themſelves and thereby betraying the weakneſs of their own cauſe.—The chief objections againſt Chriſtianity are illuſtrated and obviated in an eaſy and familiar manner; the Author's ſtyle is agreeable and ſpirited; and, upon the whole, there is reaſon to apprehend, that theſe dialogues will be more popular and more uſeful than many other treatiſes, written with the ſame laudable view, of defeating the deſigns of irreligious writers.

The characters of the principal diſputants are well ſupported:—In Voltaire we ſee that latitude of ſentiment, and in Rouſſeau, that ſelf-eſteem and vain confidence which characterize their reſpective writings. Julian and Porphyry are pertinently introduced to bear their involuntary teſtimony to the truth of thoſe facts on which Chriſtianity depends. St. Auguſtine ſerves as as an inſtructive example of the divine efficacy of the Chriſtian morals. Sterne and Swift are more ſuſpicious characters; but the Author candidly gives them an opportunity of vindicating their real principles.—Theſe are the principal ſpeakers: The ſentiments, however, of other moderns, who have either openly profeſſed themſelves patrons of infidelity or more ſecretly ſerved that cauſe, are occaſionally examined and expoſed.

The Author's apology to the public we have in the beginning of his introduction, *viz.*

'The confidence of philoſophical ſuperiority which the infidel writers aſſume, leaves a ſtrong impreſſion on young minds. Conſcious of this impreſſion, but unwilling to build his belief on any other foundation than the reſult of his own enquiries, the Author of the following pages, at an early time of life, reſolved on a careful peruſal and a candid examination of the arguments of thoſe modern philoſophers who arrogate to themſelves the honourable title of Free-thinkers. He read their writings; and, amazed ſometimes at their ſophiſtry, and ſometimes at the falſhood of their aſſertions, he gave vent to the warmth of a youthful indignation, and committed his remarks to paper. Theſe were the firſt ſketches of the Dialogues which are now offered to the public. If it ſhould be ſaid that ſome Names, reſpectable in the world of letters, are treated with too much freedom, he would reply, that in preparing theſe ſheets for the preſs, he was unwilling to reſtrain the indignation which he felt at twenty againſt the ſophiſtry, that would deſtroy the deareſt hope of his heart, the hope of yet meeting the deceaſed friend in another and better ſtate of exiſtence.'—Perhaps theſe Dialogues may be more acceptable to ſome, when they are informed that the Author is not a clergyman: of which we are aſſured in the concluding paragraph of his introductory diſcourſe.

The firſt debate is that between Voltaire and Socrates, on the ſubject of a future exiſtence, and the general characters of modern philoſophy; of which we ſhall give the following extract.

'*Voltaire.* Happy fate! that I have ſo ſoon met the godlike Socrates! But to fit me for confabulation, eaſe my mind at once, and tell me your opinion of the Chriſtian ſuperſtition.—Speak, is it not ſuch?

'*Socrates.* To tell you what I know for certain, I am not permitted. My deſire was to talk with you as a philoſopher, and that deſire was granted, but no more. Anſwer me, I conjure you, without gloſs or digreſſion. I am often at a loſs to conceive the nature of your modern philoſophy.—When Locke was upon his death-bed, he wrote to Collins "This life affords no ſolid ſatisfaction but the conſciouſneſs of doing well, and the hope of another." My philoſophy has been long admired, and this ſentence is the very eſſence of it; yet, amazing to me! this ſentence of Locke has been treated with all the contempt of ridicule, and pronounced unworthy of a philoſopher by one * who generally ſpeaks the ſenſe of your party. Explain to me, how is the hope of another life unworthy of a philoſopher?

'*Volt.* The philoſopher ſcorns to be duped either by the fears, or the hopes of ſuperſtition. He profeſſes the nobleſt freedom of enquiry; and it is unworthy of him to aſſent by gueſs. He demands demonſtration.

'*Soc.* The metaphyſical doctrines of an after life, and a Providence, are incapable of abſolute demonſtration.

'*Volt.* The philoſopher is at leaſt a ſceptic on theſe points. He builds his happineſs on a ſurer foundation.

'*Soc.* On what foundation?

'*Volt.* As the calamities of life are above his controul, his firſt care is to arm himſelf with a fortitude above being concerned at whatever may happen; and hence his happineſs.

'*Soc.* Tell me, *how would he behave* were his deareſt friend, *the brother of his ſoul, ſuddenly* to fall dead at his feet?

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* *Dr. Middleton.*

'*Volt.* He may wiſh it had been otherwiſe; but as ſorrow will not reſtore his friend to life, he will look on it as an accident which he ought to have expected, and will indulge himſelf in no further grief.

'*Soc.* From hence I perceive that his fortitude is built on the extinction of the human paſſions; and that the happineſs it acquires is an ungenerous indifference. Well, but ſuppoſe our philoſopher on his own death-bed, what are his feelings when death's cold hand is upon him?

'*Volt.* With the moſt perfect tranquillity he knows he muſt die, his elements muſt reſolve into their kinds*, and he complains no more of it than a tree does of being cut down.

'*Soc.* Has your philoſopher any religion?

'*Volt.* Yes, the nobleſt. He adores the Supreme——

'*Soc.* Hold. I know your flouriſhes; but before I can admire his piety, I muſt be convinced of what he expects and believes. The belief of an inviſible agency wants proof ſufficient for him, and the hopes and dread of futurity are unworthy of your philoſopher. For what then does he adore the Supreme?

'*Volt.* For the wonders of this glorious univerſe—he worſhips almighty Nature.

'*Soc.* In other words, he admires a certain wonderful power, that by a kind of fatality made and ſupports the univerſe, but which has no intelligence of the moral world. Now what influence has this religion on his conduct?

'*Volt.* The idea of beauty † chears his ſoul, and confirms him in his favourite fortitude.

'*Soc.* Would it ſupport him in ſevere diſtreſs? Suppoſe your philoſopher reduced from affluence and health to the loweſt poverty and the ſevereſt pangs of diſeaſe.

'*Volt.* He would eſteem it as unavoidable fate, and nobly would——

'*Soc.* Hold—I can bear you no longer—when one is wounded in the tendereſt part, on the death of a beloved friend, human nature muſt feel, and bleeding friendſhip will anxiouſly enquire, "Where is now the partner of my ſoul?" And if the belief can in thought follow the deceaſed to a ſtate of happy exiſtence, the anguiſh which nature ſtirs in the boſom will then, and then only, feel the relief adapted to its pain. A ray of penſive complacency beams acroſs the mind, which now, arguing on its own feelings, builds a ſyſtem of divine philoſophy on theſe inclinations, which it finds interwoven with the ſoul; and looking forward to its own departure from the body, encourages the joyful hope, ſo dear, ſo acceptable to nature, of yet again meeting its deceaſed companion, never more to be divided by accident or death. On the other hand, your philoſopher's whole ſum of perfection conſiſts in a total indifference to the accidents of life, in doing unhallowed violence to his own feelings, and in ſtifling the affections and workings of nature. His mind wraps itſelf up in an apathy, gloomy, hopeleſs, and ungenerous, the tranquillity of a brute. Nor is he leſs unamiable in the indifference with which he would fortify himſelf againſt the approaches of his own death. Every hope and fear of futurity which nature whiſpers to the ſoul he rejects as deficient in proof, and unworthy of a philoſopher; but that fortitude, brutal as it is, which he boaſts to have acquired, is now found a deluſion. It was his principal care to extinguiſh and root out the affections and workings of nature, in purſuit of a fortitude, which not being founded on the hopes and feelings of nature, is in the hour of diſtreſs unattainable. In the days of health and joy he may think he has attained it; and though he may have rendered his heart callous at the death of a friend, yet at the approach of his own, unleſs he is abſorbed in an unthinking ſtupidity, injured nature will then plead her own cauſe, and painfully convince him that ſhe cannot repoſe herſelf in the hopeleſs indifference and apathy of philoſophy. Nor in death only does injured nature aſſert her claim to be heard: in the horrors of poverty, and in the torture of diſeaſe ſhe will ſeek relief; and in that breaſt, where juſtice has been taught to hope no future reward, and villainy to fear no tranſmundane puniſhment, the conſequence is certain; nature will be heard. In the one caſe fraud will enſue; and, in the other, the only refuge of your philoſopher is ſelf-murder; an exit truly worthy of ſo deteſtable a character. Nor is it only injured nature that will, in theſe caſes, compel your philoſopher to theſe reliefs; his own philoſophy alſo leads him to them. On his own principles, in theſe extremes, it is his duty to do ſo; for on his principles it can never be proved a duty to ſuffer, nor a vice to catch at the relief that can avoid detection.——Such, Voltaire, is the idea of modern philoſophy I have been able to collect from yours, from Bolingbroke's, and the writings of your other friends.—The fortitude it would attain is exactly the unnatural apathy of the Stoics; by giving up the hopes of immortality which that ſect indulged, it has deſtroyed the beſt, the only motives of virtue, and therefore has no claim to that love of it, for which the diſciples of Zeno were juſtly honoured. But you and your friends have ſometimes talked of immortality. —I know your writings are *ſtrangely* contradictory; but will a good *ſentiment in one page prove that* you have not a bad *one in the next? I know your modern* philoſophers have a method *which would have been deſpiſed* by antiquity: after building your ſyſtems with the utmoſt care, you throw in a few ſentences of a contrary tendency; and to theſe you loudly and abſurdly appeal as your true meaning, when the horrid conſequences of your ſyſtems are objected to you. Juſtly, O *Rouſſeau*, have you repreſented the moderns as forming a ſelf-contradictory monſter, a fiend deſtructive to every generous feeling, to every virtue, and which they dignify with the name of philoſophy.

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* *Such were the* pretences of Toland.

† *Shaftſbury,* almoſt *paſſim.*

' *Rouſſeau.* Godlike Socrates, turn not away!

' *Soc.* My pity for the helpleſs ſtate of philoſophy affects me with melancholy: I haſten away to ſhake it off in the regions of the bleſſed.'

The next dialogue is between Voltaire and the Emperor Julian. Conſciouſneſs of guilt in Julian prevails over the flattery of Voltaire, and modern unbelievers. Porphyry joins the party, and they enter warmly into the debate about the reality of thoſe miracles which are aſcribed to our Lord and his apoſtles, upon which the divinity of their character depends. The ancient enemies of Chriſtianity allowed the facts, but according to Voltaire himſelf, *abſurdly* aſcribed them to magic; whereas modern Infidels aſſert, that a miracle never was or can be wrought.

' *Voltaire.* When we are hard urged by our adverſaries, we tell them plainly, that if the whole Engliſh nation had aſſerted that Queen Elizabeth had returned to life, after being dead and buried, we were reſolved not to believe it.—See H——'s Eſſay on Miracles.

' *Julian.* A happy argument, truly! to ſhift the ſuppoſition from a caſe which carries the appearance of the greateſt benevolence of the Deity, to a caſe that could have no utility in it at all!'

The weapon with which Voltaire next attacks Chriſtianity is that ' with a million of edges;' our criticiſm, ſays he, by which we expoſe any particular paſſage we pleaſe of the volume which the ſuperſtitious receive as the book of God.

' *Julian.* A pretty device to blind the multitude! But the information, O Voltaire, which will give us joy, is to acquaint us of any argument againſt Chriſtianity that has truth and true philoſophy on its ſide. Common honeſty and candour will demand a fair trial to the books held ſacred; and to a fair trial their advocates have always triumphantly appealed.—Porphyry did no good to our cauſe when he challenged the antiquity of the book of Daniel.——

' *Volt.* But M. Freret * has done greatly: he levels the whole fabrick at once. The New Teſtament is all a forgery, he ſays, contrived about Conſtantine's time, never once mentioned by the firſt Chriſtian writers.——

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* *Secretary to the Society of Berlin.*

'*Jul.* Amazing falſhood! I myſelf have given teſtimony to ſome of its books being written by the apoſtles: its forgery, in my uncle's age, had never eſcaped undetected by me, who muſt have been in the ſecret, from my connections with the leaders of the church. Long ere Conſtantine lived it was a thouſand times cited, as the rule of faith, by the earlieſt fathers. I had lately a long diſcourſe with Lardner: the authorities he has produced reflect diſgrace on Freret.'

Another objection is that which is urged againſt the doctrine of the immortality of the ſoul, as it is taught in the ſacred ſcriptures.—Porphyry denies the force of this, and in anſwer to Voltaire's queſtion, what argument would moſt effectually refute revelation, proceeds: 'I can give you ſome deſcription of the argument that would do it. Chriſtianity addreſſes itſelf to the feelings, the fears, and wiſhes of the human heart. Now when the world can produce a ſyſtem that will lay a ſtronger hold on theſe, that will give piety a ſublimer hope, that will give to vice greater fears, and to true penitence ſweeter conſolations[*]; then, and then only, will Chriſtianity be rationally and effectually refuted. The prophecy of Monteſquieu, that Chriſtianity would not ſtand its ground above other two hundred years, diffuſed joy through our manſions; but I now fear the completion will never take place. Either better arguments muſt be diſcovered, or, what indeed ſeems already to be far advanced, a want of honeſty in making enquiry, and a ſuperficial dabbling and trifling in philoſophy, muſt take entire poſſeſſion of the human mind; in either of theſe caſes, but in no other, the prophecy may be fulfilled. The latter would prove no alleviation to us; and of the former, alas! I greatly deſpair.'

Theſe extracts are ſufficient to give the reader a general notion of the plan and execution of this work, and to juſtify the character which has been given of it.

ART. VIII. *Genuine Letters between the Archbiſhop of Anneci, and Monſ. de Voltaire, on the Subject of his Preaching at the Pariſh Church at Ferney, without being ordained; with the Archbiſhop's Repreſentation of the Caſe to his moſt Chriſtian Majeſty, and Monſ. de Voltaire's Confeſſion of Faith, in Conſequence of an Order from the French King. All properly authenticated by Certificates of the moſt unqueſtionable Authority.* Tranſlated from the French. 8vo. 1 s. Newbery. 1770.

IN all M. Voltaire's ſkirmiſhes with the clergy, he never before came off with ſo much diſgrace to himſelf, nor left on the field ſo many honours to the enemy. In all his ſubtleties he was never ſo ineffectually evaſive; in all his inconſiſtencies he never was ſo contemptibly inconſiſtent; in all his abject conceſſions he never was ſo abject. The philoſopher of Ferney publiſhing a confeſſion of faith in conſequence of an order from the French King; ſolemnly maintaining the veracity of thoſe articles of faith which he has inceſſantly laughed at; ſolliciting the teſtimony of the loweſt eccleſiaſtics, monks, friars, and proctors, to the orthodoxy of his principles—theſe are circumſtances at the ſame time ſo humiliating and ſo ridiculous, that we cannot but look upon them with the moſt contemptuous pity.

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[*] Lord Lyttelton's Dialogues of the Dead.

Had they ariſen from any religious conviction; from beholding in any new and more favourable light thoſe circumſtances of divine revelation he had ſo frequently made the objects of a vain buffoonery, they would have been no leſs reſpectable than they are otherwiſe ridiculous: but it is clear from the courſe and conſequences of theſe letters, that the philoſopher is vainly conſtraining himſelf to conceal a moſt unchriſtian rancour againſt this dignified correſpondent; while his fear of the civil power makes him openly profeſs every principle of the Chriſtian faith.

The occaſion of theſe farcical ſcenes was this. Voltaire had been robbed, and at the very ſolemn and public time of Eaſter, he took upon him to enter the pulpit at Ferney, and to preach a ſermon againſt theft. The clergy were generally and juſtly ſcandalized, that a layman ſhould aſſume the eccleſiaſtic function, and proſtitute it to the purpoſes of private intereſt or revenge. Upon this, M. de Voltaire received three letters from the Archbiſhop of Anneci which are here printed, together with Voltaire's anſwers to the firſt and ſecond. Every candid and diſcerning perſon who peruſes theſe letters, will acknowledge the advantage which the Archbiſhop has over the philoſopher, not only in point of rational argument and ingenuity, but even in literary compoſition! What followed was the Archbiſhop's application to the King; and, in conſequence of his repreſentations, the pious philoſopher, for the edification of all good Catholics, atteſted and publiſhed the following Confeſſion of Faith:

'*I believe, firmly, all that the Catholic, Apoſtolic, and Roman Church believes and confeſſes. I believe in one God, in three Perſons, Father, Son, and Holy Ghoſt, really diſtinguiſhed; having the ſame nature, the ſame divinity, and the ſame power. That the ſecond Perſon was made man, called Jeſus Chriſt, who died for the ſalvation of all men; who has eſtabliſhed the holy church, to which it belongs to judge of the true ſenſe of the holy ſcriptures. I condemn likewiſe, all the hereſies the ſaid church has condemned and rejected; likewiſe all perverted miſinterpretations* which may be put on them.

' Thi

‘ *This true and Catholic faith, out of which no one can be ſaved, I profeſs and acknowledge to be the only true one; and I ſwear, promiſe and engage myſelf to die in this belief, by the grace of God.*

‘ *I believe and acknowledge alſo, with a perfect faith, all, and every one of the articles of the Apoſtles Creed.* [Which he recited in in Latin very diſtinctly.] *I declare moreover, that I have made this confeſſion before the reverend Father Capuchin, previous to his confeſſing me.*’

Thus, as the Editor obſerves, has M. de Voltaire, who during the long period of his life has lived in open contempt of all religious eſtabliſhments, in the moſt ſolemn manner profeſſed to believe in the groſſeſt abſurdities of that ſyſtem which all true Proteſtants have, on the cleareſt conviction, diſbelieved and renounced.—We ſhall add nothing on the humiliating ſubject of an old man’s imbecillity.

ART. IX. *The Philoſopher, in Three Converſations.* 8vo. 1s. 6d. Becket. 1771.

THERE have been times when political philoſophy was a faſhionable kind of writing, but then they were times when political virtue was no unfaſhionable thing. Had the Author of this little tract lived during the exiſtence of human liberty in the ſtates of ancient Greece, and indulged his ſpeculations in her academic ſhades, his labours might have been no leſs uſeful than their intention was meritorious. But to ſuppoſe that a ſyſtem of polity, founded on the principles of philoſophical truth, ſhould find attention in theſe days, implies either a want of knowledge of the world, or an inclination to be idly buſy in purſuits as harmleſs as they are vain.

Prefixed to this work, however, we find a dedication to Lord Mansfield, ſo ſpirited, ſo elegant, and ſo much out of the ſtyle of dedications in general, that we ſhall give our Readers a view of the moſt eſſential part of it.

‘I have taken every opportunity, I could have, of hearing you ſpeak in parliament, or on the bench: I have read every publication that has been attributed to you: I know of no man, whoſe abilities are nearly equal to thoſe of your Lordſhip.—And I find myſelf, ſo far from being ſingle in this opinion, that none differ from me.—But, my Lord—when the application and uſe of theſe abilities is made the ſubject of converſation:—If I ſhould ſay, you employ them to preſerve the moſt eſſential parts of the conſtitution, and to promote the happineſs of your country,—almoſt every man would contradict me.

‘ All men are ſubject to deluſions: the greateſt men, to the greateſt variety; they range in an unbounded region, and are elevated above the common ſtandard of human views and actions. This is my reaſon for *preſuming to think,* that I can throw out any hints, *which may be of uſe to your Lordſhip.*

'In attending to your deciſions and judgments on ſome important cauſes, I have, ſometimes, thought, you were led aſtray, even by your genius.

'In government, as in common life, we, often, regulate our meaſures by the opinions we entertain of thoſe, whom they may concern. Some of thoſe opinions we form, by ſuppoſing ourſelves in their ſituation; and others, by delineating, in imagination, ſuch characters as, we think, will ſuit them.

'I need not point out, to your lordſhip, the errors, to which a man of genius, is peculiarly liable, in forming his opinion. The difference is ſo great between him, and the perſons he is to repreſent, or to delineate; that it is extremely difficult to make the deductions and allowances which are proper for them.

'The man, who knows moſt of mankind, is not, always, the man of genius; but, often, the man of, merely, common ſenſe; whoſe talents are thoſe, which are poſſeſſed by, almoſt, the whole ſpecies; and who judges rightly, becauſe he judges of others by himſelf. Hence the diſtinction of genius and common ſenſe: hence the numerous miſtakes of the former; and the ſafe and unerring judgments of the latter.

'But this advantage of common ſenſe, genius might make all its own, while it remained in poſſeſſion of thoſe peculiar privileges, which nature had given it. Every laborious drudge, in every ſcience, was deſigned, by providence, for its ſervice. He toils, in the fields of knowledge, and gathers ſtores, which he has not capacity to improve for any benefit to mankind. The materials, thus collected:——the man of genius has, only, to put out his hand; and he becomes, in, almoſt, any way he pleaſes, a bleſſing to the world.

'Could I imagine, that my alluſions would appear ſo apt, and be ſo eaſily applied, as thoſe which I have, often, heard from your lordſhip, it would not be neceſſary to explain what I mean.—That you may have been led into miſtakes, in your opinions of the people of this country, and in the counſels, you are ſuppoſed to have given to ſome of its governors: not, becauſe you are inferior, in underſtanding, to any one of it, but, perhaps, becauſe, you have not taken the pains to eſtimate the merit of that people: that you cannot come at a perfect knowledge of them, only, by philoſophical reflection, or the moſt ingenious attention to the litigious, and the criminal; but, likewiſe, by condeſcending to receive information from others, whom you may, juſtly, think much inferior to yourſelf.

'I believe your lordſhip will admit, that the body of the people, throughout his majeſty's dominions, is in a ſtate of diſorder. It is the general opinion, that a ſyſtem of adminiſtration has been, for ſome time, taken up and purſued, unfriendly to the liberties of the kingdom. You may affect to deſpiſe thoſe who pretend to ſupport ſuch an opinion: My Lord—the people are the beſt judges in many political queſtions: they feel all the effects of public meaſures; and, ſometimes, they alone, can tell, whether they are proper or not.

'The government muſt be faulty, when the people are unhappy. This is a maxim in policy never to be diſputed.

‘ It may be ſaid, The people are their own enemies; and ſpurn thoſe advantages which are deſigned for them by a wiſe adminiſtration. My Lord, it is, almoſt, impoſſible that this can ever be the caſe.

‘ It is actually ſaid, that we have ſo far loſt our virtue, that we are incapable of liberty; and, therefore, that our legiſlatare, or miniſtry will do well to change our form of government. I hope; nay, I believe, that this is not true. This kingdom acquired its liberty and greatneſs, as others have done, by induſtry, and by ſtruggling againſt oppreſſion; and, as they have loſt, it will loſe, it by luxury and corruption. But, as every ſtate has had ſome peculiar circumſtances which haſtened or retarded its riſe, ſo it may have thoſe which will haſten or retard its diſſolution. Theſe are often concealed from common obſervation: they are not, always, known to men of the greateſt penetration: and they render falſe ſome of our moſt probable conjectures concerning the events of a community.

‘ But, my Lord, if ſuch an opinion could be maintained, would the inference be made for any adminiſtration, that was not highly wicked? Every man, who avails himſelf of the misfortune of his country, to increaſe that misfortune, and to haſten its ruin, is, clearly, a public enemy. The great offices of government are filled up by men, not in order to watch for any opportunities to diſtreſs; but to guard the intereſts, and to promote the happineſs of the people.

‘ I need not tell your lordſhip, why government takes place; why ſuch a number of appointments are made of great dignity and profit: not for the ſake of thoſe by whom they are immediately enjoyed; but of thoſe, who bear the expence of them, and who are affected by all the actions of the perſons who fill them up. I preſume, it could never enter your imagination, that you were born a chief juſtice; that the dignity of that office was annexed to your perſon; and that its emoluments aroſe out of your patrimony. My Lord, you are one of the firſt magiſtrates of the people of England; and your higheſt duty on earth, is to that people:—you may ſhew that duty in a manner that will immortalize your name, and make you happy to the laſt moments of your exiſtence. Save your country, my Lord: it is in your power: it is not, too late, for you: forget what is paſt: forgive any offences againſt you; they are not objects for the attention of your mind: turn it to thoſe which are worthy of you; turn it to the ſtate of your country; every difficulty in our affairs would give way to your underſtanding, and your eloquence.

You might realize a ſcene, that muſt, often, have preſented itſelf to your imagination:—An extenſive, opulent empire, disjoined by inteſtine broils; corrupted by its opulence; and on the brink of deſtruction: a conſtitution, the work of ages; the price of blood; and the admiration of the world—reſtored by a vigorous exertion of your diſtinguiſhed abilities:—A people, divided in itſelf; venal, corrupt, licentious; diſtracted by dangers on every ſide, and driven, almoſt, to deſpair, by a wicked *adminiſtration*:—ſoothed into harmony and *peace; and brought into ſecurity* and happineſs, by your *wiſdom, and public ſpirit:——Can you, my Lord,* let ſuch a ſcene *paſs through your mind, without* enjoying a pleaſure, ſuperior to any thing you have ever experienced from the favour of a prince, or the honours and emoluments that may have long courted you?——Deſpiſe theſe little things; convince the world, in ſpite of its ill-nature, that you are, indeed, the great man:—forgive your enemies;—and ſave your country.'

Of what is here advanced, men will think differently according to their different principles: but certainly ſome of the Author's obſervations are by no means uncontrovertible, even when laid down with the moſt confidential air. That 'the government muſt be faulty when the people are unhappy' is not a maxim ſo abſolute, or ſo unexceptionable as he apprehends it to be. Does not the hiſtory of almoſt every ſtate furniſh us with inſtances of public diſcontents diſſeminated by the artifices of ambitious men, who, ſo far from adminiſtring any part of the government, ſought only to riſe to power by means of the uneaſineſs they had excited? No one acquainted with the cabals of Eaſtern courts, with the annals of the more liberal ſtates of Greece or Rome, with the hiſtory of our own country, perhaps we may be unfortunate enough to ſay, of our own times, can be doubtful of this.

The pamphlet itſelf is a dialogue between a Philoſopher, a Courtier, and a Whig. The Courtier and the Whig, who, by ſome ſtrange turn of affairs, happen, even under the preſent eſtabliſhment, to be of different ſides, aſſert, with violence, thir reſpective principles. The Philoſopher acts as moderator, and, what is no very difficult matter, finds fault with both. His obſervations on the conſtitution we ſhall give, as not the leaſt valuable part of his work:

'I have read,' ſays he, 'the hiſtory of England, as many ſpeculative men have done, with a view to find out, in ſome remote times, the great outlines of that conſtitution, which the friends of liberty have written and ſpoken of, with ſo much reſpect and admiration. I need not tell you, that I was greatly diſappointed. I found my renowned anceſtors, like thoſe of other men, ignorant, brutal, and ſavage. In this ſtate they had, probably, ever been, when Julius Cæſar attempted to get poſſeſſion of their country. What he has ſaid of their courage, and love of liberty, we have had, a thouſand times, repeated, from the commendable pride of their poſterity. I ſuppoſe, there can be no doubt of their courage: it is the character of ſavages; and it becomes fury when their perſonal liberty, and their lives are attempted.—This love of liberty, and averſion to conqueſt, I have the ſame admiration of, in them, which I have of a ſimilar affection in the inhabitants of America: and I read of their defeats and ill treatment with regret. But I can find no more of the Engliſh conſtitution among them, than in the rude principles and practices of any other uncivilized barbarians.

'It is in vain to look for it, while the Romans continued here; *and the Picts ravaged* the country.

'*When the Saxons* had butchered the greateſt part of the inhabitants, *and had fixed* the ſeats of their dominion ſo as to command, almoſt, the whole iſland, they introduced their own forms of government; and, we may ſuppoſe, with little or no regard to the inſtitutions of a people, which they had, nearly, exterminated.—Here our philoſophical politicians have fixed their ſtandards; and diſputed, almoſt every line of the hiſtory, for their reſpective ſchemes of Engliſh government. If you believe their accounts, each of them has gained the victory. My opinion is, that if, by any fatality, we had been bound, for ever, to the ſyſtems of thoſe times; the parties for which both are advocates, would have been ſufferers in their favourite intereſts: the king, would have been more confined than he is in his power; and the people, in the enjoyment of liberty. However, from what we know of the cuſtoms of thoſe times; and the codes of ſome of their kings; we can affirm, the government was not a ſimple monarchy; and that the people, in various diviſions, and by deputations, had a great ſhare in the appointment and execution of public buſineſs. But we do not, in my opinion, find that perfect, glorious model, which the advocates for liberty call our ancient conſtitution; and of which, many of them ſeem to apprehend, that very few traces remain in our preſent vitiated and corrupted one.

'We are not to look for this, in the firſt, or in any age of the Norman government. The innovations then made, were unfavourable to liberty; and the people were little better than ſlaves; until magna charta was obtained; which we may conſider as the firſt ſtone of our preſent eſtabliſhment. Their circumſtances were ſomething improved, at that time, and by the regulations of Henry the Seventh.—The reformation, though it increaſed for a time the power of the crown, gave riſe to a ſpirit of enquiry, and diſquiſition; and laid the foundation of that knowledge, to which all our inſtitutions, ever ſince, have been much indebted.

'In the unhappy reigns of the Stuarts; and, at the revolution, the people were in a ſtate to contend for their liberties, upon, almoſt, equal ground: and they claimed them, as the privileges of their antient conſtitution. Hence, their petitions, and bills of rights; and their demands on the crown, in various forms. In every ſubſequent conteſt, the advocates of liberty, have inſiſted principally on their original rights; and referred to an antient conſtitution, in which theſe rights were aſcertained. But I cannot help thinking, that they were miſtaken: and, if they had managed the diſpute in another way; though, at the time, they had not gained ſo much upon the crown; yet they would have opened a field for their ſucceſſors, where they would have contended with much greater advantages.'

WHIG.

'You ſeem to me to deny us our liberties; or, at leaſt, the propriety of pleading our right to them.'

PHILOSOPHER.

'Have a little patience, Sir;—I will explain myſelf.

'I cannot help thinking, that they were miſtaken; not, in pleading their right to liberty; but in reſting it, principally, on foundations, which were not, always, to be found; and which would not be of ſuch *conſequence as they made it,* whether they were to be *found or not.*

‘ One of the greateſt political errors, committed by mankind, has been their adherence, at all events, to the original principles of their government. They appear to think that thoſe principles were laid down by the Almighty; and that they were, for ever, to accommodate themſelves to them, however inconvenient they might prove to be.’

COURTIER.

‘ But, without that adherence, no government could, long, ſubſiſt: where ſome plan is not drawn, and ſome principles given, we are at an uncertainty, and have nothing, to which we can refer our meaſures.’

PHILOSOPHER.

‘ I am far from wiſhing, that men may be left without principles to refer themſelves to, in their political meaſures. But I blame them for adhering to thoſe principles, indiſcriminately, which were laid down, in the rude ſtate of ſociety; when the faculties of men were but little improved, and their rights but little underſtood.

‘ I have found it a fruitleſs, and not very ſignificant employment, to enquire into the methods, by which men came to form themſelves into ſocieties. Their, general, reaſon is implanted in nature; and their views, whether tacit or declared, are thoſe of ſecurity and happineſs. Every ſtate, however, may have had, particular, reaſons and views ariſing from its own circumſtances. When the community is formed, the beſt regulations, in the opinion of the legiſlators, are determined upon, for its welfare; and, ſomething like a ſyſtem of government is ſketched out. This ſyſtem will be adapted to the circumſtances in which the people were brought together. We will ſuppoſe it to be the beſt in that caſe: yet, when thoſe circumſtances are no more, the ſyſtem will ceaſe to be proper, or perhaps, uſeful.

‘ If we might imagine a multitude of reaſonable, and independent people, met with a view of entering into ſociety, their ſyſtem would approach as near to perfection as any which man can invent; and be productive of the higheſt liberty, which he is formed to enjoy. But if we ſhould ſuppoſe many of the people unreaſonable; and any influence exerted by men of ſelfiſh, and ambitious deſigns; their plan would be defective, and their liberty abridged, in proportion to the degrees of that folly, and that influence.

‘ If we ſhould ſuppoſe an army, or banditti, ſettled in a conquered country,—the general origin of communities, and governments; their civil conſtitution would reſemble their military diſcipline; and be better formed for ſecurity and conqueſt, than for civil liberty and happineſs.—But, as the rights of an individual, are not affected by, accidental circumſtances, attending his coming into the world; no more are, thoſe of a community, by any circumſtances attending its formation, and firſt exiſtence. Both may labour under diſadvantages, from the peculiar circumſtances attending thoſe events; but their natural, unalienable rights cannot be ſet aſide: and, it is the duty of the one and the other, to remove thoſe diſadvantages, and to improve their condition as much as poſſible.

‘ The ſtate of ſociety, ſhould be conſidered as a ſtate of progreſſion, *from ſmaller degrees* of civil liberty and happineſs to greater;

and approaching to that perfection, of which we have an idea; but which we may never be capable of enjoying.

'The contentions, and wars of parties on the queſtion of prerogative and liberty, have not, therefore, been properly conducted; and the reaſons aſſigned for them, have not always, been ſufficient; I think, never the beſt. I would not loſe a hair of my own head, or pluck off one of another's to reſtore a Saxon or Norman conſtitution; and to perpetuate it as the model of our civil government. I would loſe my life to obtain that improvement, and perfection of civil liberty, which every ſociety has a right to, and which is capable of producing the higheſt degree of human happineſs. And if, in this cauſe, I trample on the intereſts of ambition, and the imagined rights of its votaries, it would be my duty; as thoſe ought, always, to be ſacrificed to the intereſts, and rights of the community.'

COURTIER.

'Huſh;—you will ſpeak treaſon, if you do not take care.'

PHILOSOPHER.

'Never fear; I intend to take care.'

COURTIER.

'Upon your principles, perſons would be juſtified in overturning and deſtroying government, by violent rebellion.'

PHILOSOPHER.

'You miſtake me. I blame the advocates of liberty, that they have contended for it, as a right, only, by preſcription, when it was theirs, alſo, by nature; becauſe, they confined their claims to thoſe low degrees only which had been enjoyed; and precluded that enlargement and perfection, which they would have reſerved an undoubted right to purſue, if they had reſted their pretenſions on the foot of nature, as well as precedent.'

COURTIER.

'You forget, intirely, the rights and prerogatives of princes. I was not miſtaken, in ſuppoſing that, in your heart, you are a republican.'

PHILOSOPHER.

'The rights and prerogatives of princes are very ſerious things in the preſent political ſtate of the world: but they are words, almoſt without meaning, in a philoſophical diſquiſition.

'You may ſuppoſe a king to obtain his dignity, any way you pleaſe; and his rights and prerogatives, are, either, uſurped powers, or truſts, committed to him by the community. I need not be at any pains to prove, that uſurped powers may be ſet aſide, when the community is able and diſpoſed to do it.—The other powers, I muſt treat with more tenderneſs; they ought to be ſo treated: though my opinion is, that they ſhould be ſet aſide, when the intereſts of the community require it.'

In theſe obſervations there are ſome things ſtrictly true, and others merely ſpeculative. At the concluſion of the dialogue, the interlocutors propoſe another meeting, in order to form a plan of government *agreeable to the principles* of ſound philoſophy*!*

Art. X. *Ancient Scottiſh Poems.* Publiſhed from the MS. of George Bannatyne, 1568. 12mo. 4s. bound. Edinburgh, printed for Balfour, and ſold by Cadell in London. 1770.

THE preſervation of ancient poetry is certainly no leſs rational than the preſervation of ancient coins; for if the latter frequently contribute to rectify and aſcertain the chronology of hiſtory, the former no leſs promotes our knowledge of the manners and purſuits of men in their reſpective periods. Many of theſe pieces eminently anſwer that purpoſe, and Lord Hailes, the learned Editor, has, by his notes annexed to this collection, contributed greatly to the ſame end.

A larger work of this kind was publiſhed ſome years ago under the title of the Evergreen, by the celebrated Allan Ramſay[*]; but in that miſcellany there were many things of modern date.

The poems here collected are certainly ancient, and ſome of them are of very high antiquity. The only objection which lies againſt this edition is the exceeding deficiency of the gloſſary, which does not include one fourth part of the words neceſſary to be explained to people on this ſide of the Tweed. The poems in this collection that were never before publiſhed are about forty in number.

The famous old ſong called the Wife of Auchtermuchty, which Lord Hailes ſays is a favourite poem among the Scots, we ſhall give our Readers by way of ſpecimen. The ſubſequent tranſlation, which we met with by accident, will enable them to underſtand it.

I.

‘ In Auchtermuchty thair dwelt ane man,
An huſband, as I hard it tawld,
Quha weill could tippill out a can,
And naithir luvit hungir nor cauld:
Quhill anis it fell upon a day,
He yokkit his pleuch upon the plain;
Gif it be trew, as I heard ſay,
The day was fowll for wind and rain.

II.

‘ He loſit the pleuch at the landis end,]
And draiſe his oxin hame at evin;
Quhen he come in he lukit ben,
And ſaw the wif baith dry and clene,
And ſittand at ane fyre, beik and bawld,
With ane fat ſowp, as I hard ſay:
The man being verry weit and cawld,
Betwein thay twa it was na play.

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[*] See Review, vol. xxvi. page 188.

III.

' Quoth he, Quhair is my horſis corn ?
My ox hes naithir hay nor ſtray ;
Dame, ye man to the pleuch to morn,
I ſall be huſſy, gif I may.
Huſband, quoth ſcho, content am I
To tak the pleuch my day about,
Sa ye will rewll baith kavis and ky,
And all the houſe baith in and out.

IV.

' But ſen that ye will huſſyſkep ken,
Firſt ye ſall ſift, and ſyne ſall kned ;
And ay as ye gang but and ben,
Luk that the bairnis dr—— not the bed.
Yeis lay ane ſoft wyſp to the kill,
We haif ane deir ferme on our heid ;
And ay as ye gang furth and in,
Keip weill the gaiſlingis fra the gled.

V.

' The wyf was up richt late at evin,
I pray God gife her evill to fair,
Scho kirnd the kirn, and ſkumd it clene,
And left the gudeman bot the bledoch bair:
Than in the morning up ſcho gat,
And on hir hairt laid hir disjune,
And pat als meikle in hir lap,
As might haif ſerd them baith at nune.

VI.

' Says, Jok, will be thou maiſter of wark,
And thou ſall had, and I ſall kall ;
Iſe promiſe thé ane gude new ſark,
Outhir of round claith or of ſmall.
Scho lowſit the oxin aught or nine,
And hynt ane gad ſtaff in her hand ;
Up the gudeman raiſe after ſyne,
And ſaw the wyf had done command.

VII.

' And cawd the gaiſlingis furth to feid,
There was bot ſevenſum of tham all ;
And by thair cumis the gredy gled,
And likit up five, left him bot twa ;
Than out he ran in all his mane,
How ſune he hard the gaiſlingis cry ;
But than or he came in againe,
The calvis brak louſe and ſuckit the ky.

VIII.

' The calvis and ky met in the lone,
The man ran with ane rung to red ;
Than thair cumis ane ill-willy cow,
And brodit his buttok quhill that it bled.

Than hame ran to an rok of tow,
And he ſatt down to ſay the ſpinning;
I trow he lowtit our neir the low,
Quoth he, this wark hes ill beginning.

IX.

' Than to the kirn that did he ſtoure,
And jumlit at it quhill he ſwat;
Quhen he had ſumblit a full lang hour,
The ſorow ſcrap of butter he gatt.
Albeit na butter he could gett,
Yet he was cummerit with the kirne,
And ſyne he het the milk our het,
And ſorrow a ſpark of it wald yyrne.

X.

' Than ben their cam ane greidy ſow,
I trow he cund her littill thank;
For in ſcho ſchot hir mekle mow,
And ay ſcho winkit and ſcho drank.
He cleikit up ane crukit club,
And thocht to hitt the ſow a rout,
The twa gaiſlings the gled had left,
That ſtraik dang baith their harnis out.

XI.

Than he bear kendling to the kill,
But ſcho ſtart all up in ane low,
Quhat evir he hard, quhat evir he ſaw,
That day he had na will to wow.
Then he gied to take up the bairnis,
Thocht to haif fund thame fair and clene;
The firſt that he got in his armis
Was all bedirtin to the ene.

XII.

' The firſt that he gat in his armis,
It was all dirt up to the eine;
The devill cut aff thair hands, quoth he,
That fild you all as fow yiſtrein.
He trailit the foull ſheitis down the gait,
Thocht to haif waſcht them on an ſtane;
The burn wes riſen grit of ſpait,
Away fra him the ſheitis hes tane.

XIII.

' Then up he gat on ane know heid,
On hir to cry, on hir to ſchout,
Scho hard him, and ſcho hard him not,
Bot ſtoutly ſteirid the ſtottis about.
Scho draif the day unto the nicht,
Scho lowſit the pleuch and ſyne come hame;
Scho fand all wrang that ſould bene richt,
I trow the man thocht right grit ſchame.

XIV.

‘ Quoth he, my office I forſaik,
For all the dayis of my lyfe,
For I wald put ane houſe to wraik,
Had I bene twenty dayis gudwife.
Quoth ſcho, weill met ye bruke your place,
For trewlie I will never excepit;
Quoth he, feind ſall the lyaris face,
Bot yit ye may be blyth to get it.

XV.

‘ Then up ſcho gat ane mekle rang,
And the gudman maid to the doir;
Quoth he, Deme, I ſall hald my tung,
For and we fecht I'll gett the woir.
Quoth he, quhen I forſeik my pleuch,
I trow I bot forſuk my ſeill,
And I will to my pleuch agane,
For I and this hous will nevir do weill.[a]

The ſame attempted in Engliſh, from a manuſcript of Tom Brown's.

I.

In Autermuchty liv'd a man,
Who hated neither cup nor can,
And all the plagues he felt in life,
Were cold and hunger, and his wife.
One day this man, in ſtormy weather,
Had put his plough and ſteers together;
But as to month, or year, or ſo,
The devil and Will Whiſton know.

II.

His acre done, this weary wight
Stump'd home behind his ſteers at night:
And on the kitchen's cheerful blaze
He caſt, I ween, a greedy gaze.
Snug, warm, and dry, the good wife ſate;
Her cheek was bright, her broth was fat;
A ſight full ſore for Hodge to ſtare at,
Who ſcolded like an ill-fed parſon.

III.

‘ Dame, where's my hay, my ſtraw, my corn?
No meat ſee I for hoof or horn,
While you ſit pampering here;—odſnigs!
You plow to-morrow, pleaſe the pigs!
I'll huſwife here.’ ‘ Content, quoth Nan;
So, goody Roger, I'm your man,
You'll mind the cows and calves, no doubt,
And all within doors and without.

Sift

IV.

'Sift well your meal, then knead your dough,
And while you're plodding to and fro,
As 'tis for cleanly huſwife fit,
Let not the brats the bed be——.
Hard rents from hungry lands we draw,
So light your kiln with damag'd ſtraw;
And mind you well, from morn to night,
The goſlings guard from Serjeant Kite.'

V.

That night Nan ſate up wondrous late;
Miſchief was working in her pate.
She churns,—the butter ſafely lodges,
The bare ſour milk alone was Hodge's.
For her, ſhe held no faſting good;
The laſt forgotten thing was food.
Next morn ſhe laid her meſs within her,
And took a double ſhare for dinner.

VI.

'Come, *Jock*, the maſter-workman, thou
Shalt hold, and I will drive, the plough:
Steer well, and, lo, for thy reward,
A good rough ſhirt to ſcrub thee hard.'
Her team prepar'd, her goad ſhe took,
And Hodge was left at home to look.

VII.

Seven goſlings, truſted to his care,
Were call'd to take their morning fare;
When down a whoreſon kite there flew,
Who claw'd up five, and left him two.
Hodge heard their ſcreams, in piteous plight,
And ran to mark the felon's flight:
"The foul fiend take, quoth he, ſuch luck:"
Mean while, the calves broke looſe to ſuck.

VIII.

Their dams they found in neighbouring lane;
Said Hodge, "De'il drive ye home again."—
An ill-will'd cow that ſaw him dodge,
And lov'd her calf much more than Hodge,
With pointed horn, and low'ring head,
Grubb'd his bare buttocks till they bled.
Quo' He, "this is a vile beginning!
However, I'll go home to ſpinning."
He held his rock too near the fire,
And ſaw the flax in flames expire.

IX.

Such griefs as theſe in proſe or rhyme
Were never told.—'Twas churning time:
He ſweat and churn'd, and churn'd and ſweat,
But deuce a butter Hodge could get.

What was the fault? the fault! God wot!
His burnt flax made his milk too hot.
And had he jumbled to this day,
The curd had never left the whey.

X.

Then in there came a greedy ſow;
Small thanks might Hodge count her I trow.
Deep in the pail ſhe plung'd her ſnout,
And ſuck'd, and wink'd, and ſuck'd it out.
In mighty rage, the ſow to drub,
Hodge ſeizes on a heavy club:
But by his fury miſapplied,
The two remaining goſlings died.

XI.

Ill luck, they ſay, will never tire;
His ſtraw-wiſp ſet the kiln on fire.
Thus teiz'd, it ſtill was in his head,
The brats were all this while in bed.
" And is my bairny clean and neat,"
Said Hodge, " and is my bairny ſweet?
O, by St. Andrew's beard, not it!
B——t! Oh! dreadfully b——t!"

XII.

By ſweet St. Andrew's beard, he cries,
My bairn's b——t o'er ears and eyes.
" Now de'il cut off thoſe hands outright
That ſtuff'd your guts ſo full laſt night."
This pious prayer preferr'd, he took
The fragrant ſheets to neighbouring brook:
The brook was ſwell'd with rain that day,
And ſwept the fragrant ſheets away.

XIII.

Quite weary of this change of life,
Hodge climb'd the hill to call his wife.
Though loud he call'd, ſhe would not hear,
Perſiſting ſtill her plough to ſteer:
Nor till the fall of ev'ning came,
Return'd the well-contented dame.
Strange work ſhe found, as ſhe drew near,
And Hodge once bluſh'd from ear to ear.

XIV.

" If e'er I huſwife more, he cry'd,
Let me, ſweet Nan, be crucify'd:
For had I been in this ſame way,
'Stead of the firſt, the twentieth day,
We now had neither pot nor pan."—
' Well fare you with your place, quoth Nan;
For there no longer I ſhall drudge:'
" The devil take the liar," ſaid Hodge.

She

XV.

She aim'd her pole indignant at his head,
And Hodge, in terror, from the vengeance fled;
He knew her might, and cry'd, in humble ſtrain,
" If ever more I of my plough complain,
May my bare buttocks feel the horn of Crummy,
And thou, ſweet Nan, ſhall beat me into mummy."

Art. XI. *Memoirs of the Marquis de St. Forlaix.* Tranſlated from the French of Monſ. Framery, by Mrs. Brooke. Vols. III. and IV. 12mo. 5s. ſewed. Dodſley. 1770.

WE had formerly an opportunity of making ſome obſervations on the Memoirs of the Marquis de St. Forlaix *; and the commendation that we beſtowed on the former volumes of this work, we cannot refuſe to thoſe which are now before us. The Author, while he has given ſufficient variety to the incidents he employs, has ſelected them with taſte; and we equally admire his imagination and his judgment. Acquainted with the human paſſions, he expreſſes them with delicacy, or with force, as it ſuits the ſituations he deſcribes. His art does not allow us to anticipate or conjecture the events which he is to produce. He holds us in a bewitching ſuſpence, and is ever exciting our ſurprize. He has not interrupted the unity of his work, by calling too frequently our attention from St. Forlaix; and, on this account, we are the more affected with the turns of his fortune. The behaviour of Monſ. D'Ornance, under the aſſumed name and character of Monſ. De Premont, is beautifully imaged. The nice ideas of honour which it diſcovers, are perfectly conſiſtent with French manners, and neceſſarily reſult from a deſpotic government. The misfortunes of Corſange, and of Henrietta, are well fancied, and finely painted; but poetical juſtice, we ſhould think, did not require that they ſhould have periſhed. Our Author ſeems to have forgot that they repented of their imprudence. We muſt likewiſe remark, that the concluſion of the work is abrupt, and is not calculated to give full ſatisfaction to the reader of ſenſibility. After all the diſtreſſes of St. Forlaix, his happineſs ought not to have been *merely* hinted at.

The following extract from a letter, which St. Forlaix addreſſes to M. de Prele, may entertain our Readers:

' I ſet out, with Monſ. D'Ornance and Julia, on the day appointed for our journey.

' We were not far from my ſiſter's convent. It grew dark; we were ſurpriſed at ſeeing a prodigious flame riſe at ſome *diſtance from* us: the nearer we approached the more we were convinced there was a terrible fire in the neighbourhood. The cries of the ſufferers, the ſound of bells, the tumult did not leave us long in doubt. The fire was in the convent: one half of it was already reduced to aſhes. I threw myſelf out of the coach. Monſ. D'Ornance, in ſpite of my entreaties, followed me. We took all our ſervants with us, except the coachman, who ſtayed with Julia. We advanced acroſs the ſtill burning ruins. We ſaw the nuns, pale, aghaſt, weeping, lamenting, raiſing their ſupplicating eyes to heaven.

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* *See our Review* for November laſt, p. 362.

‘ I aſked with a trembling voice for Henrietta: nobody liſtened to me. I ſought her in vain amongſt the crowd. One of the unhappy women at length heard me.

“ Alas! Sir, ſhe periſhes. Her extreme weakneſs has not permitted her to eſcape as we have done. She is in that wing of the convent: it is not yet damaged; but who will paſs through flames and ruins, and hazard life in the attempt to ſave her?”

“ Her brother,” cried I, darting precipitately towards the place, leſt I ſhould be ſtopped by Monſ. D'Ornance: he indeed followed, but it was to ſecond me. We had juſt reached the place where ſhe was incloſed, when the building fell at our feet with the moſt horrible noiſe. What was my deſpair at that moment! my frantic cries ſufficiently witneſſed it.

‘ If my friend had not prevented me, I had buried myſelf in the burning ruins. He with difficulty forced me from this ſpectacle of horror. A few paces from us, there paſſed a ſcene not leſs dreadful. The old prieſt who officiates in the convent, and to whoſe hoſpitality you were once obliged, terrified, appaled, his feeble limbs ſcarce ſupporting his body, ran notwithſtanding round the court, with an air of wildneſs and diſtraction. The exceſs of his ſorrow ſeemed to give him new force. He ſhed a torrent of tears. He filled the air with his cries. He called his ſon. He ſought him every where; but the effort he had made on himſelf had waſted his remains of ſtrength. He ſunk down at our feet. We raiſed him up.

“ My ſon!” cried he, “ he abandons me! He promiſed to be the ſupport of my age. He is gone to loſe his life in the flames, into which he has thrown himſelf. He deſerted me; I would have followed him. He did not hear my voice; I only found him to ſee him plunge himſelf into the greateſt dangers; he has entered the convent.”

‘ We endeavoured, in the beſt manner we could, to conſole this good old man. A new cry made us turn our heads to the other ſide. We ſaw a man come out of the convent, in a ſtate which excited all our compaſſion. He bore a nun in his arms. Flakes of fire, ſtones, beams half burnt and ſtill blazing, fell around him, without his appearing at all affected. He walked with intrepidity over burning coals. He expoſed himſelf to a variety of perils, to turn them from her whom he had ſnatched from the fire.

'The old man raiſed himſelf. "Great Heaven!" cried he, "it is my ſon! it is the happineſs of my life!"

'The young man was already out of the court: he advanced towards us; we flew to meet him. The good eccleſiaſtic followed us. The nuns, thoſe who came to aſſiſt them, and who, deſpairing of extinguiſhing the fire, had abandoned the attempt, all ſurrounded us.

'The young man ſet down the nun on a beam which had ceaſed burning, and threw himſelf on his knees before her. He forgot his pain. He thought only of ſuccouring her. The nuns, approaching their dying companion, exclaimed, "It is ſiſter Henrietta!"

"My ſiſter! oh Heaven! it is ſhe! My ſiſter! it is indeed you whom I behold!"

'I held her in my arms. The young man, his face concealed by one of the hands of Henrietta, kneeled by her ſide: he pronounced her name with a voice interrupted with ſighs. The good prieſt ſpoke to him, but without being heard. I alſo pronounced the name of my ſiſter. I endeavoured to recal her to life. She at length opened her eyes; ſhe ſighed, ſhe regarded the young man and me alternately.

"My brother!" ſaid ſhe with a dying voice. She preſſed my hand; ſhe carried that of the unknown to her heart; ſhe held it there as if determined never to quit it.

"It is thee!—it is thee!—I ſhall have the happineſs of expiring in thy arms.—Corſange! my dear huſband!—O my God! thou haſt puniſhed, yet rewarded me!"

'The name of Corſange penetrated even to my heart. It made Monſ. D'Ornance ſhudder. He looked at the young man attentively. He had not quitted his poſture. His groans made us all tremble.

'I approached him——"Corſange! is it you?"

'He made no reply. He drew his hand from me. This movement made him perceive Henrietta extended almoſt without life; her eyes cloſed, the paleneſs of death upon her lips. He thought her dead. Sorrow drew from him a diſtinct exclamation.—"She is dead!—I have loſt my Henrietta!—Let them now claim this unhappy wretch."

'No more was neceſſary to Monſ. D'Ornance. "It is my ſon's voice."

'Corſange turned about with horror, endeavoured to riſe, ſtaggered, and fell with all his force, crying in unutterable *agony*, "*My father!*—Behold the ſtroke of my death!"

‘ Monſ. D’Ornance bathed with his tears his ſon, who had fainted in his arms. I ſupported Henrietta, whoſe weakneſs ſaved her a great part of this affecting ſcene.

‘ The croud which ſurrounded us were obliged to ſeparate, in order to give a free paſſage to one who flew with precipitation towards us. It was Julia, agonized with terror at the danger we had run, which ſhe did not know we had eſcaped. She fell into our arms, diſſolving in tears, which her tenderneſs and the pleaſure of ſeeing us redoubled.

‘ We could not partake her joy: our attention was fixed on Corſange, whoſe ſenſes were returning, and on my ſiſter, who endeavoured to ſummon the little ſtrength ſhe had remaining.

‘ I explained to Henrietta, in as few words as poſſible, the reaſon of her finding her lover again, after having believed him dead. She held out her hand, which he preſſed with ardour to his boſom.

“ I once more behold thee,” ſaid ſhe; “ I never expected this happineſs. I taſte it only in the laſt moments of my life. It is the more pure and perfect, becauſe this inſtant is the only one in which I could have enjoyed it with innocence.—Corſange! I have long repented of my weakneſſes. I have never one moment repented of having loved thee. Thy image has unceaſingly engroſſed me in my retreat. Thou haſt never ſhared my heart but with the ſupreme Being, to whom doubtleſs I ought to have given it without a rival. But can two ſentiments ſo different come in competition?

“ Adieu, moſt beloved of mankind! thou haſt ſnatched me me from the flames, but not from death.

“ I feel that my laſt hour approaches. I bleſs this moment, ſince Heaven permits me to paſs it with thee:

“ Adieu, Corſange! Adieu, my brother! Adieu, Julia! Ah! my dear friend, how often have I envied your virtues!”

‘ She turned at laſt towards Monſ. D’Ornance, and could not avoid trembling. This emotion was not of long duration.

“ I pardon you all my misfortunes,” ſaid he, offering her his hand: ſhe took hers from him to give it to Corſange; ſhe preſſed mine tenderly, breathed a ſigh, and expired, pronouncing the name of her huſband.’

We ſhall conclude this article with obſerving, that in the volumes before us, there is nothing of that indelicacy, which we cenſured in the former part of the work.

Art. XII. *Antiquitates Sariſburienſes:* Containing, I. A Diſſertation on the ancient Coins found at Old Sarum. II. The Saliſbury Ballad. III. The Hiſtory of Old Sarum, from the arrival of the Romans, to its final decay: Illuſtrated with curious Medals, found there, and a Plan of the ancient City, as it was in the Reign of King Stephen. IV. Hiſtorical Memoirs, relative to the City of New Sarum. V. The Lives of the Biſhops of Old and New Sarum. To which is added ſome Account of the Choral Biſhops, and the Riches of the Cathedral at the Reformation. VI. The Lives of eminent Men, Natives of Saliſbury. 8vo. 3s. ſewed. Saliſbury, Eaſton: London, Horsfield, &c. 1771.

TO the lovers of antiquity in general, and of the city of Saliſbury in particular, no doubt but this book will afford ſome agreeable amuſement. The Author has taken care ſo minutely to ſpecify in his title-page the ſeveral parts of the entertainment he has provided for them, as to remove ſome little trouble from the hands of the Reviewers. The ancient coins of which he gives an account are in number twelve, nine of them Roman, two of them Saxon, and one of lead, having nothing to determine it to any age or nation. The firſt coin, which is of copper, bears the inſcription HADRIANUS AUG. being ſtruck in the third conſulſhip of that emperor; from whence the writer concludes, that Old Sarum was at that time garriſoned by the Romans, and this he apprehends is as far as its antiquity properly authenticated reaches, A. D. 120. The Saliſbury ballad, immediately annexed, is valued for its humour and ſimplicity; and was written by the ingenious Dr. Walter Pope, author of *the Old Man's Wiſh.*

Poſſibly ſome zealous antiquarians may be rather diſappointed, and offended with the Author, when he proceeds to ſpeak of the etymology of the names Sarum and Saliſbury; he does indeed, in a humorous way, propoſe ſome derivations, and concludes with ſaying, 'Is it not better to relinquiſh this part of knowledge, than to have our underſtandings inſulted with abſurdities, falſehoods, and at beſt very uncertain conjectures? Thoſe who think otherwiſe, will receive no ſmall pleaſure from the ſeven etymologies of Sarum and Saliſbury before enumerated.'

The hiſtory of Old Sarum gives an account of its ſituation, fortifications, citadel, cathedral, &c. with the changes it experienced under the Romans, Saxons, and ſeveral of our kings, till the time of the tranſlation of the church from thence to the city of New Sarum, which was fully accompliſhed in the reign of Henry III. The conſequence of this removal was, that the inhabitants of the ancient city ſoon followed the church, whoſe riches they had unqueſtionably before found very beneficial. Here the Writer embraces the opportunity of briefly, but properly, cenſuring the impoſitions of the church of Rome. ‘ Ignorance and ſuperſtition,’ ſays he, ‘ ever go hand in hand; the people who lived in the times we are treating of, fond of pageantry and ſhow, did not think themſelves happy either in a ſpiritual or temporal ſenſe when at a diſtance from the cathedral and clergy. Whoever has been preſent at high maſſes and proceſſions in Roman catholic countries, muſt have obſerved how well calculated that religion is to lead weak minds captive.’ Other motives however, he adds, ‘ concurred to induce the inhabitants of Old Sarum to remove; a proſpect of greater convenience, a total exemption from caſtle duty, and greater indulgence from the biſhop when they became his tenants, were not among the leaſt powerful.’

After ſeveral other memoirs of the new city, we have an account, which may alſo be met with in other works, of the earls of Saliſbury, from Walter Devereux, a Norman earl, on whom William the Conqueror beſtowed this honour, to James Cecil the preſent earl, and the twenty-firſt who has borne this title.

The lives of the biſhops of Saliſbury, which immediately follow, are introduced by lamenting, that ‘ biography, though a ſtudy affording much entertainment and ſolid inſtruction, has been by no means cultivated in the manner it deſerved: the ſoil, ſays he, is far from being barren, and the labour by no means of a diſagreeable kind.’ Notwithſtanding this obſervation, as to many of the biſhops whoſe names are here enumerated, little more is ſaid concerning them than that they lived, were conſecrated, tranſlated, and died: particulars which, we apprehend, will not much contribute to entertainment or edification. There are indeed ſome in the liſt, who have been rendered remarkable by particular occurrences, and ſome truly great and reſpectable names both of ancient and more modern times, of whom thoſe who are converſant with hiſtory or the world muſt have ſome knowledge. We ſhould add, that the Writer does acknowledge, that ‘ the preſent and laſt ages have exerted a laudable induſtry, in reſcuing from oblivion the actions and merits of many eminent men; but, unfortunately, their endeavours coming too late, many private anecdotes and ſtriking incidents are loſt, which, if preſerved, would open their real characters more clearly than the moſt laborious collation of hiſtorians.’

The account of the choral biſhop affords a ſingular inſtance of popiſh folly. On St. *Nicholas's day*, the children of the choir *elected a biſhop among themſelves*, under this name, *who for ſome time held the ſtate of a* biſhop, as did the reſt of the children that of prebends, and together formed a proceſſion, and celebrated a ſervice in the church. It were well if all the cuſtoms of the Romiſh church might fall under no harſher a cenſure than that of *childrens play.*

The book concludes with the lives of eminent men, natives of Saliſbury: for the particulars of which, we refer the reader to the work itſelf.

ART. XIII. *Rural Oeconomy; or Eſſays on the practical Parts of Huſbandry, deſigned to explain ſeveral of the moſt important Methods of conducting Farms of various Kinds, including many uſeful Hints to Gentlemen Farmers, relative to the œconomical Management of their Buſineſs. Containing, among other Enquiries, of that proportioned Farm, which is of all others the moſt profitable. Of the beſt Method of conducting Farms that conſiſt all of Graſs, or all of arable Land. Of the means of keeping the Year round the moſt Cattle on a given Quantity of Land. Conſiderations on the œconomical Conduct of Gentlemen Farmers. Of the cheapeſt Way of manuring Land. Of the comparative Profit of farming different Soils. To which is added the Rural Socrates, being Memoirs of a Country Philoſopher.* By the Author of the Farmer's Letters. 8vo. 6 s. bound. Becket. 1770.

THOUGH it is certain that too great pains cannot poſſibly be taken in promoting the knowledge of agriculture, it is nevertheleſs true that eſſays of this kind may be too diffuſe; and that the precept, to which brevity is ever eſſential, may be buried amidſt the rubbiſh of prolix details and laboured verboſity. Theſe are the great faults of the Author of *Rural Oeconomy*; for the ſubſtance of all that he has given in many large volumes, might be contained in one, of a moderate ſize. We doubt not, however, but that there may be thoſe who are willing to wander forty years in the wilderneſs in order to obtain the promiſed land; and for the encouragement of ſuch we ſhall exhibit a little of the produce of the country. Speaking of that proportioned farm which is of all others the moſt profitable, the Author, among many more, lays down the following obſervations, which we may venture to recommend to our rural Readers:

'Farms vary ſo prodigiouſly, that no abſolute accurate corollaries can be drawn from the moſt judicious reaſoning on this ſubject: the only method of treating it, is to ſtate ſome points, and then reaſon upon the proportion between thoſe and others.

'Suppoſe in the ſtocking of a ſmall farm, that twenty acres of arable land per horſe, is the quantity to be managed properly by the the team: four horſes will, in that caſe, cultivate eighty acres of *arable. Now what* are the proportions which can be drawn from *this one fact?*

'Let me here remark that I ſtate, in all theſe points, not what is every where found in common management, but what ought to be. Many farmers are ſuch bad managers, that ſcarce one proportion is to be found throughout their farm.

'Eighty acres of arable land, managed by four horſes, may, if the ſoil is not heavy, be thrown into fourths; one ſown every year with turneps, one with ſpring corn, one with wheat, and one with clover. If the ſoil is heavy, a fallow, or ſome other fallow crop, ſhould be ſubſtituted inſtead of turneps. If a fourth be not clover, the four horſes cannot manage the farm properly.

'Before we proceed farther, new proportions ariſe: the clover, we will ſuppoſe, totally keeps the horſes in green food and hay; this is common huſbandry, wherever clover is known. We will allow each horſe two tons of hay per winter, which will leave him a little to ſpare for ſummer. The four will, therefore, eat eight tons; this, at two mowings, may be reaſonably called four acres. For the ſummer food we will allow the four horſes ſix acres of green clover. Thus the whole quantity eat by the four horſes is ten acres.

'As much more is to ſpare; hence we muſt ſuppoſe other cattle to be kept: but further—there are twenty acres of wheat, twenty of ſpring corn, and twenty of turneps; beſides twenty acres of ſtubble for littering the yard. Part of the ſtraw of the wheat muſt be applied to littering the four horſes, the reſt given to the cattle. Here, therefore, is the following winter food:

20 acres of turneps,
20 tons of clover hay,
20 acres of ſpring corn ſtraw,
and part of 20 acres of wheat ſtraw.

'The next enquiry is the cattle theſe will winter. The food is all well adapted to various kinds; but I ſhall ſuppoſe them heifers, or ſteers, or oxen, for fatting. The order in which they ſhould be fed, is to give them the wheat ſtraw firſt with ſome turneps; next the ſpring corn ſtraw with ſome turneps; and then the clover hay with the reſt of the turneps; which progreſſion will carry them forward in fleſh, and get them in fine order to turn into graſs to complete the fatting. The number I ſhould aſſign (in this management) to ſuch a quantity of food is 30 head. Thirty middling ſteers would be well wintered on this food. If the beaſts are above the middling ſize, about 20 or 25. The reader ſhould remember they are not fatted; only *kept*; all that is wanting is to keep them rather on the improving hand.

'The quantity of winter food points out in this manner the number of cattle to be kept, and this will diſcover the quantity of graſs land ſuch a farm ought to have: this is at once determined, for we may allow an acre per beaſt, or 30 acres: but it would be prudent in ſuch a farmer always to have a ſtock of hay before hand, to uſe in caſe of accidents, ſuch as a bad time, to make his clover hay, &c. &c. &c. for this purpoſe he ſhould have five acres of mowing graſs every year; or, in all thirty-five.

'Thus we find the number of horſes a clue to diſcover the whole œconomy of a farm. I have taken this as one inſtance to explain what I mean by *proportion.* It plainly appears from hence, that it is a matter of vaſt conſequence: almoſt any other point to begin with, would have yielded the ſame information; for inſtance, the annual quantity of wheat ſown, of ſpring corn, &c. &c. or from different inſtances. But the connection is purſued in a clearer manner from the number of horſes.

‘ If any of the proportions in this inſtance are broken, the whole chain is affected; take one horſe from the four, all is varied at once; inſtead of a proper quantity of arable land per horſe, a larger, or a leſs portion is aſſigned; the very ſtock of the graſs land is at once affected; ſo much does every part of a well arranged farm depend on each other.

‘ Great variations are made by common farmers, without any important effects enſuing: this may ſeem to contradict my aſſertions; but moſt of them enter into farms with ſo little idea of juſt proportions, that ſuch never exiſted in their farms, conſequently, there were none to break; and yet common farmers cannot damage even their faulty proportions, without feeling the ill effects. But they are in general, ſo burthened with a too great quantity of land for their fortunes to manage, that they ſeldom remedy any thing of that ſort. Inſtead of the profitable management of turneps and clover, they very often omit thoſe crops, for want of money to purchaſe the cattle to eat them: the land does not from this omiſſion lay fallow, but is ſown with corn; thus the ſoil is exhauſted, and all general management preſently in confuſion.

‘ Having thus explained by an inſtance, what is the proper meaning of the proportions of a farm in this caſe; I ſhall, in the next place, ſketch ſuch proportions as I apprehend to be the moſt profitable. In this enquiry ſome latitude muſt be uſed, becauſe real farms are ſo prodigiouſly various. Perhaps a mere grazing farm may be found, in many countries, the moſt profitable of all that are commonly managed; but I ſhall reject thoſe, as they would furniſh, in this enquiry, very few uſeful concluſions. I ſhall therefore ſuppoſe a farm that contains many parts, and is conducted on a various plan, embracing ſome new diſcoveries in agriculture; proper, in a word, for a gentleman, or, at leaſt, a farmer, whoſe ideas are more enlarged, than thoſe of many of his brethren: but it will be neceſſary, at the ſame time, ſo to ſuppoſe matters, that if a common one hired ſuch a farm, the ſketch I offer may be of ſervice, though he rejects any articles of culture, but ſuch as are abſolutely uſual.—

‘ A ſmall farm may (as far as it extends) be as profitable as a large one; but we are not to reaſon upon uncommon inſtances; many circumſtances of management require a large buſineſs to be carried on with advantage. A few will prove it. The neighbourhood of a great city, or town, requires that the farmers purchaſe manures; but that is a work that goes on very poorly, if a team is not kept on purpoſe.

‘ It is but a poor buſineſs that will not employ diſtinct teams for both plowing and harrowing, and odd cattle beſides for rolling. A buſineſs ſhould be conſiderable enough alſo for the employment of a bailey; not one that has the whole management of the farm in his hands, but who is kept for the mere underwork, the overſeeing labourers, &c. &c. &c. I give theſe inſtances by no means as a complete liſt, only to ſhew that there are points in which a great farm has the advantage of a ſmall one, merely from being great.

'But to come to particulars.

'I propoſe that ſix ploughs be kept *conſtantly* at work: four ox ploughs and two horſe ones, or four horſes and eight oxen. One pair of harrows muſt be ſuppoſed always to attend theſe ploughs, or three horſes. Sometimes, upon extraordinary occaſions, one of the ploughs may ſtop for the working another pair of harrows; but thoſe will be only in a haſty time, when the corn is laid in *above ground*, inſtead of *under furrow*.

'One horſe muſt alſo be aſſigned for rolling. Two for plowing between the rows of plants.

'Four others ſhould be allotted for bringing manure from the neareſt city or town.

'There are ſo many ſituations, wherein this is practicable, that it would be unpardonable to omit the ſuppoſition. But this team muſt be employed (except when the horſes aſſigned to the buſineſs of tillage are idle through bad weather) in carrying out the corn and other products of the farm.

'Four oxen muſt be allotted for ſundry articles of carting; either in carts or a waggon: ſuch as wood—food for cattle in winter——ſtubble—ſtraw—&c. &c. &c.

'Two oxen ſhould conſtantly be kept at cart the whole year round, with two ſmall three-wheeled carts, in carrying dung, clay, compoſts, &c. &c. &c. And two horſes I allow for extras.

'By means of ſuch a diſpoſition of the teams, none of the work will ſtand ſtill, that the reſt may be better executed. In common farms, all common work is at a ſtand, when a little that is extraordinary is to be done. To carry out corn, ſtops the ploughs perhaps at a critical ſeaſon: the fallows are frequently ſeen over-run with weeds, becauſe it is ſeed time: in a word, ſome buſineſs is ever neglected, that the reſt may be decently performed.

'But with ſuch a diſpoſition of draught cattle, as I have ſketched, all kinds of work will go on briſkly and regularly; the interruptions of hay and harveſt will be nothing for the two extra horſes; and another allowed for rolling, and two for horſe hoeing, with ſome ſpare time from the harrowing team, which it muſt have, will anſwer all carting of that ſort, and much other.

'I am the more particular in this part of my ſcheme, as the inconveniencies of the common oppoſite conduct are ſurprizingly great and obvious. One can ſcarcely walk over a farm, without remarking the neglect of ſome work or other of importance, ariſing from the want of a proper number of draught cattle: by the end of harveſt, the fallows are, many of them, either over-run with weeds, or at leaſt very deficient in pulverization: the farmers team has been employed in getting in his corn; for that buſineſs which is ſooneſt to ſupply his purſe, will be ſure to be done, at the expence of all other work. In ſeed time, favourable ſeaſons are either loſt, or but partially and ſlowly uſed, for want of ploughs and harrows: perhaps the farmer has nearly *or juſt ploughs ſufficient*, but can ill ſpare any *horſes for harrowing. In ſuch* a caſe, the latter work will be *wretchedly neglected: ſeed will be ſown* under furrow that ought to be harrowed in; and many fields only half harrowed; the conſequence of which, in numerous inſtances, is very fatal. In the article of manuring, this is yet more obſervable; for, inſtead of carting the farm yard dung on to a compoſt hill, to mix with marle, earth, or clay; or carting the latter into the yard, and foddering upon it; the dung is often carried directly on to the land, although the ſoil be the leaſt proper for ſuch treatment: and this only to ſave a carting, while the horſes or oxen are employed in [illegible]re.

‘ And however numerous the fences may be, that the farmer has found neceſſary to make, and conſequently how great ſoever the quantity of ditch earth may be, that lies ready for carting on to the land, yet none or little of it is moved, for want of draught cattle.

[illegible] are common farmers more conſiderate with regard to taking advantage of the neighbourhood of any great city or town in the purchaſe of manures ſo raiſed: when corn or hay is carried out, they may perhaps load back with dung, or aſhes, &c. but as to keeping a team merely for road buſineſs, ſcarce one of them had ever ſuch an idea.

‘ It would be endleſs to multiply ſuch inſtances, as far as could with eaſe be done; but theſe are ſufficient to ſhew the neceſſity of providing teams for all ſorts of work.

‘ We muſt, in the next place, proceed to ſet all theſe cattle to work, and ſee what quantity they will be able to perform.

‘ The ſix ploughs, at the rate of each doing an acre a day for 300 days, will amount to 1800 acres plowed once.

‘ But leſt objections ſhould be made againſt the allowance of only 13 days idleneſs, beſides Sundays, I ſhall ſuppoſe the ploughs to move 270 days in the year; the plowing teams to be employed (in caſe of froſt, or exceſſive wet weather, &c.) thirty days on other work; and to be abſolutely idle thirteen days. I had ſix horſes at work through the years 1766 and 1767, both remarkably wet, and they did not ſtand ſtill ten days in the two years. Whatever be the weather, a farmer ſhould always have work of ſome kind or other ready for his plowing teams, when thrown out of their own: thirteen days of abſolute idleneſs are therefore a large allowance. Their working 270 days amounts to 1620 acres. Let us next examine what ſized and proportioned farm this plowing forms when divided—

160 acres plowed ſix times - - -	96
160 ditto three times - - -	48
160 ditto once - - - -	16

‘ This diviſion gives us two kinds of farms, as follows

160 acres plowed ſix times for turneps, &c.
160 ditto three times for ſpring corn.
160 ditto once for wheat.

480 acres in tillage, and
160 of clover, one year old.
160 ditto, two years old.

800 of arable land.

'Or there may be only one clover crop, in which caſe, the arable land will amount to 640 acres.

'The farm to be managed by a team that ploughs about 1600 acres annually, might be ſketched in great variety of other ways; and it will aid the general deſign of theſe eſſays to ſtate a few of them.

100 acres ſix times for turneps	600
100 ditto three for ſpring corn	300
100 ditto once for wheat	100
100 clover, one year.	
100 ditto, two years.	
50 ditto three times for potatoes	150
50 ditto ſix times for cabbages	300
50 ditto wheat twice	100
50 ditto ſpring corn once	50
700	1600
100 of lucerne, ſainfoine, and burnet.	
800 total.	

100 acres of wheat once	100
100 of barley thrice	300
100 of oats twice	200
100 of turneps five times	500
100 of cabbages five times	500
100 clover, one year.	
100 ditto, two years.	
700	1600

'But for the ſake of the variety which there ought to be in a farm of this kind, that is ſketched for the ſake of the concluſions to be drawn from it, I ſhall adopt the following, which is rather an improvement upon the ſecond.

100 acres wheat once plowed	100
50 ditto twice	100
100 ditto of ſpring corn thrice	300
50 ditto peaſe twice	100
100 ditto of turneps five times	500
50 ditto of cabbages five times	250
50 ditto of potatoes three times	150
50 ditto of carrots twice	100
	1600

50 dtito lucerne.
50 ditto ſainfoin.
20 ditto burnet.
100 clover, one year.
100 ditto, two years.

870 total.

‘ I muſt upon this arrangement remark, that the common crops are infinitely beyond the uncommon ones; ſo that were the ſcheme in execution, the cultivator would not have reaſon to dread the trial of vegetables, not every where uſed.’

The *Rural Socrates* annexed to this work is tranſlated from a French Tract entitled *Le Socrate Ruſtique*. It was written originally in German, and is a kind of philoſophic hiſtory of the domeſtic virtues, and rural œconomy of a Swiſs farmer, now living. There is an agreeable enthuſiaſm about it; and it exhibits at once a very amiable picture of the country life, and contains many uſeful hints for cultivation.

ART. XII. *Memoirs, Anecdotes, and Characters of the Court of Lewis XIV.* Tranſlated from the *Souvenirs*, or Recollections, of Madame de Caylus, Niece to Madame de Maintenon. By the Tranſlator of the Life and Writings of Ninon de L'Enclos. 12mo. 2 Vols. 5 s. ſewed. Dodſley. 1770.

THE moſt trifling circumſtances, when they relate to illuſtrious perſonages, have their value, and never fail to excite curioſity. To thoſe, accordingly, who are acquainted with the great events which diſtinguiſh the age and the reign of Lewis XIV. there cannot be a more agreeable entertainment than to attend to the private occurrences of his court; and to obſerve him in a domeſtic capacity, after having conſidered him as a politician and a monarch.

In this view there are few works which furniſh more amuſement than the memorandums of Madame de Caylus. The ſources from which ſhe drew her information, were her own obſervation and experience, and the converſation of Madame de Maintenon, with whom ſhe ſeems to have lived in the cloſeſt intimacy. Her relations, therefore, are to be conſidered as authentic; and, it muſt be allowed, that ſhe has given materials, by which a conſiderable light may be thrown on ſeveral myſterious and intereſting tranſactions. Her manner is eaſy and graceful; it has an air of the greateſt candour; and ſhe has drawn, with delicacy and preciſion, the characters of many perſons who were diſtinguiſhed by their rank or their actions during the period to which her Memoirs refer. Though ſhe follows no method or order, and never appears to exert herſelf, yet ſhe diſplays both wit and ſentiment, and has erected an elegant monument to her own memory.

In our *Appendix*, publiſhed in July laſt, we had an opportunity of mentioning and commending her work; and on the preſent occaſion we cannot reſiſt the temptation of laying before our Readers an additional ſpecimen of it.

The following extract, though a little tinctured with the ludicrous, has ſomething in it extremely characteriſtic of Lewis XIV. and of Madame de Monteſpan.

‘The King had always a ſtrong ſenſe of religion, which would frequently manifeſt itſelf even in the midſt of his exceſſes of gallantry—for this was his only foible. He had been born with an excellent underſtanding, and was ſo regular in his conduct that he never omitted hearing maſs every day of his life, except twice, when he happened to be with the army. The great feſtivals uſed to excite his remorſe more particularly; equally troubled not to pay his devotions, or to perform them unworthily.

‘Madame de Monteſpan had ſo far the ſame turn of mind, that it was by no means in compliance with the King that ſhe manifeſted it. She had been carefully educated by a mother of exemplary piety, who had ſown the ſeeds of religion in her mind ſo early, that they were never to be eradicated afterwards. This was ſo apparent in her, at all times, that even while ſhe held on her criminal intercourſe with the King, ſhe kept her Lents ſo ſtrictly, that ſhe uſed to have her bread weighed out to her. The Ducheſs d'Uzès, aſtoniſhed at her ſcruples, could not avoid dropping a hint of her inconſiſtency, one day, before her: *And what, Madam,* replied Madame de Monteſpan, *becauſe I happen to be guilty of one crime, muſt I be culpable of all the reſt?*

‘But to return to our jubilée[*]. The two lovers, admoniſhed by their conſciences, parted with mutual conſent, and determined purpoſe never to renew their commerce more: at leaſt ſo they thought at that time. Madame de Monteſpan retired to Paris, viſited the churches, faſted, prayed, and wept for her tranſgreſſions. The King alſo, on his part, performed likewiſe every duty of a good Chriſtian.

‘The jubilée being over, it became a divided queſtion, whether Madame de Monteſpan ſhould return to court any more. *Why not?* ſaid her relations and friends, even the moſt ſcrupulous of them. *She has a right to appear there, both from her birth, and her poſt; and ſurely ſhe may continue to be as good a Chriſtian there as any where elſe.* The Biſhop of Meaux, too, was of the ſame opinion.

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[*] *A ſeaſon of penitence and prayer.*

‘ There remained, however, one difficulty ſtill in the caſe: Madame de Monteſpan, ſaid they, ought not to appear again before the King without ſome preparation on both ſides. It was thought proper that they ſhould meet together, at ſome third place, before hand, in order to prevent the ſudden effects of an unexpected interview.

‘ Upon this conſideration it was ſettled that the King ſhould pay a viſit to Madame de Monteſpan, at her own apartments; but, to leave no room for further ſcandal, it was agreed on that ſome ladies of the moſt reſpectable rank and unblemiſhed characters of the court, ſhould be preſent at this meeting, and that the King ſhould not ſee Madame de Monteſpan except in their company.

‘ This rendezvous being appointed, the King appeared there at the time, and on the terms ſpecified. But they happened inſenſibly to withdraw together to a window, whiſpered a good while, wept, and ſaid ſuch things to one another as one may ſuppoſe to be natural in ſuch a ſituation; till at length they made a profound obeiſance to theſe venerable matrons, and retired into an inward apartment. The Ducheſs of Orleans, and afterwards the Count de Toulouſe, brought teſtimony into the world with them of the mutual ſympathy which thenceforward ſubſiſted between them.

‘ I cannot reſiſt the temptation of mentioning a thought which has often occurred to me upon this ſubject. There actually ſeems obvious to me, from the character, the caſt of features, and throughout the whole air and perſon of the Ducheſs of Orleans, the appearance of that conflict which one may ſuppoſe to have ariſen, on this renewed *tete à tete*, between love and the jubilée.’

The mention of the theatrical exhibitions at St. Cyr, leads our Author to ſpeak of Racine, and of the two fine pieces which he compoſed to be performed by the young penſioners of this convent. Madame de Maintenon, fearing for the virtue of her buſkined virgins, deſired him to compoſe for them an hiſtorical dramatic poem that ſhould have nothing of love in it, and in which he was not to conſider his reputation as a Writer to be in any ſort concerned, as it ſhould ever remain buried at St. Cyr.

‘ This requiſition, ſays Madame de Caylus, threw poor Racine into the utmoſt agitation of mind. He would be glad to oblige Madame de Maintenon; the refuſal was impoſſible to a courtier, but the compliance hazardous for one who had ſo great a reputation to ſuſtain, and who, though he had at that time left off writing for the ſtage, would, however, have been extremely mortified at ſuffering the character (which his former compoſitions had ſo highly eſtabliſhed) to ſink in the opinion of the public, by ſuch an imperfect eſſay as was then exacted from him.

‘ Monſieur Boileau (whom he went to conſult about this matter) declared at once for the negative; but Racine had not ſtrength of mind enough to follow his advice, which the world has had good reaſon to be pleaſed at ſince; for after ſome reflection upon the matter, he found, in the ſubject of *Eſther*, every thing he could wiſh for, to enable him to comply with Madame de Maintenon's commands. Boileau himſelf was ſo ſtruck with the idea, that he ſpirited him up to the execution of it with as much earneſtneſs as he had before expreſſed to prevent his undertaking it.

‘ Racine was not long before he carried to Madame de Maintenon, not only the ſketch, ſtiled the *Skeleton* of his piece (for he uſed always to write them ſcene by ſcene in proſe, before he turned them into verſe) but he brought her alſo the firſt act compleated. She was extremely charmed with the whole of the deſign, nor did her modeſty prevent her from finding, in the character of his heroine, and in other circumſtances of the ſubject, ſome things which complimented her extremely. The character of *Vaſhti* had its applications; and *Haman* its lines of reſemblance; but, independent of theſe particulars, the ſtory of Eſther alone afforded an artful hint enough for a repreſentation at St. Cyr.

‘ The choruſſes that Racine, in imitation of the Grecian ſtage, had always a view of reſtoring to the theatre, appeared to fall naturally enough into this ſpecies of writing, which conſiſted not only of *action*, but *didaction*; and he felt himſelf happy in this opportunity of introducing, and giving the public a taſte for them.

‘ The perſonage of Vaſhti was ſaid to have alluded to Madame de Monteſpan; but I cannot ſee any reſemblance between them, except in her being ſupplanted by Madame de Maintenon. The late Queen appears a fitter parallel, as they were both forſaken conſorts, and equally ſhy of appearing before their huſbands. Monſieur de Louvois' perſecution of the Huguenots was ſaid to have been glanced at under the character of *Haman*.

‘ In fine, I think that if one was to conſider the place, the time, and the circumſtances of this repreſentation, they muſt agree with me that Monſieur Racine did not ſhew leſs ingenuity, upon this occaſion, than in any of his other works, however excellent in themſelves.

‘ Eſther was exhibited about a year after Madame de Maintenon had interdicted the performance of any prophane piece at St. Cyr; and it received ſuch vaſt applauſe, that the memory of it remains *ſtill freſh in our minds* to this inſtant.

‘ I was

'I was then very young, and not thought capable of repreſenting any part in this performance; but happening to have been preſent at the recitals that M. Racine uſed to make of every ſcene as he finiſhed them, I had got moſt of the lines by heart, and repeating them one day before him, he was ſo pleaſed with my rehearſing, that he requeſted Madame de Maintenon to ſuffer me to exhibit myſelf in ſome part of the drama.

'This ſhe conſented to; but I declined the taking any of the parts from thoſe who had been appointed to them already; ſo that in compliment to my ſcruple he contrived to accommodate me by giving me a prologue to ſpeak on the occaſion, which he wrote ſpecially for this purpoſe.

'However, by being conſtantly preſent at the performance, I had got the whole piece ſo perfectly by heart, that I played many of the parts ſucceſſively, afterwards occaſionally, as any of the girls happened to be indiſpoſed, during the winter, throughout the whole of which it was exhibited; and this piece, which was deſigned to have been confined within the walls of St. Cyr, at length broke looſe from the cloiſter, and was ſeveral times repreſented before the King and the whole court, and ever with the ſame applauſe.

'The great ſucceſs of this *modern ancient* manner of compoſition inſpired the Author with ſuch a taſte for it, that he immediately after undertook another work of the ſame kind, and fixed on the ſtory of Athaliah; that is, the death of that Queen, and the reſtoration of Joas, as the fitteſt ſubject for his purpoſe of any in Holy Writ. He loſt no time in this buſineſs, and laboured at it ſo aſſiduouſly, that the winter following the piece was made ready for repreſentation.

'But Madame de Maintenon received on all ſides ſo many hints of diſapprobation, ſuch remonſtrances from devotées, and ſuch oppoſition from the poets jealous of Racine's fame, who not only procured their friends to ſpeak to her on this ſubject, but wrote ſeveral anonymous ſtrictures againſt the exhibition alſo themſelves, that it finally put a ſtop to the performance of Athaliah at St. Cyr.'

The tranſlation of this little work is executed with a leſs degree of taſte and care than might, in our apprenſion, have been expected from the pen of the ingenious Mrs. Griffith; ſo that we can perceive but few traces of that *naïveté*, which marks and recommends the manner of Madame de Caylus. We muſt farther obſerve too, that our Tranſlatreſs may not, perhaps, meet with univerſal approbation for the liberty ſhe hath (avowedly) taken, of ſuppreſſing ſome paſſages, and of rectifying others which ſhe imagined to be defective: a freedom for which ſhe hath indeed aſſigned her reaſons: theſe the Reader will find toward the cloſe of the ſecond volume.

It may not be improper that, on this occaſion, we take notice of a practice, very common of late with our tranſlators from the French. By an affectation, which it is impoſſible to juſtify, they leave many particular words and phraſes untranſlated; and fancy, perhaps, that, by this means, they enrich our language. But their endeavours, however well they may be intended, neither add to its ſtrength nor its beauty; and would, if attended with ſucceſs, convert it into a mere jargon. In the preſent work, for example, *rôle* is more than once left as it ſtood in the original.—'The ſingular *rôle* performed by Madame de la Valiere,' p. 48. 'Every thing conſpired to prepare that high *rôle* for Madame de Maintenon which we have all ſeen her ſince perform,' p. 88. It would have been better, ſurely, to have told the Engliſh reader (for whoſe uſe this tranſlation is publiſhed) in words which he could have underſtood, that one of the above-mentioned ladies had "a ſingular, the other an high *part* to act?" Thus, too, ſcarce one of our numerous tribe of novel-writers will deign to uſe ſuch an expreſſion as the *paſſion* of love, in their invaluable productions: no, it is eternally *penchant—penchant—penchant*,—till the offended ear of the unfrenchified reader ſickens at the ſound, and is almoſt ready to loath the very idea itſelf, on account of the uncouth term by which it is expreſſed.

The foregoing remark will probably be thought a very unfaſhionable one, by the more faſhionable part of our readers.—With all our hearts. As ſuch let it paſs, with this ſincere acknowledgment in addition to it, that the Monthly Reviewers hope to be found among the laſt of their countrymen who ſhall manifeſt a preference of either the principles, the manners, or the language of France, to thoſe of plain, downright, honeſt OLD ENGLAND.

ART. XV. *Lettres d'une Anglois, ecrites a une de ſes Amies.* Letters of an Engliſh Lady, written to one of her Female Friends. 8vo. 3s. 6d. ſewed. Printed at Brentford for Robinſon and Roberts. 1769.

THE editor of theſe letters, for they are ſaid not to be publiſhed by the writer, has dedicated them to Lord Henly; becauſe, among other things, his birth and education give him a right to encourage 'a language which has been heard in every part of the world, and is become the language of meditation.' We think, in the firſt place, that the French language has ſufficient encouragement among us already; and, in the next place, that, to whatever countries it may have reached, *it has no pretenſions* to be conſidered as the language of meditation in preference to others: it is ſtrongly marked with the characteriſtic of its country, and may be conſidered as an *elegant trifle*; as ſuch it is, perhaps, beſt adapted to the light ſallies of fancy and *politeſſe*, of which the converſation in what they call the *Beau Monde* generally conſiſts; but it is by no means adapted to thought, nor indeed to converſation, when it penetrates the ſurface of life, and explores the depths of philoſophy.

Of language in general, at leaſt of compoſition, this Writer ſeems to know but little: he ſays, that brilliant and lofty ideas are like flowers, and that the leaſt reflexion does to one what the burning heat of the ſun does to the other. Would this Author then reduce all language to that of a Gazette? Would he inſinuate that rhetoric and poetry contain nothing lofty, nothing brilliant, which will not fade upon reflection, like a flower in the ſun?

As to this performance, he ſays, "*Je n'ai pas la ſotte vanité de penſer que ce que je donne au public à toutes les graces de la nouveauté.*" 'I have not the ſilly vanity to pretend that what I offer to the publick has *all* the graces of novelty;' and in the very next ſentence he ſays it has no novelty at all. "*Je ne dis rien de neuf,*" 'I ſay nothing new.' He adds, that his 'ſole view was to write a ſtyle that was *eaſy and pure*:' if this is the caſe, his book may be uſeful to thoſe who wiſh to learn the French language, but is a mere ſuperfluity with reſpect to every thing elſe.

It may, perhaps, be aſked, by what right this *Editor* talks of *writing?* And it is fit the reader ſhould be told, that though the ſubſtance of theſe letters belongs to a Lady, yet the form is his own. He has new-written them, becauſe he ſays the ſtile of a woman is tender and feeble. It is indeed ſomewhat difficult to determine how much of what he ſays about the letters is true; for in the advertiſement or preface, which is manifeſtly written in the perſon of a man, he accuſes himſelf of having betrayed an honourary truſt, which the French politely call being *indiſcreet*, in publiſhing letters which one of his female friends wrote *to him* while ſhe was at Paris; and the firſt letter begins with, 'I promiſed you, *my dear Harriette.*' This certainly is repugnant even to his own ideas of rectitude; for though he ſays, that *the true religion of people of rank is good-breeding*; yet he adds, that good-breeding ſhould be founded upon good morals.

He thinks it very ſtrange that Engliſhmen ſhould ever be tired of Paris, and ſuppoſes it can ariſe only from their aſſociating with each other. To bring them better acquainted with the characters of the French, he has delineated ſeveral, but they *do not appear* to be ſuch as are likely to put an Engliſhman *in good-humour* with French company.

The lady who is ſuppoſed to furniſh materials for theſe letters, becomes acquainted with a widow of good birth but ſmall fortune, who is ſoliciting a military appointment for her ſon. The widow was one day at dinner with our correſpondent, and in the afternoon begged to introduce her ſon. With the ſon came in one of his comrades, a *mouſquetaire*; the mouſquetaires are all young fellows of faſhion, and repreſented as being all nearly of the ſame character: this gentleman having introduced and preſented himſelf to the lady of the houſe, an utter ſtranger, declined the ſeat that was brought for him, and planting himſelf before the chimney, immediately engroſſed the converſation; and with now a cringe, now a ſtrut, and now a ſhrug of the ſhoulders, ſaid a world of civil things to all the company; he then turned about to the glaſs, admired his ſweet countenance, reſtored a ſtray hair to its curl with a gentle touch, adjuſted the boſom of his ſhirt, and then turned again to the company. Our traveller was ſhocked at theſe foppiſh impertinences; but her huſband whiſpered her that they were the faſhion, and that every body accommodated themſelves to them. The hero then aſked her a thouſand pardons for having introduced himſelf without being *announced*; ſaid that he knew very well the reſpect that was due to ladies, and that if this piece of rudeneſs and preſumption ſhould be talked of in the world it would ruin him; he added, however, by way of excuſe, that he thought only of waiting upon his friend to his mother, and had not the leaſt reaſon to expect that he ſhould have the honour of making himſelf known to the moſt amiable and beautiful ſtranger in the world. He would have run on in the ſame ſtrain, if the lady had not cut him ſhort. Sir, ſaid ſhe, it is impoſſible that I ſhould not think every body welcome who comes as an acquaintance of a lady whom I eſteem ſo much as the mother of your friend. You are too good, Madam, ſaid he, with an air of ſelf-ſatisfaction which it is impoſſible to deſcribe, I always thought till this moment that I was born under an unhappy planet; but, ſaid he, pinching up firſt one ruffle and then the other, to diſplay a diamond ring which he wore upon each of his little fingers, ſince you have the goodneſs, Madam, not to chaſtiſe me for my temerity, I ſhall think myſelf born to better fortune. He then took out a very fine gold ſnuff-box, and, as if without intending it, ſuffered the company to ſee a portrait which was on the inſide of the lid; he gazed upon it for a moment, and then again addreſſing the lovely ſtranger, Ah! Madam, ſaid he, if all the ſex had the ſame goodneſs of heart, the ſame polite indulgence that you have, they would be too amiable, too charming, what rapturous *devotion ſhould I pay them!* At theſe words he aſſumed be *commenſurate* to the frequency of its uſe; and every character ſhould be ſuch as will *join* with the greateſt eaſe and readineſs to any one preceding or ſucceeding, as may be required.'

In the proſecution of this plan, they enquire how many *ſimple ſounds* there really are in the Engliſh language; how many ſorts of *ſingle lines* or *ſimple characters* can be obtained; and then how theſe two, the ſingle lines and ſimple ſounds, may be moſt naturally and conveniently adapted to each other.

The *philoſophy* of their ſyſtem, which is very ingenious, though many of their readers may think it too much laboured, conſiſts chiefly in the examination of theſe particulars:

With reference to the firſt particular, they obſerve, 'that the organs of ſpeech by which all ſounds are produced, are, 1ſt, The lips. 2d, The teeth. 3d, The tongue. 4th, The palate or throat. Now as it is poſſible to aſcertain the number of organs, and what theſe are, it only remains to point out with equal certainty how many and what changes they are capable of undergoing in the act of pronunciation, ſo as that each change may produce a ſound really diſtinct from the reſt.' And they have furniſhed a table, repreſenting at one view the number both of articulate and vocal ſounds; of the former of which there are 24, and of the latter 6.

Their next enquiry leads them to determine the number of *ſimple characters*, which may be made uſe of under different forms to repreſent theſe ſounds. Theſe are contained in a ſecond plate, and are four in number, *viz.* a point—a ſtrait line—a circle with its ſeveral ſegments—and an ellipſis in its ſeveral poſitions and ſections. Of theſe, they obſerve, the moſt ſimple and convenient are choſen for the alphabet, or rather to expreſs thoſe ſimple ſounds, which are the elementary principles of all languages. They then apply theſe characters in the manner which appears to them the moſt convenient and natural to the ſounds they are intended to repreſent. And for this purpoſe they exhibit, in a third plate, the poſitions of the organs of ſpeech and the paſſage of the breath in the ſeveral acts of pronunciation.

It would be too tedious to purſue their method of determining theſe particulars at large. We ſhall content ourſelves with obſerving, that they uſe ſuch marks for certain ſounds, as moſt naturally repreſent the poſition of the ſeveral organs employed in uttering them. *e.g.* 'The dentals are ſuch mute articulations as are made at and againſt the teeth. Theſe have been generally, though not ſo properly, called linguals, becauſe their formation, as does that of moſt others, depends partly *upon the* poſition and motion of the tongue. The mute dentals *are theſe four,* T, TH, D, DH.

'T: hard dental, is pronounced by raiſing the fore part of the tongue, and placing it hard againſt the root of the upper teeth, ſo as to ſtop the breath in its attempt to paſs out. *By* this means the upper part of the tongue forms a line leaning forward, deſcending from right to left, which is its proper character.' And ſo of the reſt.

Their next object is to ſhew, that the characters, as above applied, are convenient for uſe, in due proportion to the frequency of their occurrence in the Engliſh language. For this purpoſe they aſcertain the comparative frequency of every letter in common writing by means of a letter-founder's bill, and furniſh a table containing the ſeveral proportions; from the inſpection of which it appears, that thoſe recur moſt frequently which are the moſt eaſily written, and the more complex the more rarely.

This alphabet thus determined, is particularly commended for its beauty as well as for its convenience. They obſerve, 'that in each claſs a beautiful analogy is maintained among the characters—that the aſcending and deſcending lines, occurring with equal frequency, muſt preſerve the writing lineal—that many of the characters being of a curvilinear form, will render it the more beautiful.' Beſide all theſe advantages, our Authors add, 'that ſince the vowels, as well as the conſonants, are marked by lines, there is no occaſion for taking off the pen in the writing of any word, except for the ſake of ſome advantageous contraction.'

Uſe, however, it is natural to remark, is in this connection far ſuperior to *elegance* and *beauty*. Circles, ellipſes and the various ſegments of theſe curves, are of all lines the moſt unfit for expedition. The direction of the pen muſt be altered in every part of the ſmalleſt arc; and this change of direction is equally inconvenient with the actual removal of the pen; to which it may be added, that circles and ellipſes, where celerity of writing is the main object, are with great difficulty preſerved diſtinct. Theſe are material objections to the ſimplicity of their plan; for though they have rejected arbitrary characters, and introduced the uſe of thoſe to which in their opinion nature directs, the characters they have ſubſtituted in the room of theſe, are very far from ſubſerving the deſireable purpoſes of eaſe and diſpatch. We muſt therefore be excuſed if we ſay, that we can by no means ſubſcribe the declaration, 'that enough has been ſaid to ſhew how natural, ſhort, ſimple, rational and convenient the alphabet itſelf is.'

The objections already ſuggeſted, may be urged with ſtill greater force againſt the expreſſions which they have adopted for the moſt uſual *compound ſounds.* The *length* of lines, and the *ſize* of ſemicircles, are very indeterminate repreſentations of ſuch ſounds.

For their method of contraction, rules of writing, and ſpecimens, we muſt refer to the work itſelf.

The appendix to this work contains what the Authors apprehend to be the moſt natural, convenient and expeditious character for inarticulate ſounds, as expreſſed in muſic. The ſeven letters by which the notes are named in the gamut, are ſignified by their correſpondent characters in the ſhort-hand alphabet. And directions are given for expreſſing the diſtinction of theſe ſeven notes in different octaves—the time of ſounding each note, and the other ſymbols which occur in muſic.

The curious will be entertained by the peruſal of this work, and will have reaſon to commend the ingenuity and induſtry of the Authors.

But, upon the whole, we cannot help remarking, that the performance is more ingenious than uſeful—that it is better calculated for amuſement than profit—that though the method of ſtenography here propoſed be more natural than many others, it is not entirely what we could wiſh in point of eaſe and expedition.

MONTHLY CATALOGUE,

For JANUARY, 1771.

MISCELLANEOUS.

Art. 17. *The Spirit of Liberty: or, Junius's Loyal Addreſs.* Being a Key to the Engliſh Cabinet: or, an humble Diſſertation upon the Rights and Liberties of the ancient Britons. With a political Tale upon the Characters of an arbitrary Miniſtry both in Church and State, and the Unhappineſs that flows therefrom to us and to our Children, as to the Strength of the Conſtitution, the Spirit of the Laws, the Lives and Liberties of the People. Humbly addreſſed to his Majeſty. By Junius, Junior. To which is added, A Polemical Tale; or, The Chriſtian's Winter Piece: wherein the great Contention among the Chriſtians is decided, reſpecting the Privileges of the Magna Charta of that ancient City of *Salem*; in which the Spirit, Liberties, Laws, and Dignities of that ancient City are again revived and ſet forth in their primitive Life, Beauty, and Order. The Whole being an Enigmatical Key to the original Riſe, Hiſtory, Progreſs, Poſſeſſion, and ſacred Treaſures of thoſe ancient People who were firſt called Chriſtians at Antioch. 8vo. 3 s. ſewed. Wheble. 1770.

IF from the peruſal of this long and ſingular title, the Reader ſhould ſuſpect the Author to be ſome wrangling Fanatic, he will, very poſſibly, not be much out in his conjecture. We have ſeldom met with a more egregious rhapſody; ſuch an odd medley of politics and religion. The Author ſets out with lamenting our injured *rights of election,* and warmly expatiates on illegal repreſentation, miniſterial violations of the conſtitution, &c. but he ſoon quits this *melancholy* walk, and ſets out for the holy city of *Salem*; where being arrived, down he ſits, to give us the hiſtory of the people called, or, as he will have it, *miſ*called, *Anabaptiſts*: for whom he is a zealous ſtickler. He derives this ſect from John the Baptiſt; he contends that the Baptiſts are the only Chriſtians; and he totally condemns the other denominations among profeſſed believers, as groſsly erroneous, and utterly ignorant of the truths of the Goſpel. He has a great deal to ſay to moſt of the ſectaries, and among others of their leaders on whom he beſtows a ſpriritual drubbing, are Meſſrs. Whitefield and Weſley. Part of what he ſays of theſe Gentlemen may ſerve as a ſpecimen of his manner.

Theophilus aſks Philagathus (for this work is written by way of dialogue) what he thinks of Mr. Wh———d's zeal? Philagathus anſwers: 'That Mr. Wh———d has been a man remarkable zealous for God, and I believe a good man, yet I think little of all his zeal and ſtir—becauſe it is mixed with ſo much *art*, and with ſo much *ignorance*; mixt with ſo much *art*, (which is too natural to him) to raiſe the paſſions of the people by his rhapſodies, ſeeming raptures and extaſies—and the poor people are carried away with him, as tho' they were drinking the wine of the kingdom,——thinking it is all heavenly rapture in the dear man, when there is often no more fire of love in his heart than there is in a *millſtone*, for it is what is natural to him, and he much improves it; for if he fails by attitudes of body and ſeeming raptures of mind—then he tells his people ſuch a train of pretty *ſtories*, what Paul calls *old wives fables*, many of them very moving to the paſſions, ſome of them very tragical; what is this but a zealous art to move upon the paſſions of the people, while their underſtanding in the Goſpel is exceeding dark, as is too evident by converſing with them.

'And what is it but zealous art, to be conformable as a diſſenter at one end of the town,—and conformable as a churchman at the other; tho' by the way let him remember that as a diſſenter he got his Tottenham Court liberty,—but if the Lord be God let him follow him, and if *Baal* be God then follow him, for it is a ſhame for a teacher in Iſrael to *halt thus between two opinions.*

'Tho' I believe that there is ſome good thing in Mr. Wh——d to the Lord God of Iſrael, yet how often has he afflicted my ſoul by ſo ignorantly (*bare* with the expreſſion, for there is nothing like plainneſs and honeſty) I ſay ſo ignorantly, for is it not Ignorance in the higheſt degree for him to ſay to the people, "Here I offer you Chriſt, here take him, take him now, take him to-night, or elſe you may be damned before the morning?"—

Of Mr. Weſley, Philagathus thinks very honourably, as a gentleman and a ſcholar: 'That he is a man of ſurprizing parts, a great hiſtorian, and is as enterprizing as he is *great*; his natural temper is warm, and his genius taking a turn for religion, he has been like the *Phariſees* of old, very zealous, being in labours more abundant; compaſſing, like them, both *ſea* and *land* to make *proſelytes*, and much good I believe he has done by way of order and œconomy among the people; that he has civilized many hundreds, if not thouſands in the kingdom, and brought them into a very orderly and regularly way of living, in which reſpect they are become bett ſubjects, better maſters, better neighbours, and better ſervants:—i this reſpect I believe Mr. Weſley has done a great deal of good,—but as to Mr. Weſley being a Chriſtian, I dare not, Theophilus, attempt to deceive him or you in thinking ſo.

'*Theoph.* O Sir! What, Mr. Weſley not a Chriſtian? What, a man of ſuch labour and ſuch univerſal love not a Chriſtian? O! Sir.

'*Phila.* Dear Theophilus, let not your zeal, like the zeal o many, carry you to an extreme; for do you not know, that th charity that is not grounded upon truth is not charity, but a deluſion, and therefore miſtake me not; here I do not ſay but that there are many well meaning weak preachers under Mr. Weſley's care, and many weak, dark and ignorant Chriſtians among his ſocieties,—but as to Mr. Weſley, by all the ſermons he has preached, and by all the writings he has wrote, if we compare one part with the other faithfully, I ſee no ſcripture ground to believe that he is a real Chriſtian, or a true lover of Chriſt, and ſalvation alone in his name.—I don't ſay that Mr. Weſley may not be ſaved,—God only knows what turn of heart his grace may give him; but this I ſay, nay I will affirm and maintain it from the word of God (and let him deny it if he dares) that if the Scriptures be true, it is impoſſible for him to be ſaved in the ſtate he is in, or upon all he has done, or upon the faith he has confeſſed to the world.

'*Theoph.* O Sir! what! a man that has done ſo much good, and ſo many great things in CHRIST's name, not ſaved?

'*Phila.* Dear Theophilus, his doing many great things in CHRIST's name, is no real evidence at all of his being in a ſaved ſtate; *Lord! Lord! have we not propheſied in thy name, and in thy name done many wondrous works, and yet not in a ſafe ſtate?* Were not the *Phariſees* of old as religious as Mr. Weſley? Were they not for faſtings and praying as well as him? Were they not as honeſt men as Mr. Weſley? Did they not pay tithe of all they poſſeſſed? Were they not as zealous as Mr. Weſley; for did they not like him, compaſs ſea and land to make proſelytes? And what does Paul ſay of them with all their zeal, but as ſtrangers to God, and unacquainted with the true way of ſalvation? Rom. x. 3. *I bear them record that they have zeal for God, but not according to knowledge going about to eſtabliſh a righteouſneſs of their own.* Having not ſubmitted themſelves to the righteouſneſs of God, and therefore what was all their *phariſaical* religion but a *pious way to hell?* And what is Mr. Weſley's more than theirs of whom Chriſt ſays, *I know you* (notwithſtanding all their zeal) *that ye have not the love of God in you.*'

The Author employs many pages in ſupport of what he has thus ſ roundly intimated againſt Mr. W. but we have had enough of thi ſubject, and we doubt not but our Readers are ſatisfied too.

This Junius the younger is ſo far from reſembling Junius th elder, in his manner of writing, that he ſeldom is able to expreſ himſelf in common grammatical Engliſh; but he ſays a number o ſhrewd things, and ſometimes he is really diverting, eſpecially when he ſeems to be moſt ſerious, and aims at being pathetic.

Art. 18. *A Journey into Siberia, made by Order of the King of France:* By the Abbé Chappe D'Auteroche, of the Royal Academy of Sciences at Paris, &c. Containing an Account of the Manners and Cuſtoms of the Ruſſians, &c. Illuſtrated with Cuts. Tranſlated from the French. 4to. 1 l. 1 s. Jefferys. 1770.

Our readers will find a very full account and character given of the original of this work, on conſulting the 40th and 41ſt volumes of our Review [*]. Little more therefore remains to be ſaid concerning the preſent publication, than to give a ſhort view of the deſign and execution of the anonymous tranſlator. The original work was publiſhed in two large volumes in folio; the firſt of which was divided into two parts. The ſecond volume, which related ſolely to the hiſtory of Kamtſchatka, was formerly tranſlated into our language by Dr. Grieve [†]. The preſent article is a tranſlation of the firſt of theſe volumes, with ſome alterations in the arrangement of the different parts of the work, and ſome omiſſions. The tranſlator, in particular, has very judiciouſly omitted the numerous proceſſes and calculations of the Author, relative to his laborious enterprize of taking an exact level of the ſurface of the earth, throughout the courſe of his extenſive rout; of the dryneſs of which we were very ſenſible during our peruſal of the original: but he has given the concluſions deduced from them. He has left out likewiſe, perhaps with equal propriety, the particular aſtronomical obſervations contained in the original work: but we do not ſo cordially approve of his omiſſion of the Abbé's *electrological* obſervations; as they relate to a matter pretty generally intereſting, and would not much have increaſed the bulk of the volume. There are likewiſe a few other omiſſions of leſs importance.

With regard to the tranſlation, it appears to us, as far as we are enabled to judge from the ſole peruſal of it, (the original being now out of our hands) to be tolerably juſt to the ſenſe of the Author. It is in general, however, too ſervile, and the phraſeology, conſequently, in many places, inelegant, at leaſt, if not aukward. Nevertheleſs, this publication may be conſidered, upon the whole, as an uſeful and cheap abridgment of an expenſive work. We ſhould add, that of the numerous maps and plates which enhance the price of the original, eight of the latter are here given, repreſenting the figures and habits of the Ruſſians, Tartars, Wotiacs, and Samoyedes, accompanied with a general map of the Ruſſian empire.

Art. 19. *The Academy Keeper*; or, Variety of uſeful Directions concerning the Management of an Academy, the Terms, Diet, Lodging, Recreation, Diſcipline, and Inſtruction of Young Gentlemen. With the proper Methods of addreſſing Parents and Guardians, of all Ranks and Conditions. Alſo, neceſſary Rules for the proper Choice and Treatment of Academy Wives, Uſhers, and other menial Servants: with the Reaſons of making them public. 8vo. 1 s. Peat. 1770.

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[*] See Appendix to vol. xl. page 585; and vol. xli. December 1769, page 431.

[†] See vol. xxx. page 282.

This is an humorous ſatire on the little arts, the low policy, and various inſtances of miſmanagement, practiſed in the lower orders, not of *academies* but of *boarding-ſchools*. It may rank next to, though not quite on an equal footing with, Swift's admirable Directions to ſervants.

Art. 20. *The Tutor's Guide:* Being a complete Syſtem of Arithmetic, with various Branches in the Mathematics. By Charles Vyſe, Teacher of the Mathematics, and Maſter of the Academy in Portland-Street. 12mo. 3 s. Robinſon and Roberts. 1770.

Arithmetic, and the inferior branches of the mathematics, which are the proper ſubjects of a ſchool-book, have of late years been ſo thoroughly ſtudied, and are in general ſo well underſtood, that we can expect little novelty and variety in publications of this kind:—it is a plain and beaten tract, in which none can err, who have any ſhare of genius and application.—This however is no reaſon, why thoſe who have the care of youth, and to whom reputation is an advantage, ſhould not recommend to the approbation of the public that plan of education, which they have adopted and purſued.—

The beſt method of conveying inſtruction is derived from experience; and though the Author of the *Tutor's Guide* does not pretend to boaſt of new diſcoveries, it muſt be allowed, that he has ſelected a great variety of neceſſary and uſeful rules for obtaining a thorough knowledge in thoſe ſciences, which depend upon arithmetic: and his book will be found particularly uſeful in this reſpect, that it contains a very conſiderable number of queſtions to exemplify the rules he has laid down, and to exerciſe the attention of the learner.—Many of them, it may be thought, ſurpaſs the capacity of young ſcholars; but this circumſtance is no juſt objection againſt the book itſelf: it rather recommends the work to an after-review, when the underſtanding is enlarged and ripened.—The plan and execution of Mr. Vyſe's performance do honour to his judgment and application, and entitle it to the general notice of thoſe who are entruſted with the education of youth.

The Author will, we hope, *teach* [*], and not *learn* his ſcholars, that a fraction is not always leſs than an unit [†].

Art. 21. *Selim's Letters*, expoſing the Mal-practices of the Office of Ordnance; with the Particulars of the Enquiry of the BOARD of Ordnance, and their Determination on the Charge exhibited againſt Thomas Hartwell. With a Preface and Concluſion. 8vo. 2 s. 6 d. ſewed. Miller. 1771.

Theſe letters were firſt publiſhed in the London Evening Poſt. They contain an heavy accuſation againſt the Gentlemen of the Ordnance, particularly Sir Charles Frederic and Mr. Hartwell; whom the Author charges with great embezzlement of his Majeſty's ſtores. Selim has ſhewn a warm zeal in the proſecution of this ill looking affair; and if it proceeds merely from an honeſt regard for the public, it is certainly very laudable. But we muſt obſerve, that the extreme virulence of his language, and the monſtrous torrent of perſonal abuſe which he has poured upon the above-named Gentlemen, will be apt to raiſe a ſuſpicion in the mind of a candid Reader, with reſpect to our Author's motives, and the principles on which he has proceeded: and, indeed, he ſomewhere lets fall an expreſſion, intimating that *his father* had, on ſome occaſion, been *betrayed* by Sir Charles. If, therefore, it ſhould have appeared to the *Board* before which Selim had, very lately, brought the cauſe to an hearing, with reſpect to Mr. Hartley[*], that there was any degree of perſonal or family pique in the caſe, it is not much to be wondered at if they did regard this proſecution as in ſome meaſure malicious; and accordingly diſmiſſed the culprit with only a moderate *reprehenſion*. Be this, however, as it may, Selim, aſſures the public that he will not ſuffer matters to reſt here; but that he is determined to carry his complaint into the houſe of Commons: to which, we muſt ſuppoſe, the Gentlemen accuſed can, if they know themſelves to be innocent, have no objection. Their characters are publicly impeached; and they will no doubt, be glad to have them publicly cleared. If, however, they are found guilty, it will probably ſet on foot an enquiry, the conſequences of which may be highly advantageous to the nation, which, we are afraid (from many anecdotes that we have heard) hath long, too long, been ſhamefully plundered by her ſervants, in moſt, if not all, the public offices,—to the amount, it is to be feared, of MANY thouſand pounds a-year! And ſhould theſe abuſes be, in any conſiderable meaſure, remedied, in conſequence of Selim's activity, ſpirit, and perſeverance, his country will certainly be much obliged to him, whatever may have been his principal motive for purſuing the inquiry, or however indiſcreetly and intemperately he may have conducted himſelf in the courſe of it.

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[*] Page 2. of preface.

[†] Page 2. compared with page 168.

Art. 22. *Proceedings of a General Court-Martial*, held at Penſacola in Weſt Florida, March 16,—April 20, 1768. 8vo. 3 s. 6 d. Johnſton. 1770.

The accuſations brought againſt Major Farmer, though ſome of them of the moſt atrocious nature, do not ſeem to have had any real foundation, and are ſupported by no evidence. His proſecutors appear to have acted againſt him from perſonal reſentment, and formed the wicked deſign of depriving him of his reputation, his fortune, and his life. In this they were defeated by the court-martial before which he was tried, and by his Majeſty's juſtice in confirming the ſentence of that court. But though he has recovered his honour and his liberty, we are ſorry to obſerve, that his accuſers have been the inſtruments of depriving him of his rank, and his military character.

Art. 23. *A Treatiſe on the Hair*, ſhewing its Generation, Means of its Preſervation, Cauſes of its Decay, how to recover it when loſt, what occaſions its different Colours: with the probable Means to alter it from one Colour to another; its moſt proper Management in different Climates, and in all the Stages and Circumſtances of life. Alſo a Deſcription of the moſt faſhionable methods of dreſſing Ladies and Gentlemen's Hair both natural and artificial. Addreſſed to the Ladies of Great Britain. By

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[*] The Author ſpeaks of Mr. Hartley as the friend of Sir Charles; and poſitively connects theſe Gentlemen together as companions in guilt.

David Ritchie, Hairdreſſer, Perſumer, &c. 8vo. 2 s. 6 d. Sold at the Author's Shop in Rupert-ſtreet, and by Wilkie in St. Paul's Church-yard. 1770.

This hair-doctor, in imitation of many of his brethren of the faculty, has written a treatiſe to recommend his own noſtrums.

Art. 24. *The Youth's Geographical Grammar*; containing geographical Definitions, Problems on the Terreſtrial Globe, the Situations, Dimenſions, Boundaries, Diviſions, Capes, Rivers, Harbours, Mountains, Iſlands, Climates, Productions, and Manufactures, of all the Countries in the known World; with an Account of the Religion profeſſed, and Form of Government eſtabliſhed in each of them. To which is added, I. An alphabetical Index of Kingdoms, States, and the moſt conſiderable Iſlands; mentioning the Situation, Religion, Government and chief Town of each. II. An alphabetical Index of Cities, Towns, &c. with an Account of the Provinces, Kingdoms, and Quarters of the World in which they are. By Stephen Addington. Small 8vo. 4 s. bound. Buckland. 1770.

A judicious compendium, drawn up by the Author for the inſtruction of his own pupils, and may be uſeful in ſchools.

Art. 25. *A Letter* to the Members of the *Provident* and *other* Societies, eſtabliſhed with a View to ſecure a Proviſion in Old Age,—on the *Impropriety* and *Inſufficiency* of their preſent Plans. 8vo. 1 s. Brotherton, &c.

The obſervations contained in this letter, appear to deſerve the moſt ſerious attention of the ſeveral ſocieties alluded to in the title. The Author not only ſhews the defects of the ſeveral plans on which theſe ſocieties are formed, but endeavours to point out proper remedies, by calculations and tables: from the accuracy of which the merit of his letter will, chiefly, be determined.

Art. 26. *Analects in Verſe and Proſe, chiefly dramatical, ſatirical, and paſtoral**. 12mo. 2 Vols. 5 s. ſewed. Shatwell.

"The harmleſs efforts of a harmleſs muſe!"

RELIGIOUS and CONTROVERSIAL.

Art. 27. *Sermons on Regeneration: Wherein the Nature, Neceſſity, and Evidences of it are conſidered, and practically improved.* By Joſeph Barber. 12mo. 2 s. bound. Buckland. 1770.

Theſe diſcourſes are written in the ſtrain of what is now conſidered as *old divinity*, and to thoſe who are partial to that ſcheme they will no doubt be acceptable. Truth is, and muſt be, always the ſame; but there are ſubjects on which it is difficult to determine where it lies, though ſome perſons are very poſitive that they have diſcovered it. There is great difference in men's reaſonings and apprehenſions; and the modes of thinking as well as of expreſſion, upon all topics, vary in a courſe of years, while at the ſame time wiſe and good men do not, when they come to be rightly underſtood, ſo greatly diſſent from each other, upon *important* points, as is often imagined. But in regard to ſubjects which admit of debate, as to the meaning of words and phraſes, and points of doctrine, on which the moſt conſiderable perſons have had different ideas, it becomes every one to deliver his thoughts with ſome diffidence and caution, however ſupported by any eſtabliſhed ſyſtem, or generally received opinion.

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* There is no mention of the Author's name in the title, but we find the dedication ſubſcribed *George Savile Carey*.

In relation to the ſermons before us, ſo far as they are any way calculated to ſerve the cauſe of truth, or ſolid piety and virtue, we can wiſh them ſucceſs: but ſhould they in any meaſure tend to promote enthuſiaſm and ſelf-conceit, ſtrife and uncharitableneſs, we muſt take the oppoſite ſide. Some parts of them are ſerious and practical, others ſpeculative and diſputable, and therefore not greatly tending to edification. Poſſibly if the Author was carefully to enquire into the true and original meaning of ſome words, phraſes, or texts, or to conſider them in their connection, he might ſee reaſon ſometimes to alter his ſentiments upon them, or acknowledge at leaſt the ſenſe to be doubtful.

Art. 28. *A Treatiſe on the Faith and Hope of the Goſpel.* In two Parts. 12mo. 2 s. Nicoll. 1770.

This treatiſe is of the ſame ſtamp with the book juſt mentioned. We have been at ſome loſs to determine whether the Writer is an Hutchinſonian, or Sandemanian, Methodiſt, or Moravian. But we think (as we do of the former) that he has really a good end in view. He complains that the faith and hope of the Goſpel have been confounded together by many writers, as if they were but one thing—that ſome have repreſented faith as if it were a perſon with eyes and hands—that others have repreſented the faith of the Goſpel as conſiſting of ſeveral different acts of faith—which has occaſioned great diſputes and confuſion; all owing, as he apprehends, to not underſtanding the meaning of the word faith in its different acceptations in the Scriptures. Our Author is deſirous of removing this confuſion, and ſetting the truth before us with perſpicuity: but notwithſtanding his good intentions, and though he often repeats the ſame thing, that he may, we ſuppoſe, the better *drive it into us*, yet he writes ſo much *about it*, and *about it*, that the Reader may ſometimes be long in diſcovering his meaning, and when he does obtain it, be doubtful, after all, whether it is the truth.

‘ Faith, we are told, is a perſuaſion or aſſent of the mind, ariſing from teſtimony or evidence. What we believe is the perſuaſion of our mind; and that which perſuades or convinces our minds, is evidence of ſome kind. To believe a thing means to aſſent and give credit to it as true.—The faith, belief or believing of the Goſpel is a perſuaſion of mind that the Goſpel is true; yea the very truth of God. It is the believing of God's faithful teſtimony concerning his ſon Jeſus Chriſt, and upon God's authority, and at God's command believing in Jeſus Chriſt and his righteouſneſs. The aſſurance of faith is a firm, full, aſſured perſuaſion and conviction of mind of the truth of the Goſpel.—It is being fully ſatisfied in the mind of the truth of the Goſpel. To believe the Goſpel is to be perſuaded or convinced that the Goſpel is true.’

Who can ever forget or be doubtful concerning the meaning of a word, thus peremptorily and powerfully inculcated upon us? But after all his *plain account of faith*, which is greatly enlarged upon, when we come to be told how it is to be attained, we find that no inſtructions, and no endeavours of men can poſſibly effect it: ‘ One man may teach another Latin, Greek, or Hebrew, arts and ſciences, trade or buſineſs: one man may teach another to make a profeſſion of faith, as children are taught to ſay a catechiſm: but no man in all the world can teach another to know the Lord, the juſt God, and the Saviour.’ This faith, according to the Writer, is produced inſtantaneouſly, ‘ it comes not with obſervation, but in a way, and manner, and at a time, unexpected, according to the purpoſe of the moſt High.’ If this faith is thus eſſential, and if it be thus predetermined concerning all perſons whether they ſhall have it or not, one conſequence ſeems to ariſe, *viz.* that as there is no neceſſity for our taking any care or thought about it, neither was there any occaſion for this honeſt man’s taking ſo much pains to inform us of its nature, and declare its importance. In the courſe of his enquiries we meet with a few criticiſms, or different verſions of the original Greek text, concerning one or two of which tranſlations, though pretty poſitively aſſumed, it may be juſtly queſtioned whether they they are at all valid.

Art. 29. *A compendious View of the Grounds of the Teutonic Philoſophy:* With Conſiderations by Way of Enquiry into the Subject Matter and Scope of the Writings of Jacob Behmen, commonly called the Teutonic Philoſopher. Alſo ſeveral Extracts from his Writings; and ſome Words uſed by him explained. By a Gentleman retired from Buſineſs. 12mo. 4 s. bound. Bathurſt, &c. 1770.

The Editor of this work pleads ſo ſtrongly, in his preface, in behalf of moderation and candour: he ſays ſo much, and *ſome things* ſo ſenſibly, concerning the imperfection of human knowledge, the miſtakes to which all are liable, and the poſſibility that others, whom we cenſure, may have made advancements and improvements beyond ourſelves; that (though even here we obſerved an enthuſiaſtic tincture) we were yet inclined to hope that we ſhould find ſomething more intelligible and rational than is generally to be expected from the works of Jacob Behmen: but, alas! when we came to look farther into the book, all was myſticiſm and rhapſody: and we might add folly, though we feel ſome kind of reluctance in being ſevere upon a man who ſo greatly intercedes for candour, as the Publiſher of this work does in the preface we have mentioned. But if this book *does* contain good ſenſe, reaſon, religion, or truth, we muſt acknowledge it is far beyond our ability to diſcover it; for who can comprehend ſuch ſentiments or expreſſions as theſe: when ſpeaking of what is called *eternal nature*, it is ſaid, ‘ God brings forth the air, which blows up the love-fire eſſence, and together with it conſtitutes the *ſixth* form of eternal nature. The fire eſſence being placed between two dangerous enemies, the darkneſs on the one hand, and the water on the other:—therefore that the fire of his eternal furnace might never be in danger of being extinguiſhed, the great Creator of all things brought forth the air eſſence to blow up the fire, that *it might not go out*—The air ſpirit does not only moderate the *wrath fire, but it* alſo blows up the love-fire eſſence. This love-fire *has its root in the* meek water, from whence it ſprings, as the fierce fire from the harſh aſtringent darkneſs.—As ſoon as this child of love is born, the whole birth of eternal nature ſtands in great triumph of divine joy, all its powers and eſſences become ſubſtantial, and they ſee, hear, ſmell, taſte, and feel one another in the moſt raviſhing joyfulneſs beyond words, and this pen's expreſſion.—When this love-fire tincture enters into the dark fire forms, and comes to penetrate the burning ſulphur, poiſonous mercury, and ſal-nitre of the fire ſpirit, and to change them into its own nature, there ariſes ſuch triumphing joy, charming pleaſure, raviſhing extaſy and exultation, as none can imagine but thoſe that have felt them; and tinctures them with ſuch variety of beautiful ſparkling colours, as ſurpaſſes all the precious ſtones and gems of this viſible creation.'

How wonderful! how edifying! Is this ſenſe? Is this piety? If it is either, we muſt own we know nothing of the matter. We ſhould rather think that ſome parts of theſe writings were a kind of blaſphemy, than any way honourable to the Supreme Being, or beneficial to mankind.

ART. 30. *A ſhort Treatiſe on the Lord's Supper.* Wherein the chief Meanings which Men put on its Inſtitution are examined; the Ends of it are conſidered; the Benefits conveyed to us by it are demonſtrated; the Obligation of coming to it is proved and enforced; the ſeveral Pleas which are offered by Men in Excuſe for not coming to it are anſwered; the Preparation to be made for it is recommended; and the Behaviour which is proper at and after our receiving of it is pointed out. By Thomas Pollen, A. M. 8vo. 2 s. 6 d. ſewed. Rivington. 1770.

After ſo diffuſe an account of this treatiſe in the title-page, it will not be requiſite to ſpend much time in ſetting forth its contents. How faithfully and fully the Author has executed his propoſals, is a queſtion which will doubtleſs be differently decided by different readers. It is hardly poſſible that a perſon who has a common ſhare of ſenſe and knowledge ſhould write upon ſubjects of this kind without ſaying ſome pertinent and uſeful things. We acknowledge that there are ſome, that there are ſeveral very good and proper obſervations in the little book before us; yet we cannot declare ourſelves perfectly ſatisfied in it, not merely becauſe the Writer's views of the ſubject do not entirely correſpond with our own (ſince we may miſtake as well as he) but we apprehend he has not thoroughly canvaſſed, and is not truly maſter of the topic, which he has undertaken to treat upon. The firſt chapter encounters the abſurd doctrine of tranſubſtantiation, and plainly overthrows it by ſome ſuch arguments as have long been made uſe of in this diſpute. The ſecond conſiders and confutes a notion that has prevailed among many Chriſtians, 'that the body and blood of Chriſt are carnally preſent with the bread and wine, and take up the very ſame room as they do, but are not ſeen as they are.' Though Proteſtants do reject and ridicule the Popiſh doctrine of tranſubſtantiation, there is yet reaſon to think that among the common people, and among others who have greater advantages in our church and land, there are ſome ſuperſtitious and falſe opinions very prevalent concerning this ordinance. Nor are theſe opinions likely to be removed unleſs great care is taken by the *clergy, in a plain and rational* way, to inſtruct their hearers in the nature of it, as it may be deduced from Scripture; or unleſs ſome alterations were made in the method of adminiſtering it, which has certainly a tendency to excite and encourage ſome miſtaken apprehenſions concerning it. The preſent work, however uſeful ſome parts of it may be, inclines to the ſame purpoſe, ſince the Lord's Supper is here ſpoken of as a myſtery, and what our Lord ſays of *eating his fleſh*, *drinking his blood*, and *having eternal life*, and *being raiſed up at the laſt day*, applied to it in ſuch terms as theſe: 'Common meat and common drink can preſerve us alive for a while, but cannot raiſe us up when dead, whereas theſe words ſeem to intimate that our Lord's fleſh and blood both can and will.—How the body and blood of our Lord eaten and *drunk* by us, become a principle within us of eternal life, we are given to underſtand, as much as we are able to underſtand it, by the ſymbols of bread and wine. For as bread and wine can lengthen out our life in this world, as far as it is capable of being lengthened out, ſo can the body and blood of our Lord lengthen out our life in the next world.' But without other reflections, we ſhall only juſt obſerve, as a farther inſtance of this writer's inattention and miſtake, that he has applied the parable of the marriage feaſt, without any heſitation, as inviting and compelling perſons to celebrate this ordinance.

Art. 31. *Conſtant Readineſs for Chriſt's final Appearance, urged from the Uncertainty of the Time of it.* The Subſtance of Two Sermons preached at Morley, near Leeds, Yorkſhire: on the Lord's Day, April 17th 1768. By William Whitaker. 12mo. 6 d. Buckland. 1770.

A plain, but ſerious and ſenſible exhortation to prepare for death and futurity: it comes recommended to the public notice by the particular circumſtances of the young miniſter, its Author, which gave riſe to the publication. The evening after he had preached upon this ſubject, we are informed, 'a blood-veſſel broke in his lungs, and finiſhed his capacity for uſefulneſs, as a preacher, in an inſtant:' a circumſtance which he hoped might procure ſome peculiar attention to what is here delivered, eſpecially from thoſe who had a perſonal value for the writer. Therefore, during his lingering illneſs, he ſent it to a friend, requeſting that it might be publiſhed after his deceaſe, which happened on the 7th of June laſt. He prefixed to it, with much difficulty, a farther addreſs to the Reader, being deſirous, it is ſaid, 'to bear his dying teſtimony againſt that deluſion to which many truſt, the hopes of a death-bed repentance, grounded on the preſumption of a lingering death.' Theſe pious and benevolent intentions of the Author, together with his affecting ſituation will beſpeak ſome regard to him and his performance, and was there any reaſon for it, muſt effectually prevent all cenſure. We wiſh his good deſigns may be in any meaſure anſwered, and ſhall only add in the words of the publiſher: 'If the critical Reader ſhall yet diſcern the want of perfect exactneſs, it is hoped he will candidly attend to the circumſtances of the caſe.'

Art. 32. *A ſhort Account of Theological Lectures, now reading at Cambridge.* To which is added, a new Harmony of the Goſpels. By the Reverend John Jebb, M. A. late Fellow of St. Peter's College. 4to. 2 s. 6 d. White, &c. 1770.

From the account which is here given, Mr. Jebb appears as a friend to learning, to religion, and the right of private judgment; but he laments that his endeavours to call the attention of youth to the ſtudy of the Scriptures have in ſome inſtances been treated in a manner far different from what might be expected from men, born to the enjoyment of civil and religious liberty. 'That confidence, however, he obſerves, with which the uprightneſs of his intention, and the approbation of many worthy and learned perſons had inſpired him, enabled him for a time to perſevere, regardleſs of the clamours of his adverſaries. But when he was informed, that a charge of the moſt invidious nature was ſolemnly urged, in a manner which was likely to do him great diſſervice; he was no longer able to refrain from attempting a vindication of himſelf from thoſe calumnies, with which the untempered zeal of ſome otherwiſe well-diſpoſed brethren had aſperſed his character.'

The firſt method he uſed was, we are told, to tranſmit an apology for himſelf, to ſome perſons of eminence in the church; and 'had the intolerant ſpirit of his enemies, it is ſaid, been ſatiated with this exertion of their power, he would have contented himſelf with oppoſing the efforts of private ſlander, by the force of private repreſentation and remonſtrance. But ſince ſome perſons of weight and authority in the univerſity have thought proper openly to exert their influence, in order to obſtruct the progreſs of that ſcheme of lectures which they once approved; ſince ſome other Gentlemen more artful, and therefore leſs honourable in their deportment, have given authentic evidences of being equally induſtrious in the proſecution of ſuch ſtifling meaſures; his only reſource is the power of appealing to the free, impartial voice of an unprejudiced public. He therefore now ſubmits his vindication and plan, together with the annexed harmony, to their candour and indulgence.'

The method which this Author propoſes for the ſtudy of the Scriptures, and the plan of his lectures, appear to be rational, judicious, and well adapted to advance an accurate and critical knowledge of the ſacred writings, and alſo to impreſs the mind with a ſenſe of their excellence and value. He diſcovers no bigotted attachment to any particular ſcheme or party, but ſeems willing to avail himſelf of real aſſiſtance in his enquiries from any quarter. From the relation he gives, it certainly appears, as he ſays, that he has not made it his aim to ſhew the conſonancy of the articles of the Church of *England* with the words and ſenſe of Scripture: 'But I truſt, he adds, it will be apparent, that I have endeavoured to do more;—to explain—eſtabliſh—and recommend to the love and eſteem of youth, that complete, that glorious ſyſtem of faith and morals, which is the only proper foundation of every Church in Chriſtendom.—I have honeſtly communicated to all who have honoured me with their attendance, the ſame means of information which I have found to be of ſervice in my own caſe.—I recommend the ſame proceſs in the Acts and the Epiſtles as I have purſued in the Goſpels. And, as aſſiſtances, adviſe the peruſal of thoſe Authors, who have ſo happily completed the ſcheme of Mr. Locke.'

He proceeds to propoſe ſome hints to the conſideration of ſtudents of the Goſpel, explaining the deſign of his harmony, and pointing out a compendious method of acquiring a comprehenſive knowledge of all thoſe doctrines and injunctions, which Jeſus recommended to the attention and obſervance of his diſciples.'

After expreſſing his perſuaſion, that the mode of ſtudy here propoſed, will, upon experience, be found to be far leſs irkſome, than the pains of toiling through a ſea of commentators, expoſitors, fathers, ſchoolmen, councils, &c. he farther obſerves, 'The fruits of ſuch induſtry will be, as far as relates to all neceſſary points, a thorough acquaintance with, and a *perfect knowledge* of our Bible: a book which contains whatever is profitable for doctrine, for inſtruction, and reproof; and which amongſt its other epithets and titles deſcriptive of its worth, may juſtly be ſtiled in the words of the immortal Chillingworth, THE RELIGION OF PROTESTANTS.'

Art. 33. *Sermons on the moſt uſeful and important Subjects, adapted* to the Family and Cloſet. By the Rev. Sam. Davies, A. M. late Preſident of the College at *Princeton*, New Jerſey. 8vo. 2 vols. 8 s. ſewed. Buckland, &c. 1771.

As ſome notice hath already been taken of the pulpit diſcourſes of this writer, formerly printed, we ſhall not intrude much upon our Reader's time, by dwelling on the preſent publication.—A former collection appeared, (in three volumes, under the ſame title * with theſe) ſince the Author's death, for the benefit of his widow and children. The volumes now before us are publiſhed, with the ſame view *in regard to the orphans*,—the widow, we underſtand, being deceaſed.

From the particulars which the Editor hath here collected, in reſpect to the Author, the latter muſt be regarded as a conſiderable and a worthy man. His diſcourſes are plain, but ſtriking and animated; Calviniſtical, as to principles, but ſerious and practical: and, if not perfectly accurate and poliſhed, yet likely to be uſeful to thoſe who hold the ſame opinions, or who can make allowance for them, although their own ſentiments ſhould, in ſome reſpects, be different.—We are, nevertheleſs, obliged to obſerve, that there are ſome ſpeculative points, in theſe compoſitions, to which we muſt object, as being not merely uſeleſs, but even uncomfortable,—if not hurtful to mankind.

Art. 34. *The Moral Syſtem of Moſes.* By Samuel Pye, M. D. Member of the College of Phyſicians, London, Author of the Moſaic Theory † of the Solar or Planetary Syſtem. 4to. 5 s. 3 d. ſewed. Dodſley, &c. 1770.

This work, which is called the Moral Syſtem of Moſes, is little more than a paraphraſe on the Moſaic hiſtory of the creation and fall of man. It is divided into chapters, the contents of which are 1. Of the moral attributes of God. 2. Of the moral ſyſtem of Moſes. 3. Of the tree of life, and the tree of knowledge of good and evil. 4. Of the inſtitution of the moral government of God in Eden. 5. Of the old ſerpent. 6. Of the formation of woman. 7. Of the fall. 8. The temptation. 9. Of the fall of Adam. 10. Of the origin of ſhame. 11. The examination of the offenders.

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* See Review, vol. xxxiv. p. 485.

† See Review, vol. xxxvi. p. 230.

12. The ſentence paſt on the different parties concerned in the fall. On the ſerpent. 13. The ſentence on the woman. 14. The ſentence on the man. 15. An appendix to chapter iii. of the tree of life. 16. Of the origin of ſacrifices. 17. The hiſtory of Cain and Abel. 18. A digreſſion on the mark ſet upon Cain. Of the mark ſet upon Cain.——In theſe diſquiſitions the Doctor has laid himſelf extremely open both to controverſy and to ridicule, but we are by no means diſpoſed to employ either, on ſuch a ſubject. The former, we ſuppoſe, would afford very little entertainment to our Readers. The latter might produce too much.

Art. 35. *Two Sermons on the Mortality of Mankind.* By George Marriot, Lecturer of St. Luke, Middleſex, late Chaplain of the Britiſh Factory at Gottenburg. 8vo. 1 s. Flexney.

There are many ſtriking, and ſome very pathetic, obſervations in theſe diſcourſes; which we, therefore, with pleaſure, recommend to the public.

POLITICAL.

Art 36. *Thoughts on capital Puniſhments:* In a Series of Letters. 8vo. 1 s. Baldwin. 1770.

Theſe letters have already been publiſhed in the London Magazine; but an advertiſement now informs us, that, ‘ intimations having been given of a deſign to attempt an amendment of the penal laws, the Writer concluded it would not be improper to collect and place them in one view, for the eaſier peruſal of thoſe who are diſpoſed to exerciſe their thoughts upon this important ſubject. The letters, it is farther ſaid, conſiſt chiefly of extracts from a variety of reſpectable Authors, the coincidence of whoſe ſentiments with the Writer's, gave him great pleaſure.’

The ſubject muſt be allowed to be of conſiderable moment, both as reſpecting ſociety in general and individuals: wiſe and good men have long expreſſed their wiſhes that ſome attempt might be made for an alteration and amendment of the preſent ſyſtem of penal laws, and modes of puniſhment: it peculiarly requires the attention of thoſe who are appointed to direct and enact our laws: but whether any endeavours will be uſed as to this matter in particular, or in reſpect to ſome others which materially affect the property and welfare of the ſubject, or whether they ſhall all be left to take their courſe, 'till by ſome violent efforts they amend or deſtroy themſelves, is a point which it is not our buſineſs to canvaſs, nor can any one determine it.

Our Author expreſſes his hope that he ſhall not be conſidered as an apologiſt for criminals, and an encourager of them, when he declares his wiſh, that none of them beſides murderers, were by our laws condemned to die. He propoſes the following queſtion, which is obvious to all who think upon the ſubject; ‘ Doth not experience demonſtrate that the law threatening death, frequently put into execution, is not effectual to keep men from a violation of it? I well remember, ſays he, that very ſoon after the legiſlature had made ſheep-ſtealing a capital offence, *I heard the* Judge on the bench inform the *grand jury, that, to his great* ſurprize, he found in the *calendar an uncommon number* of that ſort of criminals. I would ſore humbly aſk, whether, inſtead of diſpatching malefactors as uſual, the end of puniſhment might not be better anſwered by making them *living*, *ſtanding*, *viſible* examples, as the wiſdom of the legiſlature ſhall judge proper? Not putting them out of ſight by ſending them abroad, or hiding them in *gaols* or *Bridewells* at home; but expoſing them to public view, confining them to hard labour, in mending the roads, clearing wood, heath, or furze-lands for tillage, making navigable canals, &c. &c. all under ſuch inſpection and management, as on due conſideration ſhall be judged requiſite and neceſſary. And whereas the *difficulty* of keeping them to their work, and preventing their doing further miſchief may be objected:—ſuppoſe a finger were cut off, not only as a part of their puniſhment, but a mark to facilitate their diſcovery in caſe of deſertion.—Suppoſe too they were informed, that they are on their good behaviour; —that if they conduct themſelves as they ought—are quiet, obedient, diligent;—they may expect favour, and in time their liberty may be granted them. And may not the hope of this have a happy influence, and make ſome good impreſſion upon them? or their preſent diſagreeable ſituation diſpoſe them to bethink themſelves, and make penitent reflections on their paſt conduct?'

One part of the pamphlet ſpeaks of a certain writer who tells us, 'that he was much affected with the execution of a youth of fifteen years of age, for robbery, which, he ſays, is an age that our laws do not conſider as of maturity in acting in other affairs for ourſelves; he thinks ſuch an offender might have reformed in the plantations ſo as to have become a uſeful member of ſociety, and therefore wiſhes, that at ſuch an age, they were conſidered accordingly,—and indeed the Church of *England* ſeems in general not to think perſons arrived to years of diſcretion 'till they are of the age of ſixteen years.'

There muſt doubtleſs have been ſome very extraordinary circumſtances attending the caſe, which occaſioned the paſſing and executing ſo ſevere a ſentence at that tender age; yet it may be queſtioned whether tranſportation at that time of life is likely to reform the criminal, or whether, conſidering with what aſſociates they are to be united, there is not great danger of their being rendered utterly hardened and abandoned.

The reflections here offered are not indeed new, but they are important; the arguments are collected into one view, and they ſufficiently ſhew that it is greatly deſirable that the point ſhould be maturely conſidered by thoſe who have it in their power to effect ſome alteration in the preſent method. If the writer's ſtyle and manner are not always the moſt accurate and judicious, every one muſt be pleaſed with the apparent goodneſs of his heart, and the benevolence of his preſent deſign. Muſt not all ſober perſons aſſent to ſuch obſervations as the following? 'It were highly to be wiſhed that legiſlative power would direct the law rather to reformation than ſeverity: that it would appear convinced that the work of eradicating crimes is not by making puniſhments familiar, but formidable. Inſtead of our preſent priſons which find or make men guilty, which incloſe wretches for the commiſſion of one crime, and return them, if returned alive, fitted for the perpetration of thouſands; it were to be wiſhed we had, as in other parts of Europe, places of penitence and ſolitude, where the accuſed might be attended by ſuch as could give them repentance if guilty, or new motives to virtue if innocent. And this, not the increaſing puniſhments, is the way to mend a ſtate: nor can I avoid even queſtioning the validity of that right which ſocial combinations have aſſumed of capitally puniſhing offences of a ſlight nature.——Whether is it from the number of our penal laws, or the licentiouſneſs of our people, that this country ſhould ſhew more convicts in a year, than half the dominions in *Europe* united? Perhaps it is owing to both; for they mutually produce each other. When by indiſcriminate penal laws a nation beholds the ſame puniſhment affixed to diſſimilar degrees of guilt, from perceiving no diſtinction in the penalty, the people are led to loſe all ſenſe of diſtinction in the crime, and this diſtinction is the bulwark of all morality:—it were to be wiſhed then that power, inſtead of contriving new laws to puniſh vice,—inſtead of cutting away wretches as uſeleſs, before we have tried their utility, inſtead of converting correction into vengeance,—would try the reſtrictive arts of government, and make law the protector, but not the tyrant of the people. We ſhould then find that creatures, whoſe ſouls are held as droſs, only wanted the hand of a refiner; we ſhould then find that wretches now ſtuck up for long tortures, leſt luxury ſhould feel a momentary pang, might, if properly treated, ſerve to ſinew the ſtate in times of danger; that, as their faces are like ours, their hearts are ſo too; that few minds are ſo baſe as that perſeverance cannot amend; that a man may ſee his laſt crime without dying for it; and that very little blood will ſerve to cement our ſecurity.'

Should it be thought that theſe ſentiments are in any particular extended rather too far, it muſt alſo be allowed that they contain much truth, humanity, and equity.

Art. 37. *The Key to Abſurdities*; containing the Author's private Thoughts of ſome late Proceedings. 8vo. 1 s. Davenhill.

The Author profeſſes himſelf to be a *ſmall freeholder of Eſſex*, and his profeſſion is probably true. He appears to be a plain, unlettered man, of a good natural underſtanding, of a laudable public ſpirit, and, in political matters, zealous for government, in oppoſition to the adherents of Mr. Wilkes, the Gentlemen who ſtyle themſelves Supporters of the Bill of Rights, and all the *outs* in general, whom he conſiders as a ſet of wicked factious people, who have only their own private intereſts and party-ends in view. The avowed principles of theſe ſons of ſedition, as he deems them, and the arguments that have been brought in ſupport of their proceedings, are what he means by *abſurdities*; and his own ſtrictures upon thoſe principles and arguments are *the Key* which is to unlock or lay open the ſaid abſurdities, and expoſe them to public view, contempt, and abhorrence.—He talks like an honeſt man, though his language is not elegant, nor always grammatical; nor is there any thing new in his remarks.—At the end of his pamphlet we find an account of the oppoſition that has been made by the wicked ſpirit of party, to a very good ſcheme, as he ſtates it, for rebuilding the jail at Chelmſford, on a more convenient and more wholeſome ſpot of ground than that *on which the preſent old building* ſtands. If the caſe be *really as he repreſents it, and we ſee* no reaſon to queſtion the veracity of his report, the Eſſexians who oppoſed, and fruſtrated, ſo laudable a ſcheme, muſt have been *Eſſex Calves* indeed!

Art. 38. *Schemes ſubmitted to the Conſideration of the Public*, more eſpecially to Members of Parliament, and the Inhabitants of the Metropolis. 8vo. 1 s. Browne. 1770.

Although this ſchemer is a very bad writer, he appears to be a ſenſible obſerver of what paſſes in the world, and to have thrown out ſome hints that might be highly uſeful to the public, if duly attended to, and improved upon. His ſchemes are I. For removing the public executions of criminals for the county of Middleſex, from Tyburn; and for ſeveral uſeful regulations of the ſame. II. A *general* act of parliament for making openings, and rendering more commodious the different ſtreets, lanes, alleys, &c. in London, Weſtminſter, and Southwark, &c. to ſave the expence of ſo many *ſeparate* acts, for every trivial improvement. III. An act for regulating and preſcribing the rates of land-carriage, and porterage of goods from the Inns; and for preventing proviſions, game, and other commodities from being ſpoiled or loſt, for want of being ſpeedily and duly delivered. The Author ſays, he is informed that not leſs than 20 tons of proviſions are annually ſpoiled at the different inns in this metropolis. IV. A new road from the bridge, near Clapton, to the Oxford road, between Shepherd's Buſh and Acton. V. A new regulation of militia, chiefly with a view to the ſecurity of London, in caſe of an invaſion. VI. An enlargement of Billingſgate fiſh-market: this ſeems a very proper ſcheme, and the execution of it may be highly expedient. VII. The removal of Smithfield market out of the city: equally neceſſary. VIII. A new regulation of St. James's Haymarket. IX. Improvements relating to St. James's Park, with a plan for opening certain communications through it, to accommodate the inhabitants of the environs of the Park. X. A new regulation of the nightly watch, in the capital; in order to leſſen the frequency of houſe-breaking and ſtreet-robberies. XI. A ſcheme for putting a ſtop to the tranſportation of convicts, and for employing them on the public roads of this kingdom.

Art. 39. *A Collection of the Proteſts of the Lords of Ireland*, from 1634 to 1770. 8vo. 2 s. 6 d. ſewed. Almon. 1771.

The Editor aſſures his Readers that the preſent ſeries of theſe proteſts commences with the firſt upon record. Suppoſing the collection to be complete, there is no occaſion to ſay any thing more in its recommendation.—Mr. Almon has alſo publiſhed a *Supplement* to the proteſts of the *Engliſh* Lords, price 1 s. which brings *that*[*] collection down to June 1770.

Art. 40. *Some Propoſals for ſtrengthening our Naval Inſtitutions*. In a Letter to the Right Honourable Lord Anſon. By a Sea Officer. Written in the Year 1759. 8vo. Becket. 1771.

The propoſals in this letter are highly chimerical and romantic. It is, ſurely, very neceſſary, that thoſe, who enter into the navy, ſhould be properly inſtructed in every branch of knowledge, which has a reference to the marine. But, for this purpoſe, we muſt not erect univerſities on board our ſhips of war. The ſpeculations of philoſophy do not ſuit with the din of arms; and lectures on aſtronomy and optics will not ſupport our naval ſuperiority.

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[*] In 2 volumes 8vo. 12 s.

Art. 41. *The Squire and the Parſon*, with the Interlude of the Poulterer. 12mo. 1 s. Wheble.

A mere collection from the News-papers, of the proceedings, relative to the general meeting of the Weſtminſter electors, in October laſt, the *Remonſtrance*, the *Inſtructions*, and the ſquabble with Edridge the poulterer. The title ſeems to be purely of the catchpenny ſtamp.

POETICAL.

Art. 42. *Grace triumphant*. A ſacred Poem, in Nine Dialogues, wherein the utmoſt Power of Nature, Reaſon, Virtue, and the Liberty of the Human Will, to adminiſter Comfort to the awakened Sinner, are impartially weighed and conſidered; and the whole ſubmitted to the ſerious and candid Peruſal of the Rev. Dr. *Nowell* of Oxford, the Rev. Dr. *Adams* of Shrewſbury, and the Author of *Pietas Oxonienſis*. By Philanthropos. 8vo. 2 s. Birmingham, printed for the Author, and ſold by Johnſon in London. 1770.

Philanthropos ſays, he 'was once a ſtrenuous advocate for the dignity, and purity of human nature; and expected to obtain the Divine Favour, by a conformity to the rules of natural religion; but being brought under ſome long and very ſevere exerciſes of the mind, and being in a wonderful, and gracious manner brought to the knowledge of Chriſt, and the joys of his ſalvation; he thinks it his duty to give ſome account of theſe things, and to bear his teſtimony to the glorious truths of that Goſpel, which once was his averſion; but now the delight and joy of his ſoul. As he delights in poetical productions, he hath attempted the ſubject in rhime: and being adviſed to publiſh it by ſome perſons of knowledge and experience in the ways of God; he ſends it into the world, not wholly without hopes, that it may be made uſeful to perſons of ſimilar experiences with his own: and be a means of adminiſtering comfort to the dejected ſoul.'

The foregoing paſſage may ſerve to give an idea of the Author's principles; thoſe that follow may be taken as ſpecimens of his poetry. Speaking of the Redeemer, he ſtyles him

'A God
Equal in dignity, command, and power,
With Heav'n's Eternal, Infinite, Supreme!
A God diſhonour'd, diſobey'd, and ſcorn'd!'
P. 77.

'If thou canſt believe
All things are poſſible to him that believeth:
The open'd book, and my directed eye
Catches the queſtion inſtantaneous thus'——
P. 78.

'Almighty Grace to reaſon will not bend;
Nor Nature's brighteſt powers can comprehend
The ways of God. He takes whoe'er he will,
From Nature's waſte, and brings to Zion-hill.

With wrath he drives them, or with love he draws,
But gives not haughty man to know the cauſe.'
P. 116.

Many, no doubt, among the followers of the Author's late friend ' the *learned* and pious Mr. Hervey, who approved the plan, and corrected part of this work,' will be greatly edified by theſe Dialogues; while others, ſtrangers to ſuch *convictions*, *experiences*, and *feelings*, will find themſelves, on peruſal of them, in a ſituation ſomewhat ſimilar to that of rather a better poet than Philanthropos, when he ſays

" To laugh, were want of goodneſs and of grace;
But to be grave, exceeds all power of face."

Art. 43. *A Monody on the Death of the Reverend Mr. George Whitefield.* 4to. 6 d. Miller.

Expecting nothing but traſh on this ſubject, theſe few pages very agreeably diſappointed us. The monody is indeed unequal, but it is in many places truly poetical.

And grief ſincere inſtructs the ſhell
In accents ſad and ſlow to ſwell:
Not with Allegro's frolic ſhrill,
That ſuits the weeping mind but ill:
The baſe's burial voice alone
With miſery is in uniſon.

The ſtrong expreſſion in the laſt line but one muſt be obvious to every ear.

I love thee, maid of ſolemn eye;
  Thy cheek with briny ſorrows worn,
  To me is amiably forlorn,
Though there no tints of purple lie.

There is a ſingular elegance and happineſs in the *amiably forlorn*; but then the following ſtanza has more faults, than the preceding one has beauties:

Thy leaden lid, thy ſober brow,
  Thy treſſes darkly brown,
That in diſhevel ſqualid flow
  Thy ivory neck adown.

In *leaden lid* there is too great a jingle of the ſame ſound. *Squalid diſhevel* conveys an inelegant idea, ill adapted to the muſe of melancholy; and the laſt word of the laſt line enfeebles it too much.

Thee in the ſilent tomb *impal'd*.

The word *impal'd* is here wreſted from its common ſenſe and acceptation; nor will every reader eaſily diſcover what the Author means by it. He deſcribes the archangel's trumpet in a manner which cannot perhaps be exceeded, when he ſays

——the clangors loud and long
Mock the ſoft thunder's puny tongue.

Art. 44. *An Elegiac Poem on the Death of the Rev. Mr. George Whitefield.* 4to. 6 d. Wills.

The Author of this poem profeſſes that he does not care a pin for the Reviewers; and the Reviewers, for their part, are under no little concern that they do not ſtand in a more reſpectable light with ſo extraordinary a genius. There is ſomething altogether ſtriking in the novelty of his ideas. JUSTICE he repreſents as a bird of paſſage:

> See *Juſtice* haſten to forſake the land,
> And to ſome happier country wing her flight!

The VIRTUES as lamp-lighters, juſt going to ſet up in the Strand:

> With anxious haſte the *Virtues* ſeek the STRAND,
> And go to bleſs the Pagan world with light.

Mr. Whitefield's tongue, he tells us, was loos'd by prayer; and what then?—Why, then he was ſilent:

> Prayer *loos'd* his guilt-bound tongue, his lifted hands
> In *ſilent* rapture then his God ador'd.

He next informs us what this great man endured; and that was—what every body elſe endures!

> Each ſeaſon's various changes he endured.

Art. 45. *Elegy to the Memory of the Right Honourable the Marquis of Granby.* 4to. 6 d. Dodſley.

One of thoſe things that come under the ſickly title of mediocrity: but has not the printer made a miſtake in the poet's addreſs to the preſent Lord Granby?

> Great was his ſoul; but happier ſhalt thou be,
> By being not ſo great as he.

What, if we ſhould read,

> Great was his ſoul, but greater ſhalt thou be,
> By being not ſo great as he!

Art. 46. *Epiſtola Politica*—An Epiſtle on the Times, a Poem. 4to. 1 s. Bladon.

A Latin poem about Wilkes and Liberty, which has the merit of a decent ſchoolboy's exerciſe.

NOVELS.

Art. 47. *The Falſe Step*; or the Hiſtory of Mrs. Brudenal. 12mo. 2 Vols. 5 s. ſewed. Almon.

The falſe ſtep which is here ſet forth as a warning to young female Readers, is the heroine's deſerting her parents, and running away with an agreeable but worthleſs fellow, in order to a clandeſtine marriage. The fatal conſequences of this firſt indiſcretion, which is here, not unnaturally, productive of other falſe ſteps, in a character extremely amiable in all other reſpects, form the principal incidents of this hiſtory; which is thrown into the modiſh form of letters, and diverſified by an epiſodical part, leſs intereſting and leſs exemplary than the main ſtory. The work, if not a brilliant performance, is a moral one; which ought not to be conſidered as a ſlight commendation. The language, if not elegant, is eaſy, and might paſs very well, were it not for two or three uncouth expreſſions [*], and an affectation of French phraſes, which is become ridi-

culouſly

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[*] A fine Gentleman exclaims againſt his miſtreſs for making his rival happy, without any *demurrage*; and a fine Lady talks of *ſwearing* that ſhe never ſaw two people ſo exactly alike: but we muſt do the writer the juſtice to obſerve, that faults like theſe are not very common in this work.

faſhionable. There is hardly a page *plain* Engliſh to b
th in our modern productions: it is all *ſtriped*, though w
m meet with any of the right Pariſian pattern.

t. 48. *Authentic Memoirs of the Counteſs de Barré*, the French King's Miſtreſs, carefully *collated from* a Manuſcript in the Poſſeſſion of the Ducheſs of Villeroy. By Sir Francis N———, 12mo. 3 s. bound. Roſon. 1771.

Another heap of rubbiſh, ſwept out of Monſ. de Vergy's garret. This foreigner, who has ſo impudently thruſt himſelf into the Engliſh Grubean ſociety, appears determined to fill all our bookſellers ſhops, ſtalls, and circulating libraries, with lies and obſcenity; the only ſtudies in which he ſeems ambitious of excelling. In truth, we are ſorry to ſee the Chevalier ſo groſsly miſapplying his talents; for he certainly is capable of better things.

Art. 49. *The Adventures of a Jeſuit*: interſperſed with ſeveral remarkable Characters, and Scenes in real Life. 12mo. 2 Vols. 5 s. ſewed. Cook. 1771.

The adventures of this Jeſuit may very well ſerve as a ſecond part to the adventures of Luke Antony Gavin, as recorded in his famous *Maſter-key to Popery*.

Art. 50. *Memoirs of Mr. Wilſon*: or the Providential Adultery. 12mo. 2 Vols. 5 s. ſewed. Hall.

Although this romance abounds with the groſſeſt abſurdities, and moſt ridiculous flights of imagination, it is not, however, a dull performance. We cannot give it a better character, conſiſtently with a due regard to our own.

MEDICAL.

Art. 51. *The preſent State of Midwifery in Paris. With a Theory of the Cauſe and Mechaniſm of Labour.* By A. Tolver, Man-midwife. 8vo, 1 s. 6 d. Cadell, 1770.

France, as Mr. Tolver obſerves, was not long ago regarded as the fountain of chirurgical knowledge; but the ſeat of this part of learning, he adds, is now removed, and '*the great ſource of midwifery*, in particular, has been long *dried up*.' By this equivocal phraſe, however, our Author, who in general writes rather too figuratively for a man-midwife, means only to expreſs that, in conſequence of the levity and indecent behaviour of the French ſtudents, the doors of the lying-in wards of the Hôtel-dieu have been ſhut againſt them. The principles of the obſtetric art are nevertheleſs taught by many in Paris; though there are but two profeſſors of eminence in that city M. Levret, well known to the medical world by his writings, and M. Payen, profeſſor at St. Côme. The lectures given by the firſt, and moſt eminent, of theſe two gentlemen, 'are ſupported with geometrical reaſoning and demonſtration,' and are conſequently too abſtruſe for the generality of learners. 'His machines too are finiſhed in very ſlovenly manner, and their contrivance far inferior to our own He is characteriſed by the Author as a perſon of ſtrong natural parts and poſſeſſed of ſome advantages of education; 'but partial to ſyſtem, he treats different opinions with too little reſpect, and ſe every effort of genius that does not tend to elucidate his own theor

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with the eye of malevolence. Hence, adds our florid Accoucheur, '*He has fettered the free expanſion of his capacity*; and with the affectation of originality, often blends the errors of prejudice and fancy with the moſt ſolid reaſoning.'

The Author ſpeaks with much leſs reſpect of M. Payen's courſe. It is leſs expenſive and ſcientifical than M. Levret's, and is accordingly more frequented: his auditory conſiſting of a promiſcuous and diſorderly aſſembly of barbers, women, and regulars. His machinery is indeed preferable to that of M. Levret; but the caſes on which he operates are ſtudied and improbable, and the *manuel* often ridiculous and abſurd. The Author gives an humorous ſpecimen of the genius and abilities of this profeſſor, deſcribing him as applying, in his courſe, a pair of braſs callipers to the hips of a woman, in order to take the diſtance between the *os ſacrum* and *pubis*, and to diſcover the ſtructure and proportion of her *pelvis*, with all the gravity of a bombardier ſurveying the dimenſions of a mortar.—Such is Mr. Tolver's repreſentation of the preſent ſtate of the capital ſchools of midwifery in Paris.

The remainder, which is indeed the principal part of this pamphlet, conſiſts of notes or general obſervations, chiefly taken from M. Levret's lectures; to which are added ſhort deſcriptions of his method of extraction in fourteen different caſes, on which he gives examples on his machines, and to which he reduces all others that can poſſibly happen. In the ſhort eſſay at the end, on the cauſe and mechaniſm of labour, the Author, or rather Dr. Petit, whoſe theory he here ſeems to deliver, attributes, with ſome preceding theoriſts, the act of parturition to the irritability of the womb, excited by the diſtention of its fibres to a certain degree; but we find very little new light thrown upon the ſubject.

Art. 52. *Remarks on the Compoſition, Uſe, and Effects of the Extract of Lead of M. Goulard, and of his Vegeto-mineral Water.* By G. Arnaud, M. D. &c. 12mo, 1 s. Elmſley.

Of the great and extenſive virtues aſcribed by M. Goulard to his ſolution of lead in the pure acetous acid, and of its method of operating on the human body, when applied externally, our readers will find a ſuccinct account in our 41ſt volume *, extracted from a Treatiſe on this ſubject, publiſhed by the inventor. M. Arnaud, who conſiders this preparation as the beſt and moſt univerſal topic which has hitherto been employed in ſurgery, offers a few obſervations, in the preſent ſmall pamphlet, ariſing from an accurate conſideration of its compoſition, with a view of improving this remedy, and of extending the uſe of it. He lays great, it may be thought improper, ſtreſs on the quality of the vinegar employed in the ſolution of the metal; not only obſerving that 'pure or natural vinegar contains an eſſential oil, which *diſſolves* lead, while its acid only *divides* its parts;' but adding that 'M. Goulard has diſcovered that it is the property of *ſome particular vinegars only of the province he lives in*, to diſſolve this metal perfectly, as they contain more eſſential oil than the reſt.' The fac-

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[*] Monthly Review, October 1769, page 311.

ls, M. Arnaud obſerves, (ſuch, for example,
d, and in the northern countries, under t
n receive their power of action from the aci
xed with them, are not only rendered incapabl
ving the lead; but likewiſe communicate an inflam
, to the extract, very different from the cooling an
e natural to it, when made with the beſt vinegar.'
ut ſtopping to controvert what may appear queſtionable
eceding quotations, we ſhall only add, that thoſe who are
ed to make trial of preparations of lead, in any of thoſe caſes
which they are recommended by M. Goulard, as cooling, diſcuti
or reſolvent applications, will undoubtedly do well to prefer th
prepared by the inventor; from whom the Author of this pamph
convinced by long experience of the ſuperior virtues of his extr
has procured a quantity of it, accompanied with an excluſive pri
lege of vending it in this country.

LAW.

Art. 53. *The Trial of John Almon Bookſeller, upon an Inform filed* ex officio, *by his Majeſty's Attorney-General, for ſelling Ju Letter to the K——g,* before Lord Mansfield and a ſpecial jur in the Court of King's Bench, Weſtminſter, June 2, 1770. T which is prefixed a Copy of the Information, taken in ſhort Han 8vo. 1 s. Miller.

It appears from the Trial before us, that no proof was eſtabliſh perſonally againſt the defendant. Preſumptive evidence was thou ſufficient to aſcertain his guilt. But the injury done to Mr. Almon is, no means, the chief ground of exception in the preſent caſe. The liber of the preſs is evidently ſtruck at, and a precedent is given, in co quence of which it may be effectually deſtroyed by future deciſio If ever there ſhall come a time, when judgments of this kind ſhall ceaſe to be canvaſſed, and ſhall no longer excite the public indignation, it may ſafely be pronounced, that the boaſted freedom of Engliſhmen is at an end.

Art. 54. *A ſecond Poſtſcript to a late Pamphlet, entitled,* A Letter to Mr. Almon, in Matter of Libel. By the Author of that Letter*. 8vo. 1 s. Miller. 1770.

The judgment of the court of King's-Bench in the caſe, King againſt Woodfall, has given occaſion to this *Poſtſcript*. According to this deciſion, our Author conceives, that juries, in matter of libel, are not to be conſidered as judges of the intent or criminality of the writing, and that, if they declare they have acted in this manner, it will annul their verdict. This pernicious doctrine he combats with great ſtrength of argument; he aſſerts the juſt rights of an Engliſh jury; he appeals to hiſtory and precedents; and explains the danger which muſt reſult to the liberty of this country, from the infringement of ſo invaluable a branch of the conſtitution. His publication diſcovers a truly patriotic ſpirit, and deſerves to be read with attention.

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* See Review for October 1770, p. 288.

Art. 55. *A Collection of Deciſions of the Court of King's Bench, upon the Poor's Laws, down to the preſent Time.* In which are contained many Caſes never before publiſhed. Extracted from the Notes of a very eminent Barriſter deceaſed. The whole digeſted in a regular Order. By a Barriſter at Law of the Inner-Temple. 8vo. 6s. Uriel, &c. 1771.

The nature and deſign of this work cannot be better explained than has been done by the learned Barriſter himſelf, in the advertiſement prefixed to it. The number of collections on this ſubject already publiſhed, might ſeem, he obſerves, to render any work of this nature uſeleſs. But he adds, the want of method and accuracy, evident, in a greater or leſs degree, in all of them, precludes any further apology. 'The number of years elapſed ſince the publication of the lateſt of them cauſes an unavoidable inſufficiency in them. A great number of very nice and important queſtions upon the poor-laws have been lately determined by the court of King's-Bench. Of theſe Mr. Burrow has favoured the world with an excellent report; but from the ſize of that collection, it is rendered too expenſive for the purchaſe of pariſh officers, and inconvenient for gentlemen who attend at the ſeſſions. Dr. Burn deſerves the higheſt reſpect for his Juſtice of Peace; but as only the laſt edition of that excellent work is enriched by extracts from Mr. Burrow's reports, all the former editions, fall ſhort of that perfection which their ingenious Authors would now have been able to beſtow upon them. Dr. Burn's Juſtice of Peace contains likewiſe a great number of matters which are not the objects of the juriſdiction of the quarter ſeſſions, and of the attention of pariſh officers, for whoſe uſe this preſent compilation is more particularly intended. The ſame obſervations likewiſe may be applied to Lord Ward's Country Juſtice. I flatter myſelf therefore, that this compilation will correct the errors, ſupply the defects, and, as far as it extends, more fully aſſiſt the practitioner than any of the former collections. Reports only of unexceptionable authorities have been conſulted in forming this Compilation, which has likewiſe been improved by a great number of extracts from a manuſcript collection of caſes by the late John Ford, Eſq; The caſes marked MSS. in the following ſheets, are all of them taken from that manuſcript. The Compiler has very ſeldom hazarded any obſervations of his own, nor ventured to make any alterations in the ſtyle of the reporters, however uncouth it might appear to him. He has diſtributed, under their proper heads, ſome notes of caſes which have been determined in the court of King's-Bench ſince the publication of Mr. Burrow's caſes of ſettlements. Whether the order in which the caſes are diſtributed might not be changed for a better, the Compiler is in doubt; yet he hopes that is of no great importance. But while he has endeavoured to correct the deficiencies, or inaccuracies of others, he is ſenſible, that he has much indulgence to aſk for his own. Many of theſe are owing to the intricacy of the ſubject, and ſtill more to the Compiler's frequent abſence from the preſs. He flatters himſelf, however, upon the whole, that the utility of this undertaking will compenſate for its defect, *and that the humility* of his attempt may *repreſs the ſeverity of cenſure.'*

The general ſubjects here treated of are overſeers, poor's rates, maintenance of poor relations, baſtards, certificates, apprentices, orders of removal, ſeſſions and ſettlements. Theſe are branched out into leſſer diviſions, each of which is illuſtrated by proper caſes. The deciſions collected together amount to 615 in number, and being of the beſt authority, the book cannot fail of conveying uſeful inſtruction to juſtices of the peace, young barriſters, attornies, pariſh-officers, and other perſons whoſe ſituation requires them to be converſant in the laws which relate to the poor.

MILITARY.

Art. 56. *Conſiderations on the Military Eſtabliſhments of Great Britain:* with a Plan for an Augmentation of 8472 effective Men, without any additional public Expence. 4to. 1 s. Wheble.

The Author's propoſal is certainly an object worthy of national attention. He tells the ſecretary at war, in his dedication, that he *is perfect maſter of every military eſtabliſhment in Europe*; from whence we are to infer his entire capacity for a right inveſtigation of ſo important a ſubject, as a *reform* and *improvement* of our military ſyſtem.

Art. 57. A Treatiſe on the Uſe of *defenſive* Arms. Tranſlated from the French of M. Joly de Maizroi, Lieutenant Colonel of Infantry, by Thomas Mnat, late Major of Brigade. With Notes by the Tranſlator. 8vo. 1 s. 6d. Walter.

Both M. de Maizroi and his Tranſlator plead ſtrongly for the reſtoration of defenſive arms; not a *load* of armour, but only ſuch as was in uſe among the Romans 'when, by the ſuperiority of their arms, and the excellence of their diſcipline, they ſubdued the world.'

SERMONS.

I. *The Nature and Neceſſity of Faith in the Lord, and Love to all the Saints*—at St. Thomas's, Jan. 1. 1771, for the Benefit of the Charity-School in Gravel-Lane, Southwark. By John Williams, LL.D. 6 d. Pearch.

II. *Heaven the Reſidence of the Saints*—On the Death of Mr. Whitefield, at the Thurſday Lecture at Boſton, in America, Oct. 11. 1770. By Ebenezer Pemberton, D. D. Paſtor of a Church in Boſton. To which is added an Elegiac Poem on the Death of Mr. Whitefield, by Phillis, a Negro Girl of 17. 6 d. Boſton printed; London reprinted by Dilly.

III. *The exalted State of the faithful Miniſters of Chriſt, after Death*—On the Death of the Rev. Mr. George Whitefield, Dec. 2d, at the Meeting in Black's Fields, Horſlydown, Southwark. By John Langford, Miniſter of the Goſpel. 6 d. Gurney.

CORRESPONDENCE.

A. B. has been miſinformed. We are, however, obliged to him for his well-intended Communication; and are only ſorry that it *can be of no uſe to us.*

THE

MONTHLY REVIEW,

For FEBRUARY, 1771.

ART. I. *The Revolutions of Italy.* By Carlo Denina; continued from our Appendix, publiſhed laſt Month.

WHEN Theodoret was gone with the remains of his unfortunate army, the Goths were ſo greatly reduced by a variety of ruinous accidents, and particularly by the addreſs of Beliſarius in cutting off their proviſions, that there was little probability of their holding out much longer againſt the imperial troops. As ſoon as the King of the Franks underſtood this, in conjunction with his brothers, he ſent ambaſſadors to Vitigius, offering him immediate ſuccours, provided the Goths would agree to divide Italy with him and his family. Beliſarius being apprized of this, ſent immediately to the King of the Goths, to preclude his negotiation with the Franks, and gave him and the reſt of the Gothic chiefs to underſtand, that, whenever they ſhould think of ceding a part of Italy, their beſt ſecurity would be to treat with the Emperor. Theſe propoſals prevailed in the Gothic council, and it was determined without delay to ſend ambaſſadors to Conſtantinople to treat for peace. In the mean time, Beliſarius continued the ſiege of Ravenna, whither the Goths had retired with a force infinitely ſuperior in numbers to the Greeks, waiting the determinations of the court of Conſtantinople. The envoys ſoon returned with a letter from the Emperor, in which he left the buſineſs of dividing Italy with the Goths, and of concluding the war, to his officers and agents. Beliſarius, always rendered obnoxious by the conduct of his wife, who carried with a high hand every thing relative to the war, found moſt of his inferior officers inclined to meaſures of peace; and being called upon to give their opinion in writing, they declared that the imperial army was inſufficient to make head againſt the Goths. Beliſarius, however, by his reſolution and addreſs, got over this, and having found means, by ſecret practices, to burn the *magazines* of Ravenna, the Goths became more inclined to ſurrender. Then it was, that the Gothic women, obſerving the weak and wretched condition of the Greek army, moſt bitterly reproached their huſbands, for giving themſelves up as conquered.

An event ſo important, as that of entering the capital of Italy, in quality of conqueror, and taking priſoner the King of the Goths with a force ſo unequal, was of the utmoſt ſervice to Beliſarius, as well in conciliating the reſpect of the enemy, as in quieting the ſuſpicions, the jealouſies, and hatred, that prevailed among his own people. His enemies could not now, poſſibly, induce the Emperor to ſuſpect that he had bargained with the Goths and ſold his intereſts; as it was evident he had not, upon any view, ſuſpended his operations. They attempted, therefore, to make Juſtinian believe that this enterprizing General was conquering only for himſelf, and that he meant to uſurp the kingdom of Italy. This ſuſpicion found an eaſier acceſs to the breaſt of the Emperor, as he had fears of the ſame kind before the Italian expedition took place: and Beliſarius had, therefore, been obliged at his departure, to take an oath, that he would never, during the life of Juſtinian, aſſume the title either of Emperor, or King of Italy. If Procopius is to be credited, we muſt believe that his hero faithfully kept his oath, and, though ſtrongly ſolicited to aſſume the Gothic ſceptre, implicitly obeyed the orders that recalled him to the Eaſt. The reaſon of his recal was, the neceſſity of his taking upon him the command in the Perſian war. We muſt not here omit to obſerve, that the war, which the King of Perſia commenced againſt the Emperor, was occaſioned by the political manœuvres of the Goths, who, at this juncture, made a point of what the Romans ought to have done for their ſecurity two centuries before, had they been ſufficiently acquainted with Scythia or Aſiatic Tartary. The Goths, when beaten and diſperſed by the imperial arms, recollected that the Emperors never diſturbed themſelves either about Italy or the barbarous ſtates, except when they were at peace with Perſia. Excited by theſe reflections, to eſcape, or at leaſt to alleviate the calamities of war, they privately ſent two eccleſiaſtics, a prieſt and a biſhop, who were probably Arians, with letters to the King of Perſia, to induce him to break with the Emperor. Their application was not unſucceſsful, for the Romans found their territories invaded, when they leaſt expected it.

In the mean time, the Greek affairs in Italy after the departure of Beliſarius, grew daily worſe; and this was owing to the ignorance and avarice of the people in power, who ſoon convinced theſe Italians who had been deſirous of reverting to the *imperial government*, that they had only changed their ſlighter *bands, for* chains and fetters. The Goths, by the ill conduct of their adverſaries, had already begun to regain credit and favour; but when, after the impriſonment of Vitigius, and the violent death of Hidebald (who, upon the refuſal of Beliſarius, had ſucceeded to the crown, by means that were ill requited) the great Totila was advanced to the government, they roſe with greater vigour, and aſſumed a higher tone. Procopius, the hiſtorian, a partizan of the Greeks, who wrote after the death of Totila, or after the deſtruction of the Goths, and could, therefore, have no motive for laviſhing unjuſt encomiums on that Prince, ſpeaks in ſuch a manner of his actions, in many parts of his hiſtory, that the annals of Greece and Rome will hardly be found to have recorded a greater hero. Totila knew ſo well how to unite the vigour and firmneſs of government, with the milder virtues of humanity; how to temper the dexterous and deciſive activity of the Miniſter with the conciliating affection of the Prince of his people, that it is impoſſible to reſtrain one's indignation, while hiſtorians are reviling the Gothic race, and calling Totila, their King, a barbarian and a tyrant. The care he took, amidſt the viciſſitudes of government and the agitations of war, to encourage the huſbandman to the labours of cultivation; the regulations he eſtabliſhed for the payment of public taxes, and the ſecurity of private property; the letters he wrote to the Romans before he laid cloſe ſiege to the city,—all theſe ſhew that he was an able ſtateſman, and a conſummate politician.

That *œconomical* charity, which after the reduction of Naples, he ſhewed to the poor famiſhed inhabitants, (for the mediocrity of his ſupplies obliged him to be an œconomiſt even in his charity) and that modeſty which appeared in his own conduct, and which he enjoined his army to obſerve with reſpect to the conquered city, when compared with the cruelty and intolerable extortion of the Greeks, who ſuſtained a long ſiege merely from their love of empire, plainly demonſtrated that if the fate of Italy had admitted Totila to ſucceed Theodoric, or Amalaſunta, the Gothic government would have been ſo effectually eſtabliſhed, that the Italians would have entertained no thoughts of a change. But ſuch were the unſearchable decrees of providence, that the virtues of Totila ſerved only to enhance the ruin of Italy, while his power and reputation obliged the imperial party once more to aſſert in blood their diſputed conqueſt. In fact, the merit of Totila, and the weakneſs of Juſtinian's officers, put the Goths on ſo reſpectable a footing, that the court of Conſtantinople thought proper to ſend Beliſarius once more into Italy. That great man, however, after his recal to the Perſian war, had fallen into diſgrace with the court, and was languiſhing in a ſtate of inglorious inactivity, while the country he had reunited to the empire, with ſo much honour to himſelf, was falling back into the hands of the enemy. Tl ſecret hiſtory aſſures us that the miſtakes he fell into, in the ſ cond Perſian war, in not making the moſt of his advantage were owing chiefly to his diſturbance and agitation of mind, o caſioned by the unexpected arrival of his wife. For Antoni on other occaſions, accuſtomed to follow her huſband's ca on this, remained at Conſtantinople, probably, for the purpoſe regaining a loſt lover: afterwards, upon diſcovering that ſo machinations were going forward againſt her, concerted by huſband and his ſon, ſhe flew to the camp at a juncture wh Beliſarius found himſelf in the moſt critical ſituation of the w It is certain that at this time he fell from that high reputat in which he had ſtood with the people, and that either on count of the Emperor's ſuſpicions, or at the pleaſure of the E preſs Theodora, who undertook to avenge Antonina, he recalled to Conſtantinople, diveſted of his command, depri of the principal part of his fortune, and condemned to a life privacy and diſgrace. However, by the returning favour of Empreſs, who had every thing in her power, and who profe the greateſt obligations to Antonina for her ſervices in aveng her on one of her moſt deteſted enemies, the diſtreſſed and d honoured Beliſarius was reſtored to his former dignities, at time when he moſt deſpaired both of fortune and of life. happened in this manner. He went one morning, as uſual, ſee their imperial Majeſties, but far from receiving any te mony of their favour, he was affronted by ſome of the low ſervants of the court, and this he conſidered as a certain p that he was fallen into the laſt and moſt humiliating diſgra He returned to his houſe in the evening, in ſuch terror, that every now and then looked back to ſee whether the Officers the court were not advancing to kill him. In this ſtate of mi he went into his chamber, and throwing himſelf on the b paſſed the night with ſuch demonſtrations of fear and puſilla mity as were every way unworthy of ſo great a warrior. A tonina, on this occaſion, as if totally ignorant of what was follow, went to her huſband's chamber, and told him that could not reſt that night on account of ſome indigeſtion; whe behold, a meſſenger from the palace paſſing through the ho without ſtopping, went to the door of Beliſarius's chamber, a ſaid he came from the Empreſs. When Beliſarius heard th ſtruck with a freſh paroxiſm of terror, he fell on his face on t bed, as if at the point of death. Quadratus, ſo the meſſeng was called, then preſented him with a letter from the Empre to the following effect. 'You know, friend, what you hav done, but I, who have particular obligations to your wife, for give you what is paſt, and grant her your life. On her int reſt depend your future hopes of your ſafety and your fortune and remember, I neither am nor ſhall be unacquainted with your conduct to her.' On receiving this news, his joy was no leſs extravagant than his fear had been contemptible. He immediately proſtrated himſelf before Antonina, embraced her knees, and kiſſed her feet. He ſeemed reſolved to give even the meſſenger a proof of his obedience and converſion, for he called Antonina his protectreſs, and deſired that ſhe would conſider him for the future not as her friend but as her ſervant. After this, part of the treaſures which he had amaſſed from the ſpoils of Gilimer and Vitigius, and which were, probably, through the avarice of Juſtinian and Theodora, the principal cauſe of his diſgrace, was reſtored to him. Being once more advanced to the rank of General, it was propoſed that he ſhould return to the Perſian war. But Antonina proteſting in high terms that ſhe would return no more to a country where ſhe had been ſo ill-treated, Beliſarius was declared grand Armour-bearer to the Emperor, (the title of Patrician, which he had before, being poſſibly given to another) and he was ſent once more into Italy. It is ſaid, and not without foundation, that the Emperor, in his terms of reconciliation with Beliſarius, inſiſted that he ſhould carry on the war againſt the Goths at his own expence. It is certain that he was very ill provided with men and arms; and this has been generally attributed to the avarice of Juſtinian, to the great expence he was at in the Perſian war, and to his rage for building, and ſpending his money in theatres, muſic, and ſuch kind of entertainments. The writer we follow makes one reflection here which muſt not be paſſed over. 'Fortune, ſays he, ſo totally abandoned Beliſarius in his ſecond expedition into Italy, that though by his better knowledge of the country, he conducted all his meaſures with greater ſkill than he had done in the firſt, yet every thing went wrong; whereas, before, the raſheſt ſteps he took were ſucceſsful.' Now ſetting aſide the agency of a ſuperior cauſe, which the vulgar, and the writers of antiquity idly call fortune, I am of opinion that a moral and natural reaſon may be aſſigned, why the ſecond expedition of Beliſarius, though better conducted than the firſt, was leſs ſucceſsful. The diſgrace and diſcredit he had ſuffered between the two expeditions, naturally rendered him timid and diſtruſtful. Every one knows that the warm and adventurous will gain, what the cold and dilatory will ſcarcely be able to keep; and from the numberleſs teſtimonies of this, came that proverb ſo common in every country, that *Fortune favours the bold.* It is true, Beliſarius was ill ſupported in this campaign from the firſt, and all the ſupplies he could get from Conſtantinople were hardly ſufficient to guard a ſingle fortreſs, much leſs to defend Italy and the iſlands that belonged to it. Who can read without aſtoniſhment or contempt, that, to beſiege ſo many ſtrong places as the Goths ſtill had in Italy, and to defend ſo many more that were in the imperial hand, reinforcements were ſent ſometimes of three hundred men, ſometimes of eighty, and that a thouſand were looked upon as an army. Upon the whole, Beliſarius, partly from his own indolence, and partly from the wretchedneſs of his ſupplies, could do little more than go from ſhore to ſhore, and guard the coaſts of the Ionian and Sicilian ſeas. Nevertheleſs, he did two things, which, together, perhaps, were the cauſe, why the power of the Goths was not abſolutely re-eſtabliſhed in Italy.

Though Beliſarius did not arrive time enough to the relief of Rome, he contributed more than any other perſon, to prevent Totila, after he had taken the city, from diſmantling and deſtroying it, of which he had declared his intention to the Deacon Pelagius, when he went to treat with him before he took it. Beliſarius, by means of letters and embaſſies, prevailed on him to change his reſolution. After repreſenting to him the venerable dignity of that ancient city, the ruin of which would entail eternal infamy on its deſtroyer, he concluded with the following argument: 'Should the event of this war leave you victorious, by deſtroying Rome, you ſacrifice a city of your own, whereas by preſerving it, the importance of your victories will be heightened by the value of your acquiſitions. On the other hand, ſhould fortune be unfavourable to you, your ſparing Rome will promote your intereſt with the conqueror, but your demoliſhing it would leave you no hopes of clemency.' Prevailed upon by theſe arguments, and by his natural humanity, Totila left Rome her walls entire. The conſequence of the war, however, gave him reaſon to repent his clemency, and expoſed him to the cenſure of the Goths and their allies: for Beliſarius ſoon after found means to retake the city, and fortified it in the ſtrongeſt manner. After the Greeks had retaken Rome, Totila ſent ambaſſadors to the King of the Franks on a treaty of marriage and cloſe alliance. Had this been concluded, the ſlighteſt ſuccours from that quarter would have left the King of the Goths nothing to fear from the Romans. But the Franks anſwered, with great haughtineſs, that, the man who could not defend the capital of his kingdom, was unworthy of their alliance.

In the mean time, Beliſarius left Italy; and though the imperial party was very weak, yet the Goths had been ſo thinned and haraſſed by repeated loſſes, that they had not much confidence in their fortunes. Juſtinian, though he had formed repeated reſolutions to put the finiſhing hand to the Italian expedition, and now appointed one General, now another to that buſineſs, yet his reſolutions were loſt while his mind was diſſipated by the anxieties of the Perſian war on one hand, and the mazes of polemical divinity on the other. At laſt a chamber-

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lain of the palace, an eunuch, gave the world a freſh teſtimony that, as the moſt glorious actions of Princes are frequently effected through their favourites, it can never be more fortunate for the people, than when the Prince is attached to a perſon of magnanimity and noble ſentiments. Narſetes, who entered with other eunuchs into the ſervice of the court, was ſoon appointed firſt Gentleman of the bed-chamber, to attend the perſon of the Emperor. In the variety of converſation that neceſſarily occurred, Narſetes gave his maſter ſo many ſpecimens of his talents for war and government, that he ſent him into Italy at the head of a few regiments of Barbarian troops. His conduct to Beliſarius, who was Commander in chief in this expedition, would incline one to believe that he had a private commiſſion to act as he pleaſed, and to counteract the meaſures of his ſuperior officer; but probably the conſciouſneſs of his intereſt at court made him haughty and regardleſs of ſubordination. Certain it is, that by the obſtacles he threw in the way of Beliſarius, he loſt no favour with Juſtinian.

When Beliſarius was recalled a ſecond time from Italy, and the projects of ſending the Emperor's nephew, and afterwards of appointing John, the ſon of Vitellian, to the expedition, were wholly diſperſed and vaniſhed, the Emperor, either of his own accord, or through the uſual means of court manœuvres, after the death of Theodora, began to think of ſending Narſetes Commander in chief into Italy. He was already acquainted with the affairs of that kingdom, having made a campaign there, and he moreover continued to give proofs of a ſuperior genius. Narſetes, however, either from his native greatneſs of ſoul, or from the confidence he repoſed in the affection of his maſter, proteſted ſtrongly againſt embarking in this expedition, unleſs he were ſufficiently ſupplied with troops, money, and every thing elſe neceſſary to bring it to an honourable iſſue. Juſtinian acquieſced in every thing he deſired, and Narſetes, having ſelected the flower of the imperial troops, and amply ſupplied himſelf with proviſions, ſet off, attended by a train of volunteers, who wanted either to pay their court to the favourite, or to learn, under his auſpices, the art of war.

From the account which the contemporary hiſtorians, Procopius and Agathias, have left us of this expedition, we may conclude that no war in Italy was ever conducted with ſo much regularity, and that no General was ever more eſteemed, revered and obeyed; an indubitable proof either of his peculiar abilities in gaining the affection of the ſubalterns, or of the high credit he had at court, in conſequence of which, none would venture to oppoſe, but all ſupported his meaſures. If any Italian wit thought of applying to Narſetes Claudian's keen ſatire on *Eutropius, he* was ſoon obliged to change his ſtyle, and to pay the wiſdom, the dexterity and virtue of the eunuch the higheſt encomiums. Even the enemy, who at firſt made a jeſt of a caſtrated warrior, as of ſome unheard of monſter, very ſoon had occaſion to bluſh at their ſcorn. For Totila being defeated, and, afterwards, Teia, who ſucceeded him, the only General they had left was Aligern, who had retired with the principal part of their treaſures and forces into the ſtrong city of Cuma.

But as ſo much was done towards reſcuing Italy from the dominion of a barbarous nation, that when the Goths were reduced to the laſt extremity, hardly any thing was left undone; it will be neceſſary to go a little higher in this account, to enquire into the ſtate of the Franks at this time, and their ſecond attempt to make themſelves maſters of Italy. Muratori, whom we do not quote on this occaſion, but only mention as the great luminary of the Italian hiſtory, has touched but ſlightly on the origin of this war, and, confining himſelf to the order of time, has left us but a ſcattered and unconnected account of the great progreſs and ſtill greater deſigns of thoſe Kings of the Franks, who flouriſhed in the time of Juſtinian.

Theodebert, the ſon of that Theodoric who was the firſt born though illegitimate ſon of Clodoveus, at the ſame time that he ſhared, with the other three ſons of that famous King, the dominion of the Franks, which was founded on the ruins of Gaul, not only ſucceeded to that portion of the kingdom poſſeſſed by his father againſt the attempts of his uncles, Clotharius and Childebert, but was, on account of his valour and reputation, the moſt diſtinguiſhed Potentate of that nation. Beſide the parts that bordered on the kingdom of Burgundy, which their united arms had entirely deſtroyed, he had made conſiderable conqueſts in Germany. The Emperor Juſtinian, and the Kings of the Goths were competitors for his friendſhip; and he flattered each by turns, while his aim was to riſe on the ruin of both. We have already obſerved that he once ſent a reinforcement of ten thouſand men to the Goths after they had ſuffered an overthrow, giving out, in order to deceive the court of Conſtantinople, that theſe were Burgundian volunteers and adventurers: we have mentioned likewiſe that he once put himſelf at the head of a very numerous army, of which, through the malignant influence of the climate, and, for want of proper proviſions, he loſt the greateſt part. Far, however, from being repreſſed by this misfortune, his ambition was ſtill more excited to give new privileges and acquiſitions to his dominion; and he was the firſt of all the powers that roſe upon the ruins of Rome, who, either through the conceſſion or connivance of the Emperor, coined gold in his own name. From the ſame Emperor, moreover, he obtained an expreſs grant, or rather inveſtiture, of thoſe provinces, which he and his anceſtors had taken from the empire.

Not ſatisfied, however, with theſe terms, becauſe Juſtinian, in his titles, announced himſelf Emperor of the Franks, Germans and Longobards, he occaſioned a violent inſurrection among the barbarians who were ſettled in Illyricum, and went near to carry on war againſt the Emperor under the walls of Conſtantinople. In the firſt ardours of this audacious attempt Theodebert finiſhed his life, and was ſucceeded by his ſon Theodebald, a youth of ſixteen, of a ſlender conſtitution, and no extraordinary parts. Indeed, the prudence of his father, in placing the ableſt miniſters and officers about him, had in ſome meaſure left a remedy for the weakneſs and inexperience of the young King.

To this Theodebald, as his dominions lay nearer to Italy than thoſe of the other Potentates, the Goths had recourſe for aſſiſtance; when after the death of Totila and Teia, their affairs were become deſperate. The embaſſy, however, was not made in the name, or by the decree of the whole nation, but only of thoſe who lived beyond the Alps and the Po. The reſt, who were at a greater diſtance from the Alps, either choſe to wait till they ſaw what turn the Greek affairs would take, and what the event of the ſiege of Cuma might be; or, in fact, were afraid that by calling in the Franks, they ſhould lay themſelves open to a new enemy.

However, when the Gothic Ambaſſadors had an audience of Theodebald, they endeavoured to perſuade the King and his council, that if the Goths ſhould be totally routed and deſtroyed, the Franks would by no means be ſecure from the pretenſions of the Emperor; that theirs was the common cauſe, and that, therefore, the Franks ought, for their own ſakes, to march to the aſſiſtance of the Goths. To this they received for anſwer, in the name of Theodebald, that the youth, and ill health of the King, and the ſtate of the nation, rendered it improper for them at that time to take part in the dangers of others. But Lutharius and Bucellinus, two brothers, who were Germans by birth, and the principal Generals of Theodebald's army, when the Ambaſſadors took their leave, encouraged them to keep up their ſpirits, aſſuring them that, notwithſtanding the different ſentiments of the King, they would, of their own proper authority, come with a powerful army to the relief of the Goths. A celebrated writer, in his hiſtory of the Franks, makes a reflection here which ſeems to be very well grounded, namely that this difference in the anſwer of the King and his Generals was nothing more than a concerted artifice; *and, indeed, it ſerves to* confirm what Procopius *writes, that whatever appearances* the Franks might affect in this war; they never intended to ſerve either the Goths or the Greeks, and that their ſole object was to let them fight till one party was totally deſtroyed, afterwards to fall upon the weakened and haraſſed conqueror, and make themſelves maſters of Italy.

It is certain that, without proceeding to deſertion, and open rebellion, of which we find no traces in this part of hiſtory, Lutharius and Bucellinus could not have carried into Italy an army ſo numerous, as they did, immediately after the departure of the Gothic ambaſſadors, had it not been with the conſent of their King. Into Italy, however, they did march at the head of ſeventy thouſand men. On the part of the Goths, they found no difficulty in poſſeſſing themſelves of as many fortreſſes as they thought convenient, in the Venetian territories, and in Liguria, from the Alps to the Tuſcan ſea. So that Italy was now in the hands of three powers, the Goths, the Imperialiſts, and the Franks, who occupied forts and exerciſed dominion in different provinces. The Goths, indeed, after the defeat of Teia, were no longer in a condition of governing by their own weight; and, had it not been for the ſtrong poſt of Cuma, whither they had retired with the beſt part of their remains, the little that was left would ſoon have been deſtroyed. Such of them as had not retired to Cuma, diſperſed in various parts of Italy, by no means adhered to the common cauſe. Some joined the Romans and others the Franks. And though the latter had not, perhaps, a greater number of forts than were occupied by the imperial troops, yet as they exceeded them in numbers of men, they over-ran the country with greater vigour and boldneſs.

In the mean while, the event of the war ſeemed to depend on the fate of the two cities of Cuma and Lucca, the one occupied by the Goths, the other by the Franks, and both conſtantly beſieged by Narſetes. That General, by the ſiege and reduction of Lucca, obtained the higheſt reputation, as much for his clemency and humanity, as for his ſkill and valour. This was the firſt ſtep to his ſuperiority over the Franks, and to the entire recovery of Italy. It was now no longer doubtful that the Franks, in attempting to drive the Romans out of Italy, had in view the ſubjection not only of the ancient Italians, but of the Goths themſelves, in whoſe favour they pretended to come. Aligern, therefore, who all this while maintained the fort of Cuma, began to think of reſcuing himſelf and his people from the diſtreſſes of a long ſiege, and from future danger, by ſurrendering the royal enſigns and every thing elſe to Narſetes, and becoming a ſubject of the Roman empire. *He, therefore,* repreſented to the other chiefs of his party, *that if the* kingdom of the Oſtrogoths were deſtined to fall, i

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would be more to their honour that Italy ſhould return to its former poſſeſſors, than that it ſhould fall into the hands of any other power. The Gothic chiefs being acquainted with, and concurring in his deſign, he gave the beſiegers to underſtand that he deſired a conference with Narſetes; and for the ſame purpoſe he went to the neighbouring fortreſs of Ravenna, where the Greek General was. Immediately on their interview, Aligern preſented him with the keys of Cuma, and declared his readineſs to acquieſce in whatever he ſhould propoſe. A Roman gariſon was forthwith placed in Cuma, and the royal ſpoils, with all the treaſures that the Goths had brought to that fortreſs, were given up to Narſetes; who, on the other hand, promiſed and obſerved the moſt favourable treatment of Aligern and the Goths who ſubmitted themſelves to the empire. Not longer after this, the Franks, in confidence of raiſing the ſiege of Cuma, and, under pretence of aſſiſting the Goths, of ſiezing that maſter-fort, were advancing towards the ſcene of action. But they were ſoon informed of the capitulation, and they loaded Aligern with the moſt unmerciful reproaches, calling him a traitor to his country.

Narſetes thought proper that Aligern ſhould go into Cuma and publiſh the agreement made with the Romans; and that, for this purpoſe, he ſhould ſhew himſelf from an eminence, that thoſe who paſſed beneath might ſee him, and the enemy give up all thoughts of creating a new King, when they found the honours of that appointment ceded to the Romans. The Franks, notwithſtanding, ſtill retained their reſolution of carrying on war againſt the Romans; till partly being ſubdued in battle, though greatly ſuperior in numbers, and partly cut off by diſeaſes, (by way of puniſhment, Agathias tells us, for their ſacrilege and impiety) they were compelled to leave the Romans, ſo far at leaſt as they were concerned, the entire and uninterrupted dominion of Italy. Only one party remained, conſiſting of about ſeven thouſand Goths, who had formerly joined the Franks, but being deſerted by them, and finding themſelves abandoned to the mercy of the conqueror, in diſtruſt of that mercy had thrown themſelves into Conſa, under the command of Ragnar, a Hunn. This bold man, though of the vileſt extraction, was not without ambition; and had not his perfidious machinations failed, he might have occaſioned new revolutions in the affairs of Italy. This Barbarian, conſcious how difficult it would be, to oppoſe by open force the growing power and reputation of Narſetes, was willing to try whether he could not obtain ſome honourable terms by ſurrender, or at leaſt avail himſelf by treachery. He therefore deſired an interview with Narſetes, and obtained it. The place appointed was in the open field; where Narſetes, after a ſhort conference, finding the high and haughty terms, in which the Hunn talked of a ſurrender, diſmiſſed him; and, in all probability, the barbarian, by no means ſolicitous to come to terms, might have refuſed many propoſals. Ragnar, on leaving Narſetes, ſet his face towards Conſa, but ſuddenly turning back, as the Scythians and the Parthians uſed to do in battle, aimed a dart at Narſetes, which however miſcarried. The guards of Narſetes, on ſeeing the treachery of Ragnar, and the danger of their General, immediately came up, and put the traitor to death. When Ragnar was thus cut off, whoſe audacious ſpirit alone had ſupported the remains of their party, the Goths immediately ſurrendered, and Narſetes, without difficulty granted them their lives. However, to deſtroy the ſeeds of future commotions, he determined that theſe ſeven thouſand Goths ſhould go to Conſtantinople, for he could by no means aſſure himſelf that ſuch a body of warlike men, might not in a country their own nation had governed, be once more excited to inſurrection and rebellion. Thus ended the famous kingdom of the Goths, which after flouriſhing for many years, and experiencing a variety of fortune as many more, was at length totally deſtroyed by the valour of Narſetes.

Theſe extracts will give our Readers an idea of the utility of this hiſtory, its clear arrangement of facts, the elegance of the compoſition, and the judgment and liberality of the Author's obſervations.

The ſecond volume concludes with the ſixteenth book, and brings down the hiſtory as low as the 15th century. The buſineſs ſince that period, which is very conſiderable, remains for a third volume: of which we ſhall give our Readers an account, as ſoon as we receive it from Turin.

ART. II. *The Life of Henry St. John, Lord Viſcount Bolingbroke**. 8vo. 1 s. 6 d. Davies. 1770.

THE life of Lord Bolingbroke is ſo well and ſo univerſally known, that it would be ſuperfluous to give our Readers any account of it, unleſs ſomething extraordinary on the ſubject had been ſtruck out in the preſent work. As that is not the caſe, we ſhall take this opportunity of indulging a deſire we have long had at heart, of expoſing that falſe, futile and ſlovenly ſtyle, which, to the utter neglect of grammatical preciſion and purity, diſgraces ſo many of our modern compoſitions. The intereſts of literature, and of our language in particular, call us to this duty, and no Author ever gave a fairer opportunity of diſcharging it, than the Author of this life of Bolingbroke affords us.

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* *Prefixed to a new edition of that maſterly work of his Lordſhip's, the Diſſertation on Parties.*

Inſtances of falſe language, and other faults in this tract.

1. The abuſe of metonymy by extending it too far, and giving it a more than poetical licence in proſe, is entirely deſtructive of purity and preciſion. ‘ There are ſome characters that ſeem formed by nature to take delight in ſtruggling with oppoſition, and whoſe moſt agreeable hours are paſſed in ſtorms of their own creating.’ Here we find *the agreeable hours of characters*, and *characters creating ſtorms.*

2. Another inſtance of the ſame fault. ‘ The ſubject of the preſent ſketch was not leſs employed in improving his ſuperior talents, than in finding objects on which to exerciſe their activity.’ Here we have *a ſubject* employed in finding *objects.*

3. A falſe obſervation. ‘ Thoſe, whom his politics may pleaſe, will be ſure to condemn him for his religion.’ Is any particular ſyſtem of religion neceſſarily connected with any particular ſyſtem of politics? may there not be many who approve of Bolingbroke’s principles in both?

4. ‘ Bolingbroke’s family is found to trace its original as high as Adam de Port, Baron of Baſing, before the conqueſt.’ We can recollect nothing of Barons in England before the conqueſt *.

5. ‘ Bolingbroke imbibed the firſt principles of his education amongſt the diſſenters;—and perhaps the abſurdity of the firſt lectures he received, might have given him that contempt for all religions, which he might have juſtly conceived againſt one.’ Now, what are we to underſtand by all religions?—All the religions in the world. Well, and what religion was that of the diſſenters, *againſt* which, this writer ſays, Bolingbroke might have juſtly conceived a *contempt?* Was it Judaiſm, or Paganiſm, or the religion of Mahomet? No—What then?—the religion of Jeſus Chriſt—For, to the beſt of our knowledge, the Diſſenters never profeſſed any other religion.

6. ‘ Sharp-ſighted at diſcovering the abſurdities of others, *however he might have been guilty* of eſtabliſhing many of his own.’ Inſtead of *however guilty* he might have been.

7. ‘ His *ſubtilty* in thinking and reaſoning *were* PROFOUND’ What mortal ever heard of *profound* ſubtilty? What writer but this heedleſs Biographer could poſſibly have told us that ſubtilty *were* PROFOUND? *Subtilis, acer, profundus*—The ideas are totally diſtinct.

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* The title *Baron* was totally unknown to the Saxons. Their term for that dignity was *Thane.* The words *Thane* and *Thaneland* were ſucceeded, at the conqueſt, by *Baron* and *Barony.* See a valuable performance entitled *An hiſtorical diſſertation concerning the antiquity of the Engliſh conſtitution.*

8. ‘This period [of Bolingbroke's rakiſh youth] might have been compared to that of fermentation in liquors, which grow muddy before they brighten; but it muſt alſo be confeſt, that thoſe liquors which never ferment, are ſeldom clear.’ Upon theſe principles it would be a conſiderable advantage to a man to be a rake in his youth. But neither is the ſecond member of the ſimile, nor the application, juſt. It is not true that fermented liquors only are clear. What does the Author think of ſuch liquors as are diſtilled, and undergo no fermentation? And was Bolingbroke, after all, really clear? That clearneſs was, perhaps, one of the laſt qualities he was capable of attaining.

9. ‘There are two or three things more of his compoſition, which have appeared ſince his death, but which neither do honour to his parts *or* memory.’ By *compoſition* we ſuppoſe the Author means *poetical* compoſition. It is plain, in that caſe, that either he has not ſeen his *Almahide* †, or has wanted taſte to diſtinguiſh its beauties.

10. ‘Bolingbroke and his wife parted by mutual conſent, *both* equally diſpleaſed.’ *Arrah!*

11. ‘The Engliſh annals SCARCE *produce* a more trying juncture, or *that required* ſuch various abilities to *regulate*.’ In this ſhort ſentence, Priſcian's head has received no fewer than four blows.

12. ‘He was created Baron St. John and Viſcount Bolingbroke; by the laſt of which titles he is now *generally* known, and likely to be talked of to poſterity.’ Futile, and impertinent! Is not every Peer known and talked of by the ſuperior title?

13. Such men ‘*were* unfit to take the lead on any occaſion, *be* their abilities or induſtry ever ſo great.’ Groſly ungrammatical!

14. ‘A *regency* had been ſome time before appointed to *govern* the kingdom.’ A *government* appointed to govern!

15. As an inſtance, among many others, of that ſlovenlineſs we have already mentioned, we refer the Reader to p. 80, where he will find the word *that*, uſed no fewer than five times in ſeven lines.

16. ‘Such were the articles [the Pretender's impeachment of Bolingbroke as his ſecretary] by a very extraordinary *reverſe* of fortune, preferred againſt Lord Bolingbroke, in leſs than a year after *ſimilar* articles were drawn up againſt him by the oppoſite party at home.’ A ſimilarity of events, a reverſe of fortune?

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† *See London Chronicle*, vol. iv. p. 629; from whence, if we are *not miſtaken, this* admirable ode was copied into the periodical col*lections about that time*—1758.

17. ‘ Wait for the calm that was to ſucceed in tranquillity.’ i. e. Wait in calmneſs for calmneſs.

18. ‘ His deareſt *connexions* were either dead, or declared themſelves ſuſpicious.’ Another vile abuſe of metonymy.

But we are tired of animadverſions which, though ſometimes neceſſary, are never agreeable to us; and have only further to add, that this life of Bolingbroke ſeems to have been patched up, by the mere aid of amplification, from that account given in the *Biographia Britannica*: but we muſt obſerve, that the character of his Lordſhip, with which the pamphlet concludes, appears to us to be written by a different hand; it being as much ſuperior to the reſt of the compoſition, as the ſtyle and manner of Johnſon are to thoſe of his equally pompous but feeble imitators.

ART. III. *Plutarch's Lives.* Tranſlated from the original Greek, with Notes critical and hiſtorical, and a new life of Plutarch, by John Langhorne, D.D. and William Langhorne, M. A. Concluded. See our laſt.

THE admiration of a favourite Author frequently induces a Tranſlator to adopt the forms of conſtruction which are peculiar to him. Attached, likewiſe, to a language, in the acquiſition of which he has paſſed many years, he has, perhaps, had little leiſure to ſtudy the genius and ſtructure of his own, or has contracted a contempt of it. The tranſlations, accordingly, of the works of antiquity, while they are generally executed without taſte or ſpirit, are frequently unintelligible to the unlearned reader. Even to thoſe who are acquainted with ancient literature, they carry, ſometimes, an obſcurity; and in order to underſtand them, it is neceſſary, on many occaſions, to have recourſe to the original authors.

The cenſure which has been thrown on the Greek of Plutarch, would have preſerved his tranſlator, it may be thought, from copying too cloſely his peculiarities; but very learned men want frequently the taſte which is neceſſary to judge of the beauties and defects of compoſition; and to give an equality to the ſtyle of this Author, which is elevated or mean, according to the works from which he has tranſcribed, will be allowed to be no eaſy undertaking. Hence, till the publication before us, we could not boaſt of a verſion of his lives, that deſerved to be encouraged, from the ſkill or the merit which it diſcovered. Better informed, and with more liberal views than are uſually to be found in the interpreters of the ancients, our Tranſlators engaged in a taſk for which they were fully qualified. They poſſeſſed the taſte, the penetration, and the ability which were requiſite to unfold to them the difficulties they had to encounter, and to overcome them. They have divided the involved and embarraſſed periods of their Greek original; and while they have expreſſed the conceptions of their Author with fidelity, they have been attentive to render him with elegance.

'Senſible, ſay they, that the great art of a tranſlator is to prevent the peculiarities of his Author's language from ſtealing into his own, they have been particularly attentive to this point, and have generally endeavoured to keep their Engliſh unmixed with Greek. At the ſame time it muſt be obſerved, that there is frequently a great ſimilarity in the ſtructure of the two languages; yet that reſemblance, in ſome inſtances, makes it the more neceſſary to guard againſt it on the whole. This care is of the greater conſequence, becauſe Plutarch's lives generally paſs through the hands of young people, who ought to read their own language in its native purity, unmixed and untainted with the idioms of different tongues. For their ſakes too, as well as for the ſake of readers of a different claſs, we have omitted ſome paſſages in the text, and have only ſignified the omiſſion by aſteriſms. Some, perhaps, may cenſure us for taking too great a liberty with our Author in this circumſtance; however, we muſt beg leave in that inſtance to abide by our own opinion; and ſure we are, we ſhould have cenſured no tranſlator for the ſame. Could every thing of that kind have been omitted, we ſhould have been ſtill leſs diſſatisfied; but ſometimes the chain of the narrative would not admit of it, and the diſagreeable parts were to be got over with as much decency as poſſible.

'In the deſcriptions, they obſerve, of battles, camps, and ſieges, it is more than probable that we may ſometimes be miſtaken in the military terms. We have endeavoured, however, to be as accurate in this reſpect as poſſible, and to acquaint ourſelves with this kind of knowledge as well as our ſituations would permit; but we will not promiſe the Reader that we have always ſucceeded. Where ſomething ſeemed to have fallen out of the text, or where the ellipſis was too violent for the forms of our language, we have not ſcrupled to maintain the tenor of the narrative, or the chain of reaſon, by ſuch little inſertions as appeared to be neceſſary for the purpoſe.'

Such are the liberties, which our Tranſlators have taken with Plutarch; and ſuch is the very candid account which they have given of them. We ſhall now lay a ſpecimen of their verſion before our Readers, in order that they may be enabled to form for themſelves an opinion of its merit and execution. For this purpoſe, we ſhall ſelect their tranſlation of the account of the death of Antony, and of that of Cleopatra.

'After Antony's overthrow, ſay they, Agrippa wrote ſeveral letters to Cæſar to inform him that his preſence was neceſſary at Rome. This put off the war for ſome time; but as ſoon as the winter was over, Cæſar marched againſt Antony by the route of Syria, and ſent his Lieutenants on the ſame buſineſs into Africa. When Peluſium was taken, it was rumoured that Seleucus had delivered up the place with the connivance or conſent of Cleopatra: whereupon, the queen, in order to juſtify herſelf, gave up the wife and children of Seleucus into the hands of Antony. Cleopatra had erected near the temple of Iſis ſome monuments of extraordinary ſize and magnificence: To theſe ſhe removed her treaſure, her gold, ſilver, emeralds, pearls, ebony, ivory, and cinnamon, together with a large quantity of flax, and a number of torches. Cæſar was under ſome apprehenſions about this immenſe wealth, leſt, upon ſome ſudden emergency, ſhe ſhould ſet fire to the whole. For this reaſon he was continually ſending meſſengers to her with aſſurances of gentle and honourable treatment, while in the mean time he haſtened to the city * with his army.

'When he arrived he encamped near the Hippodrome; upon which Antony made a briſk ſally, routed the cavalry, drove them back into their trenches, and returned to the city with the *complacency* † of a conqueror. As he was going to the palace he met Cleopatra, whom, armed as he was, he kiſſed without ceremony, and at the ſame time he recommended to her favour a brave ſoldier who had diſtinguiſhed himſelf in the engagement. She preſented the ſoldier with a cuiraſs and helmet of gold, which he took, and the ſame night went over to Cæſar. After this Antony challenged Cæſar to fight him in ſingle combat, but Cæſar only anſwered that *Anthony might think of many other ways to end his life.* Antony, therefore, concluding that he could not die more honourably than in battle, determined to attack Cæſar at the ſame time both by ſea and land. The night preceding the execution of this deſign, he ordered his ſervants at ſupper to render him their beſt ſervices that evening, and fill the wine round plentifully; for the day following they might belong to another maſter, whilſt he lay extended on the ground, no longer of conſequence either to them or to himſelf. His friends were affected, and wept to hear him talk thus; which when he perceived, he encouraged them by aſſurances that his expectations of a glorious victory were at leaſt equal to thoſe of an honourable death. At the dead of night, when univerſal ſilence reigned through the city, a ſilence that was deepened by the aweful thought of the enſuing day, on a ſudden was heard the ſound of muſical inſtruments, and a noiſe which reſembled the exclamations of Bacchanals. This tumultuous proceſſion ſeemed to paſs through the whole city, and to go out at the gate which led to the enemy's camp. Thoſe who reflected on this prodigy, concluded that Bacchus, the god whom Antony affected to imitate, had then forſaken him.

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* Alexandria. † Perhaps the meaning of Plutarch would have been rendered with more propriety, if our Tranſlators had employed the word *pride*, *inſtead* of *complacency*.

' As ſoon as it was light, he led his infantry out of the city, and poſted them on a riſing ground, from whence he ſaw his fleet advance towards the enemy. There he ſtood waiting for the event; but as ſoon as the two fleets met, they hailed each other with their oars in a very friendly manner, (Antony's fleet making the firſt advances) and ſailed together peaceably toward the city. This was no ſooner done, than the cavalry deſerted him in the ſame manner, and ſurrendered to Cæſar. His infantry were routed; and as he retired to the city, he exclaimed that Cleopatra had betrayed him to thoſe with whom he was fighting only for her ſake.

' The unhappy Queen, dreading the effects of his anger, fled to her monument, and having ſecuring it as much as poſſible with bars and bolts, ſhe gave orders that Antony ſhould be informed, ſhe was dead. Believing the information to be true, he cried, " Antony, why doſt thou delay? What is life to thee, when it is taken from her, for whom alone thou couldſt wiſh to live?" He then went to his chamber, and opening his coat of mail, he ſaid " I am not diſtreſſed, Cleopatra, that thou art gone before me, for I ſhall ſoon be with thee; but I grieve to think that I who have been ſo diſtinguiſhed a general, ſhould be inferior in magnanimity to a woman." He was then attended by a faithful ſervant, whoſe name was *Eros*. He had engaged this ſervant to kill him, whenever he ſhould think it neceſſary, and he now demanded that ſervice. Eros drew his ſword, as if he deſigned to kill him; but ſuddenly turning about, he ſlew himſelf, and fell at his maſter's feet. " This, Eros, was greatly done," ſaid Antony, " thy heart would not permit thee to kill thy maſter, but thou haſt taught him what to do by thy example." He then plunged his ſword into his bowels, and threw himſelf upon a couch that ſtood by. The wound, however, was not ſo deep as to cauſe immediate death; and the blood ſtopping as he lay on the couch, he came to himſelf, and intreated thoſe who ſtood by to put him out of his pain. They all fled, nevertheleſs, and left him to his cries and torments, till Diomedes, ſecretary to Cleopatra, came with her requeſt, that he would come to her in the monument. When Antony found that ſhe was ſtill living, it gave him freſh ſpirits, and he ordered his ſervants to take him up. Accordingly they carried him in their arms to the door of the monument. Cleopatra would not ſuffer the door to be opened, but a cord being let down from a window, Antony was faſtened to it, and ſhe with her two women, all that were admitted into the monument, drew him up. Nothing, as they who were preſent ob-

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ſerved, could poſſibly be more affecting than that ſpectacle. Antony covered with blood, and in the agonies of death, hoiſted up by the rope, and ſtretching out his hands to Cleopatra, while he was ſuſpended, for a conſiderable time, in the air! For it was with the greateſt difficulty they drew him up, though Cleopatra herſelf exerted all her ſtrength, ſtraining every nerve, and diſtorting every feature with the violence of the effort; while thoſe who ſtood below endeavoured to animate and encourage her, and ſeemed to partake in all the toil, and all the emotions that ſhe felt. When ſhe had drawn him up, and laid him on a bed, as ſhe ſtood over him, ſhe rent her cloaths, beat and wounded her breaſt, and wiping the blood from his disfigured countenance, ſhe called him her lord, her emperor, her huſband! Her whole ſoul was abſorbed in his miſfortunes; and ſhe ſeemed totally to have forgot that ſhe had any miſeries of her own. Antony endeavoured to ſoothe her as well as he was able, and called for wine; either becauſe he was thirſty, or becauſe he thought it might ſooner put him out of his pain. When he had drank, he adviſed her to conſult her own affairs, and her ſafety, ſo far as might be conſiſtent with honour, and to place her confidence in Proculeius rather than in the other friends of Cæſar. "As to himſelf" he ſaid, "that ſhe ought rather to rejoice in the remembrance of his paſt happineſs than to bewail his preſent misfortunes; ſince in his life he had been illuſtrious, and was not inglorious in his death. He had conquered like a Roman, and it was only by a Roman that he was conquered." A little before he expired, Proculeius arrived from Cæſar: For after Antony had ſtabbed himſelf, and was conveyed to Cleopatra, Dercetaeus, one of his guards, privately, carried off his bloody ſword, and ſhewed it to Cæſar. When Cæſar beheld this token of Antony's death, he retired to the inner part of his tent, and ſhed ſome tears in remembrance of a man who had been his relation, his collegue in government, and his aſſociate in ſo many battles and ſuch important affairs *. He then called his friends together, and read the letters

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* 'This retirement of Cæſar, ſay our Tranſlators, was certainly an affectation of concern. The death of Antony had been an invariable object with him. He was too cowardly to think himſelf ſafe while he lived; and to expoſe his weakneſs by reading his letters the moment he was informed of his death, was certainly no proof that he felt even then any tenderneſs for his memory.'

It is doubtleſs very certain, that Cæſar had in view the death of Antony; but, when he ſhed tears on being informed, that he had periſhed by his own hand, we cannot think that his concern was affected. The death *of our moſt* inveterate enemy recals to us all the *good qualities he poſſeſſed;* we forget, for a time, the injuries letters which had paſſed between him and Antony, wherein it appeared that, though Cæſar had ſtill written in a rational and equitable manner, the anſwers of Antony were inſolent and contemptuous. After this he diſpatched Proculeius with orders to take Cleopatra alive, if it were poſſible, for he was extremely ſolicitous to ſave the treaſures in the monument, which would ſo greatly add to the glory of his triumph. However, ſhe refuſed to admit him into the monument, and would only ſpeak to him through the bolted gate. The ſubſtance of this conference was, that Cleopatra made a requiſition of the kingdom for her children, while Proculeius on the other hand, encouraged her to truſt every thing to Cæſar.'

The deſcription of the fate of Cleopatra, which immediately follows, is particularly intereſting; and as it cannot fail of entertaining our Readers, we ſhall make no apology for the length of it:

' After Proculeius, it is ſaid, had reconnoitred the place, he ſent an account of it to Cæſar; upon which Gallus was diſpatched to confer with Cleopatra. The thing was thus concerted: Gallus went up to the gate of the monument, and drew Cleopatra into converſation, while, in the mean time, Proculeius applied a ladder to the window, where the women had taken in Antony; and having got in with two ſervants, he immediately made for the place where Cleopatra was in conference with Gallus. One of her women diſcovered him, and immediately ſcreamed aloud, " Wretched Cleopatra, you are taken alive!" She turned about, and, ſeeing Proculeius, the ſame inſtant attempted to ſtab herſelf; to this intent ſhe always carried a dagger about with her. Proculeius, however, prevented her, and, expoſtulating with her, as he held her in his arms, he intreated her not to be ſo injurious to herſelf or to Cæſar; —that ſhe would not deprive ſo humane a Prince of the glory of his clemency, or expoſe him by her diſtruſt to the imputation of treachery or cruelty. At the ſame time, he took the

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we have received from him; and even feel a tranſient affliction on his account. Nor is it till this affliction is over that we think of the advantages which reſult to us from his death. Struck with the unexpected intelligence of Antony's fate, Cæſar, recollecting his virtues, and his greatneſs, and calling to mind their relation, and the ſcenes in which they had acted together, naturally gave himſelf up to the tenderneſs of a real ſorrow. It was this circumſtance alone, which could produce a ſolicitude in him to vindicate his conduct to his friends, and induce him to read to them the letters which had paſſed between him and Antony. What purpoſe could be anſwered by an affectation of concern? A conqueror, in the pride of victory, *does not think* of feigning a regret for the death of his competitor.

dagger from her, and ſhook her cloaths, leſt ſhe ſhould have poiſon concealed about her. Cæſar alſo ſent his freedman Epaphroditus with orders to treat her with the greateſt politeneſs, but by all means, to bring her alive.

'Cæſar entered Alexandria converſing with Arius the philoſopher; and that he might do him honour before the people, he led him by the hand. When he entered the Gymnaſium, he aſcended a tribunal which had been erected for him, and gave aſſurances to the citizens who proſtrated themſelves before him, that the city ſhould not be hurt. He told them he had different motives for this. In the firſt place, it was built by Alexander; in the next place, he admired it for its beauty and magnitude; and, laſtly, he would ſpare it, were it but for the ſake of his friend Arius, who was born there. Cæſar gave him the high honour of this appellation, and pardoned many at his requeſt. Amongſt theſe was Philoſtratus, one of the moſt acute and eloquent ſophiſts of his time. This man, without any right, pretended to be a follower of the Academics; and Cæſar, from a bad opinion of his morals, rejected his petition: upon which the ſophiſt followed Arius up and down in a mourning cloak, with a long white beard, crying conſtantly,

"The wiſe, if really ſuch, will ſave the wiſe."

Cæſar heard and pardoned him, not ſo much out of favour, as to ſave Arius from the impertinence and envy he might incur on his account.

'Antyllus, the eldeſt ſon of Antony by Fulvia, was betrayed by his tutor Theodorus, and put to death. While the ſoldiers were beheading him, the tutor ſtole a jewel of conſiderable value, which he wore about his neck, and concealed it in his girdle. When he was charged with it, he denied the fact; but the jewel was found upon him, and he was crucified. Cæſar appointed a guard over Cleopatra's children and their governors, and allowed them an honourable ſupport. Cæſario, the reputed ſon of Cæſar the Dictator, had been ſent by his mother, with a conſiderable ſum of money, through Æthiopia into India: but Rhodon his governor, a man of the ſame principles with Theodorus, perſuading him that Cæſar would certainly make him King of Egypt, prevailed on him to turn back. While Cæſar was deliberating, how he ſhould diſpoſe of him, Arius is ſaid to have obſerved, that there ought not, by any means, to be too many Cæſars. However, ſoon after the death of Cleopatra, he was ſlain.

'Many conſiderable Princes begged the body of Antony, that they might have the honour of giving it burial; but Cæſar would not take it from Cleopatra, who interred it with her own hands, and performed the funeral rites with great magnificence; for ſhe was allowed to expend what ſhe thought proper on this occaſion. The exceſs of her affliction, and the inflammation of her breaſt, which was wounded by the blows ſhe had given it in her anguiſh, threw her into a fever. She was pleaſed to find an excuſe in this for abſtaining from food, and hoped, by this means, to die without interruption. The phyſician in whom ſhe placed her principal confidence was Olympus; and, according to his ſhort account of theſe tranſactions, ſhe made uſe of his advice in the accompliſhment of her deſign. Cæſar, however, ſuſpected it; and that he might prevail on her to take the neceſſary food and phyſic, he threatened to treat her children with ſeverity. This had the deſired effect, and her reſolution was overborne.

'A few days after, Cæſar himſelf made her a viſit of condolence and conſolation. She was then in an undreſs, and lying negligently on a couch; but when the conqueror entered the apartment, though ſhe had nothing on but a ſingle bed-gown, ſhe aroſe and threw herſelf at his feet. Her face was *out of figure*, her hair in diſorder, her voice trembling, her eyes ſunk, and her boſom bore the marks of the injuries ſhe had done it. In ſhort, her perſon gave you the image of her mind; yet, in this deplorable condition, there were ſome remains of that grace, that ſpirit and vivacity which had ſo peculiarly animated her former charms, and ſtill ſome gleams of her native elegance might be ſeen to wander over her melancholy countenance.

'When Cæſar had replaced her on her couch, and ſeated himſelf by her, ſhe endeavoured to juſtify the part ſhe took againſt him in the war, alledging the neceſſity ſhe was under, and her fear of Antony. But when ſhe found that theſe apologies had no weight with Cæſar, ſhe had recourſe to prayers and entreaties, as if ſhe had been really deſirous of life; and, at the ſame time, ſhe put into his hands an inventory of her treaſure. Seleucus, one of her treaſurers, who was preſent, accuſed her of ſuppreſſing ſome articles in the account; upon which ſhe ſtarted up from her couch, caught him by the hair, and gave him ſeveral blows on the face. Cæſar ſmiled at this ſpirited reſentment, and endeavoured to pacify her: "But how is it to be borne, ſaid ſhe, Cæſar, if, while even you honour me with a viſit in my wretched ſituation, I muſt be affronted by one of my own ſervants? Suppoſing that I have reſerved a few trinkets, they were by no means intended as ornaments for my own perſon in theſe miſerable fortunes, but as little preſents for Octavia and Livia, by whoſe good offices I might hope to find favour with you." Cæſar was not diſpleaſed to hear this, becauſe he flattered himſelf ſhe was willing to live. He, therefore,

fore, aſſured her, that, whatever ſhe had reſerved, ſhe might diſpoſe of at her pleaſure; and that ſhe might, in every reſpect, depend on the moſt honourable treatment. After this he took his leave, in confidence that he had brought her to his purpoſe, but ſhe deceived him.

'There was in Cæſar's train a young nobleman, whoſe name was Cornelius Dolabella. He was ſmitten with the charms of Cleopatra, and having engaged to communicate to her every thing that paſſed, he ſent her private notice that Cæſar was about to return into Syria, and that, within three days, ſhe would be ſent away with her children. When ſhe was informed of this, ſhe requeſted of Cæſar permiſſion to make her laſt oblations to Antony. This being granted, ſhe was conveyed to the place where he was buried; and kneeling at his tomb, with her women, ſhe thus addreſſed the manes of the dead: "It is not long, My Antony, ſince with theſe hands I buried thee, alas! they then were free; but thy Cleopatra is now a priſoner, attended by a guard, leſt, in the tranſports of her grief, ſhe ſhould disfigure this captive body, which is reſerved to adorn the triumph over thee. Theſe are the laſt offerings, the laſt honours ſhe can pay thee; for ſhe is now to be conveyed to a diſtant country. Nothing could part us while we lived; but in death we are to be divided. Thou, though a Roman lieſt buried in Egypt; and I, an Egyptian, muſt be interred in Italy, the only favour I ſhall receive from thy country. Yet if the gods of Rome have power or mercy left, (for ſurely thoſe of Egypt have forſaken us) let them not ſuffer me to be led in living triumph to thy diſgrace! No!—hide me, hide me with thee in the grave; for life, ſince thou haſt left it has been miſery to me."

'Thus the unhappy queen bewailed her misfortunes; and, after ſhe had crowned the tomb with flowers, and kiſſed it, ſhe ordered her bath to be prepared. When ſhe had bathed, ſhe ſat down to a magnificent ſupper; ſoon after which, a peaſant came to the gate with a ſmall baſket. The guards enquired what it contained; and the man who brought it, putting by the leaves which lay uppermoſt, ſhewed them a parcel of figs. As they admired their ſize and beauty, he ſmiled, and bade them take ſome; but they refuſed, and, not ſuſpecting that the baſket contained any thing elſe; it was carried in. After ſupper Cleopatra ſent a letter to Cæſar, and, ordering every body out of the monument, except her two women, ſhe made faſt the door; when Cæſar opened the letter, the plaintive ſtyle in which it was written, and the ſtrong requeſt that ſhe might be buried in the ſame tomb with Antony, made him ſuſpect her deſign. *At firſt he was for haſting* to her himſelf, but he

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changed his mind and diſpatched others *. Her death, how ever, was ſo ſudden, that though they who were ſent, ran th whole way, alarmed the guards with their apprehenſions an immediately broke open the doors, they found her quite dead lying on her golden bed, and dreſſed in all her royal ornaments Iras, one of her women, lay dead at her feet, and Charmion hardly able to ſupport herſelf, was adjuſting her miſtreſs's dia dem. One of Cæſar's meſſengers ſaid angrily, "Charmion was this well done?" "Perfectly well," ſaid ſhe, "and wor thy a deſcendant of the Kings of Egypt." She had no ſoone ſaid this, than ſhe fell down dead.

'It is related by ſome that an aſp was brought in amongſt the figs, and hid under the leaves; and that Cleopatra had ordered it ſo that ſhe might be bit without ſeeing it; that, however, upon removing the leaves, ſhe perceived it, and ſaid, "This is what I wanted." Upon which ſhe immediately held out her arm to it. Others ſay that the aſp was kept in a water-veſſel, and that ſhe vexed and pricked it with a golden ſpindle till it ſeized her arm. Nothing of this, however, could be aſcertained; for it was reported likewiſe, that ſhe carried about with her a certain poiſon in a hollow bodkin that ſhe wore in her hair; yet there was neither any mark of poiſon on her body, nor was there any ſerpent found in the monument, though the tract of a reptile was ſaid to have been diſcovered on the ſea ſands oppoſite to the windows of Cleopatra's apartment. Others, again, have affirmed, that ſhe had two ſmall punctures on her arm, apparently occaſioned by the ſting of the aſp; and it is clear that Cæſar gave credit to this; for her effigy, which he carried in triumph, had an aſp on the arm.

'Such are the accounts we have of the death of Cleopatra; and though Cæſar was much diſappointed by it, he admired her fortitude, and ordered her to be buried in the tomb of Antony, with all the magnificence due to her quality. Her women, too, were, by his orders, interred with great funeral pomp. Cleopatra died at the age of thirty-nine, after having reigned twenty-two years; the fourteen laſt in conjunction with Antony. Antony was fifty-three, ſome ſay fifty-ſix, when he died. His ſtatues were all demoliſhed, but Cleopatra's remained untouched; for Archibius, a friend of her's, gave Cæſar a thouſand talents for their redemption.'

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* This circumſtance our Tranſlators mention as another inſtance of the perſonal cowardice of Cæſar; but we confeſs, we are at a loſs to conceive, how his perſon could be endangered by his paying a viſit to a woman, who was requeſting a favour from him, and was *ſurrounded with his guards.*

In concluding this article we muſt not forget to remark, that, in the preſent tranſlation, the numerous quotations of Plutarch from the poets are rendered into verſe, with great propriety and elegance. We muſt, at the ſame time, expreſs our regret, that the Tranſlators have not thought it proper to ſupply the four parallels of their Author, which are ſuppoſed to be loſt: they had thereby a fine opportunity of enriching their verſion, and of offering a very acceptable preſent to the lovers of literature.

Art. IV. *An Eſſay towards a rational Syſtem of Muſic.* By John Holden. 4to. 7 s. 6 d. half bound. Glaſgow, printed by Urie. 1770.

THIS treatiſe, which is intended to explain in a rational and familiar way, and to diſpoſe in a ſyſtematic order, the ſeveral principles of the doctrine of muſic, is divided into two parts.

The firſt part contains the rudiments of practical muſic, and conſiſt of, 1. The natural ſcale. 2. The application of the ſcale. 3. The modern ſyſtem of muſic. 4. Of time. 5. Miſcellaneous explanations. 6. Of harmonical conſonances. 7. Of diſſonances. 8. Of fundamental progreſſions. 9. Of the flat ſeries. 10. Of chromatic. 11. Of plain deſcant. 12. Of figurative melody.

The ſecond part contains the theory of muſic; and conſiſts, 1. Of ſingle muſical ſounds. 2. Of muſical ſounds in ſucceſſion. 3. Of harmonical arithmetic. 4. Of combined ſounds.

Our muſical Readers will find a great deal of ſcientific care and labour employed in this Eſſay, and many new remarks on the art, which are not unworthy of their attention. The following obſervations, in the article of Time, diſcover the Author to be a man of taſte, as well as a man of ſcience.

'The diviſion of muſic into equal timed *meaſures*, anſwers exactly to the diviſion of poetry into *feet*: and when muſic is adapted to poetry, theſe diviſions, moſt naturally, coincide with each other; ſo that he who can *ſcan* the verſes, may immediately diſcover the meaſure of the ſong.

'It muſt be acknowledged, that this order is pretty often interrupted, eſpecially in the works of the more eminent compoſers; and more, or leſs, than one foot of the poetry, allotted to one meaſure of the muſic: but then, ſuch paſſages are, in ſome degree, ſtrained and unnatural; and are introduced for variety, or for heightening the expreſſion of ſome paſſion, *etc.* and ought to be uſed with great caution and ſkill.

'The moſt natural and eaſy paſſages are expreſſive of a calm unruffled temper of mind; but when any violent emotion is ſuppoſed to take place, the ſtrict rules both of tune and time, in muſic, may, and ought to be partly ſet aſide.

'Our attention is ſtill more liable to be diverted from obſerving the ſtrict rules of time, by the ſenſe of the words, in poetry; but ſo far as we may be ſuppoſed at liberty to regard the time, of poetry, we ſhall find that the very ſame rules take place here, as in muſic; *viz.* the ſucceſſive feet of a verſe, moſt naturally, require each an equal time of pronunciation; the firſt ſyllable of every foot is accented; and every foot is, in imagination, divided either into three, or into four, equal parts. The two firſt of theſe particulars will plainly appear to all, who are, in the leaſt degree, accuſtomed to the reading of poetry; and the laſt particular, though not quite ſo obvious, will be found equally true, on a more careful examination.

'Beſides the diſtribution of muſic into equal meaſures, it is alſo neceſſary to go yet further, and to imagine ſome numbers of ſuch meaſures, as conſtituting certain *phraſes*, or *ſtrains*, of a tune. Theſe phraſes may, very aptly, be compared with verſes, in poetry: for, as there can be no poetry, without a proper intermixture of cadences, at the ends of the lines, ſo there can be no muſic, without ſome kind of partition into phraſes.

'Theſe phraſes contain more, or fewer meaſures, as verſes conſiſt of more or fewer feet; but both muſt always end with an accented part of the meaſure.

'When the ſucceſſive phraſes in muſic are of unequal lengths, it reſembles that kind of free, unconfined poetry, which is commonly called *Pindaric:* and, as this ſort of compoſition is the moſt capable of variety of expreſſion; ſo, the greateſt maſters, both in poetry and muſic, often make uſe of it.

'A lively expreſſion of the ſeveral ſentiments and paſſions, is undoubtedly the perfection of muſic, as well as of poetry and painting. There are numberleſs different modifications of ſounds, which a ſkilful compoſer may avail himſelf of, for this purpoſe; ſuch as the different qualities of loud and ſoft, of hoarſe or rough, and clear or ſmooth ſounds: the various degrees of gravity and acuteneſs, in the *pitch* of the whole piece; the different effects of certain degrees of the ſcale, and of certain ſucceſſions in the melody of ſingle parts, as well as of conſonances, in the harmony of compounded parts; beſides ſeveral other circumſtances in the manner of performance, ſuch as the diſtinct, or *ſtepping*, and the indiſtinct, or *ſliding* manner; the keeping one uniform equality of loudneſs, and the occaſional ſwelling or ſoftening of the ſounds, *&c.* and, among the reſt, the different moods of time, have no ſmall ſhare in contributing to the expreſſion of muſic. Theſe come in courſe to be ſpoke of, before we conclude this chapter.

'The particular manners, and modulations of the voice, which, *naturally*, or by the cuſtom of a particular country, *habitually* accompany ſuch emotions of the mind, in common ſpeech, are the ſureſt guides to expreſſion in muſic. From hence we conclude, in general, that ſlow or quick movements of muſic ought to be introduced, according as the ſentiment, intended to be expreſſed, would require a ſlow or quick delivery, in the way of ſpeaking: and of this it is very eaſy to judge. For inſtance, ſorrow, humility, and reverence, require a ſlow movement, with gentle, eaſy inflexions of the voice; but joy, thankſgiving, and triumph, ought to be diſtinguiſhed by a quicker movement, with bolder inflexions, and more diſtant leaps, from one ſound to another. A moderate movement, with frequent ſwells, and ſoftenings, is expreſſive of tenderneſs and compaſſion; a quicker, more uniform, and ſtrongly accented movement, expreſſes reſolution and fortitude. Anger is generally quick, loud, and unconnected; hope and expectation, more moderate, ſoft, and eaſy, and ſo of others.

'The different ſorts of time have, in ſome degree, each their peculiar character. Common time is naturally more grave and ſolemn: triple time, more cheerful and airy. And for this reaſon, it is generally agreed, that every mood of triple time ought to be performed ſomething quicker, than the correſpondent mood of common time; for inſtance, the meaſure in the ſlow triple of minims, ought to be made ſhorter than the meaſure in the ſlow common time, marked with a plain C; and the meaſure, in the triple of crotchets, ſhould be ſhorter than the meaſure, in the mood of the barred C; and ſo on.

'After all, it muſt be acknowledged, that the abſolute time which ought to be allowed to different pieces, is the moſt undetermined matter, that we meet with, in the whole ſcience of muſic. There is one inſuperable difficulty, which fruſtrates all attempts towards regulating this particular, *viz.* the different humours and taſtes of different perſons; which are ſo various, that one perſon ſhall think a tune much too quick, for the intended expreſſion, while another thinks it not quick enough.

'If we proceed upon theſe principles, which ſeem moſt reaſonable, that thoſe who have a briſker flow of ſpirits, a more ready conception, and a quicker ſucceſſion of ideas, require quicker muſic, for the ſame expreſſion, and *vice verſa*; we may conclude, in regard to church muſic, that the ſame pſalm ought to be ſung quicker, when the congregation conſiſts moſtly of young people; and ſlower, when the greater part are old: quicker, in general, in a town, than in a country church; quicker, in places where muſic is more generally practiſed; and ſlower, where *it is leſs in* uſe: quicker, when only one ſingle part is ſung, and ſlower, as the parts are more numerous; becauſe the ideas of ſingle ſounds are much more readily conceived, than thoſe of ſeveral ſounds, joined together in harmony: quicker, when the voices are few and weak, and ſlower, when the choir is numerous and ſtrong; becauſe nothing can be quite agreeable to the hearers, which ſeems laborious to the performers. Many other ſuch like diſtinctions, according to the various circumſtances, both of performers and hearers, will occur to the conſiderate reader, from the ſame principles. Theſe obſervations may, with equal propriety, be extended to opera muſic.

'The Italians, whoſe compoſitions are juſtly eſteemed the ſtandards of true taſte in muſic, do not reſtrict themſelves altogether to the diſtinctions of ſlow and quick, by the ſeveral moods, as above deſcribed; but rather make uſe of certain words, placed at the beginning of the piece, and elſewhere, as occaſion requires; which ſerve to direct the performer, not only in regard to the time, but alſo the particular expreſſion, and manner of performance.

'We ſhall conclude this chapter with obſerving, that the writers on church muſic ſeem to be pretty well agreed, that the time of a ſecond may ſerve, at a medium, for the length of a crotchet, in pſalm tunes, in the triple of crotchets, and in the mood of the barred C; and that the minim, in the triple of minims, ought to be made nearly equal to the crotchet, in the mood of the plain C; and that either of theſe two ought to be longer than the ſecond of a clock.'

The chapter on chromatic muſic (that is, the ſucceſſion which aſcends or deſcends by ſemitones) in particular, is very ingenious.

ART. V. *A Letter to the Jurors of Great Britain. Occaſioned by an Opinion of the Court of King's Bench, read by Lord Chief Juſtice Mansfield, in the Caſe of the King and Woodfall, and ſaid to have been left by his Lordſhip with the Clerk of Parliament.* 8vo. 1 s. 6 d. Pearch. 1771.

THE eſtabliſhment of a jury has juſtly been regarded as the great bulwark of Engliſh liberty. In every other government the adminiſtration of criminal juriſdiction has been veſted in particular men; and theſe, conſcious of their authority, and expoſed to corruption, have been ſeldom able to ſupport their integrity. But the judicature of crimes, in this country, being lodged in the great body of the nation, no oppreſſion can take place. Tried by his equals, or his peers, the criminal has nothing to fear from the tyranny, the injuſtice, or the paſſions of judges. The inſtitution, accordingly, of a jury has been mentioned with the higheſt eulogiums; and, perhaps, the wiſdom of man cannot ſuggeſt a more effectual preſervative againſt the venality of magiſtrates, and the encroachments of power.

When an attack, therefore, has been made on this important privilege, it muſt neceſſarily excite a very general alarm. In a country where every individual conſiders himſelf, in ſome meaſure, as a part of the legiſlature, and where equal and known laws protect alike the artiſan and the noble, even the loweſt claſſes of men pay an attention to public affairs; and the people, in general, are enlightened with reſpect to the nature and the ends of government. They are not blind to the faults of their rulers like the ſubjects of a deſpot; they are entitled to think and to ſpeak; they have rights to defend, and will not tamely behold their infringement.

The doctrine contained in the opinion, which has given occaſion to the preſent publication, is conceived by our Author to be contrary to law and the ſpirit of our conſtitution. He aſſerts, in oppoſition to it, the full powers of an Engliſh jury; and proves, with much force of argument, that, from the forms of proceeding, from the deſign of the inſtitution, and from the conſtant practice of our anceſtors, jurors ought of right and duty to determine the whole complicated charge in the proſecution of a libel. The guilt or innocence of human actions, as he expreſſes himſelf, is, doubtleſs, in this country, to be determined by juries; and we cannot but agree with him in opinion, that nothing leſs than the total abolition of the *trial by our peers* can wreſt from them this ſalutary and excluſive right.

In the courſe of his performance the intelligent reader will perceive, that the writer poſſeſſes a maſterly knowledge of our conſtitution, and is well acquainted with the general principles of criminal juriſprudence. In the following extract, in particular, there is much acuteneſs and ſtrength of reaſoning.

'When the verdict of the jury in the *King* and *Woodfall* was firſt known, I found no difficulty in pronouncing it an acquittal. The expreſs negation of all evil intention appeared to my underſtanding, ſo repugnant to the idea of a crime, that I paid little attention to the cavils of ſome loquacious Templars, who ſeemed to be puzzled with technical difficulties, the nature of which they themſelves did not comprehend. Theſe difficulties became important, when adopted by higher authority.

'It was charged in the information that Mr. Woodfall did, *wickedly and maliciouſly*, with intent to ſtir up ſedition, &c. print and publiſh *a certain ſcandalous libel*, ſigned Junius, which followed verbatim, with proper innuendoes. The jury found him *Guilty of printing and publiſhing only*. No words can be leſs liable to miſrepreſentation. *Only* excludes every thing which is not expreſly found; that is, every thing but printing and publiſhing the paper recited in the information. If evil intention be an object of the jury's enquiry; if the jury *may* determine the criminality of the paper; in either event Mr. Woodfall has been acquitted. Accordingly the judgment of the King's Bench goes deciſively to theſe points. I ſhall tranſcribe the words of the opinion: "If they (the jury) meant to ſay that they did not find it a libel, or did not find the epithets, or did not find any [*] malicious intent, it would not affect the verdict, becauſe none of theſe things were to be found either way." The context plainly ſhews, that upon all theſe applications of the excluding word *only*, the verdict would have been deemed a conviction: becauſe the court afterwards declare the verdict void for uncertainty, as, "It is poſſible ſome of them (the jury) might mean not to find the whole ſenſe and explanation put upon the paper by the innuendoes in the information."

'Here then is a ſolemn declaration that a jury, in a charge of libel, have no right to determine the innocence or criminality of the paper; that the jury, by a general verdict of *guilty* find the fact of publication, and verbal ſupply of innuendoes only; that the jury *cannot* decide upon the *criminal* or innocent intention of the publiſher; and that the direction of a judge leaving any of theſe matters to a jury would be illegal.

'It is not difficult to trace, to its ſourſe, this conteſt of juriſdiction between the jury and the court. It ariſes from the different nature of that evidence which may be applied to prove *criminal intention* in proſecutions for different offences. Where the crime is theft, for inſtance, there can be no room for any variance of opinion. The intention to ſteal (which is ſignified by the word *feloniouſly* in the indictment) muſt always be collected from circumſtances accompanying the act; circumſtances which can only be known to the jury; of which the court cannot receive any evidence. How happens it that in a charge of libelling, *malicious*, *ſcandalous*, and *ſeditious*, ſhould have no meaning? That in this crime alone ſuch epithets are of no importance? mere formalities? inferences of law from the ſimple act of publication, an act in itſelf extremely innocent? Whence have ariſen theſe pretenſions of judges? The ſolution will not be difficult. *Criminal intention* in the publication of a libel may be proved by two ſorts of *evidence*; one *internal*, ariſing from the nature of the paper; the other *external*, from the circumſtances accompanying the act of publication. The firſt (being ſtated in the record) lies open to the obſervation of court and jury; the other ſpecies of evidence *can be known* to the jury alone. The court of King's Bench, adverting only to the firſt ſpecies, and deſirous of drawing the whole judicature to themſelves, declared, that an expreſs excluſion of *criminal intention* by the verdict of a jury would avail nothing; but that *ſuch verdict* (if the act of publication, together with the verbal ſupply of innuendoes was found) would operate as a conviction. Should this be the law of England, a very ridiculous conſequence would follow! A man might have the cleareſt proof of his innocence without a poſſibility of producing it! To the jury he could not, becauſe they are not to judge of intention: nay, an expreſs negation of *criminal* deſign by them would be void, and of no effect. Before the court at Weſtminſter it cannot be produced, becauſe ſuch evidence will contradict the general verdict *guilty*.

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[*] Our Author has omitted here the word *expreſs*. With regard to the opinion of the court of King's Bench, he thinks the diſtinction between *expreſs* or *implied* malicious intent, is without foundation; becauſe, ſays he, by the word *only*, the verdict had excluded *malicious intent*; and the only doubt as to this part muſt be, whether the jury *could* decide upon the *intention of a publiſher*.

'A man carrying a libel to a magiſtrate, moſt certainly is a publiſher. So a ſtudent taking notes in a court of law, and communicating theſe notes to another. So likewiſe a man tranſcribing an information, by the direction of the Attorney-general, and collating ſuch tranſcript with the foul copy by the aſſiſtance of another perſon. All theſe are publiſhers, but not *criminal*. Yet if a jury cannot judge of intention, the evidence of theſe facts cannot be received by the court, becauſe it will contradict the verdict.

'Mr. Almon moſt certainly was a publiſher. He kept a ſhop; ſold pamphlets; and gave a *general authority* to his ſervants for that purpoſe. He was therefore bound by the acts of ſuch ſervants, and liable, in a civil ſuit, to every demand founded on *their acts*. Yet was he exempt from *proſecution* for a *crime*, becauſe *criminal intention* can be imputed to the ſervant alone, who, without his maſter's knowledge, ſold the identical paper. Lord Mansfield felt this truth when he ſaid (upon the motion for a new trial) that had this appeared in evidence as opened by the counſel, he ſhould have directed the jury to acquit the defendant. The error of the Attorney-general was likewiſe extremely natural, who thought this evidence could not be received *after conviction*, as impeaching the propriety of the verdict. But neither one nor the other ſeems perfectly conſiſtent with the opinion of the court, *that the jury can only determine the fact of publication*. Mr. Almon could have been acquitted upon no other ground than a defect of *criminal intention*. Neither could the evidence of this defect contradict the verdict, if the jury had determined the ſimple fact of publication *alone*.

‘ I cannot diſmiſs Mr. Almon's caſe without obſerving another moſt dangerous encroachment upon the office of a jury. It was urged at the bar, and approved by the court, “ That Mr. Almon's actual aſſent to the publication was neceſſary to fix any crime upon him, and that a ſale by a ſervant was only evidence of that aſſent.” The refuſal of a new trial was founded upon the propriety of a judge's direction, who laid down this poſition, “ That the ſale by the ſervant was *primâ facie* evidence of a ſale by the maſter, and became concluſive, if not contradicted by other evidence.” This poſition cannot be law, becauſe the peculiar province of a jury is to judge of the weight and import of evidence, which, by ſuch a determination, would be wreſted from them. I have read of legal deciſions reſpecting the *competence* of evidence, that is, whether it be admiſſible and may be laid before the jury: but this opinion of the judges preſcribes the *effect* of evidence, and compels the jury (whether convinced or not) upon their oaths to declare that the maſter *did aſſent* to the publication. I am not much ſurpriſed at the uneaſineſs of Mr. Mackworth, or that he did not * immediately underſtand this *new* rule of law.

‘ The conſtant practice of the court of King's Bench to admit affidavits to be read, after conviction, may, in ſome ſort, have tended to confound the reſpective duties of court and jury. Indeed, were we abſolutely certain of a conſtant ſucceſſion of *upright* and *honeſt* judges, little miſchief might enſue from ſuch confuſion. A nominal puniſhment, where the party is innocent, might be nearly the ſame with no puniſhment at all. Unfortunately this argument would have equal force, if urged for the total abolition of our government, and an implicit ſubmiſſion to the will of one man. To be ſerious; let us turn from miſdemeanors, where the puniſhment is uncertain, to other crimes, and the abſurdity of this doctrine will appear in its true colours. Let the judgment of the court in Mr. Woodfall's caſe be the law of England, and I will undertake to hang, as a traitor, a very good friend to the government, for the very act by which he meant to ſerve his King. Suppoſe the enemy landed, and a manifeſto publiſhed exciting the people to join the invaders: a good friend of government ſends a meſſenger with this manifeſto to the Secretary of State. He is indicted, for that he *traiterouſly*, and *with intent* to aſſiſt the King's enemies, did publiſh the paper, &c. The jury are told that they have nothing to do with *intention*; that *traiterouſly*, &c. are inferences of law. The publication is proved; there are no blanks in the paper to ſupply. The man is therefore convicted, and muſt be hanged.’

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* The word *not* is omitted in the pamphlet, we ſuppoſe, by an error of the preſs.

The

There is another paſſage in this excellent pamphlet, which we muſt beg leave to lay before our Readers.

'*The* revolution, ſays our Author, eſtabliſhed thoſe principles of reſiſtance to the civil magiſtrate, which, from the obſtinate oppoſition of Tories, were but obſcurely expreſſed in the famous vote of the Convention Parliament. It was, however, determined, that there are occaſions in which reſiſtance may be lawful; in which ſubjects may depoſe their King. They muſt therefore have a right to examine the conduct of their *King*, for on *his* conduct muſt depend the meaſure of *their* obedience. A forfeiture may be incurred, but the *nation* alone can judge when "the original contract between King and People is broken; when the fundamental laws are violated; when an attempt is made to ſubvert the conſtitution." Under a government eſtabliſhed upon theſe principles, every man has a right to watch the adminiſtration of juſtice; to ſift narrowly all acts of the King or his miniſters; to point out the corruption even of parliaments; and to ſpread an alarm among the people, whenever a dangerous attack is either made or meditated againſt the public liberty. This right can be limited by no *certain* rules, but muſt ever be governed by the *particular* occaſion. There are times of danger when any thing which tends to diſunite may be highly criminal. There are times, when even invectives may deſerve the praiſe of moderation. No ſcientific knowledge, no acquaintance with former deciſions, can enable the book-read lawyer to affirm this publication is criminal, that publication is innocent. To do this with preciſion, or juſtice to the party accuſed, we muſt enter into common life; we muſt attend to the politics of the day; we muſt imbibe the ſentiments of the people, and participate their every complaint. *Juries*, taken by lot from among the * people, are *peculiarly* the proper judges in caſes of libel: and if in this, as in all other imputations of a criminal nature, our anceſtors have enjoyed that noble privilege, a *trial by their peers*, ſhall we now relinquiſh our glorious birthright under a King, whoſe family was admitted to the crown for the ſole purpoſe of defending, protecting, and improving our laws and conſtitution?'

The preſent performance muſt not be claſſed with thoſe factious and violent publications which are every day iſſuing from the preſs. It is full of candour, information, and good ſenſe; and we have not the leaſt doubt but that its Author is really what he ſubſcribes himſelf, "A Friend to the Laws and Government of his Country."

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* In the pamphlet it is—'from among people.'

ART. VI. *The univerſal Botaniſt and Nurſeryman: Conta*
Deſcriptions of the Species and Varieties of all the Trees, Sh
Herbs, Flowers, and Fruits, Natives and Exotics, at p
cultivated in the European Nurſeries, Greenhouſes and Stove
deſcribed by modern Botaniſts; arranged according to the Lin
Syſtem, with their Names in Engliſh. To which are ad
copious Botanical Gloſſary, ſeveral uſeful Catalogues and In
Illuſtrated with elegant Engravings. In Four Vols.
By Richard Weſton, Eſq; Vol. I. Price 5 s. 3 d. in B
Bell. 1770.

IT is with great ſatisfaction that we ſee the uſeful and
ing ſcience of Botany ſo aſſiduouſly cultivated as it
been for ſome years paſt. The general attention paid to a
ſo innocent as well as delightful, is one proof, among o
that the age, however depraved in ſome reſpects it is ſ
be, is not ſo in *all*; for, in many branches of knowledg
many exerciſes of virtue, we are fully perſuaded, our
times and manners are in a happy ſtate of improvement.
half-thinking divines, or *railing*, gloomy bigots, who de
in abuſing, and vilifying, and damning mankind, diſpute
truth; but, for us, we really apprehend, that not to ackn
ledge it, would be the baſeſt ingratitude to the all-wiſe and
nevolent adminiſtration of that adorable BEING by whom K
reign and Princes decree juſtice: by whom *all things* are
held in the moſt beautiful and perfect order: who, as GOD
ALL, *balances* the univerſe with equal and unerring hand,
maintains it in that uniform courſe of rectitude which he a
could give it, and from which neither the moral nor the m
rial world can ever depart without his permiſſion and appo
ment.

Botany is, indeed, a ſtudy of ſuch general importance
mankind, that it would be no eaſy taſk to draw the line
could limit the bounds of its utility. The very ſenſible Au
of the performance now before us hath enumerated ſome p
culars of this kind; but to ſpecify *all*, would be a vain atte
What he has obſerved, however, in his introduction, is
and pertinent. He firſt conſiders its uſefulneſs in a relig
light. 'To be employed in the conſtant contemplation,
of courſe in the conſtant admiration of the wiſdom of
DEITY, to the harmonizing of the paſſions, and the acq
tion of uſeful knowledge, is certainly one of the moſt c
mendable purſuits in which a rational mind can be engaged

Hence, he remarks, 'it is, that in all ages, the grea
and beſt of men have found it, in ſolitude, their moſt effec
relief againſt the diſguſt they had conceived at the diſorder
ſociety; when, like Cincinnatus, exchanging the ſword

the ploughſhare, they have taken as much delight in agriculture, as they had ever done in policy or tactics; in cultivating their field or their garden, as in the triumphs of a camp, or the ſplendor of a court.'

Mr. Weſton farther obſerves, that in a commercial view, 'the cultivation of this ſcience will appear of the greateſt advantage to a manufacturing and trading nation; eſpecially to one whoſe commerce not only extends to the fartheſt parts of the world, but whoſe poſſeſſions and colonies are diſtributed throughout every climate, over the known face of the whole earth.

'The immenſe profit that muſt ariſe to the Britiſh empire from her transferring the purchaſe of ſuch commodities as are now the produce of foreign countries to her own, exceeds all eſtimate. The ſteady execution of a plan, therefore, that would effect this, would in time turn our balance of trade with the whole world in our favour. We ſhould traffic only with the produce of our own ſoil and the commodities of our own manufacture; for which we might be paid in whatſoever coin we pleaſed.

'It is on the ſolid baſis of AGRICULTURE and the prudent application of the advantages ariſing from our improvements in *botanical* ſcience, that ſuch a plan muſt in a great meaſure be laid.

'Great Britain and Ireland, it is true, are of ſo limited an extent, and of a climate ſo variable and uncertain, that all theſe advantages cannot be ſecured to our mother country. Yet that many of them may, the ſucceſsful attempts that have been made within a few years, to introduce the plants and herbage of ſome foreign countries are a ſufficient proof. Of theſe the cultivation of *Madder*, as practiſed in Zealand, of *Lucerne*, and other graſſes, as in Switzerland, are, among many others that might be mentioned, no leſs public than profitable inſtances. A very recent one, and not ſo generally known, affords a farther proof, as well as a pleaſing proſpect that ſuch purſuits may be carried to an incredible length, equally to the comfort and emolument of individuals, as to the honour and independance of the nation in general. The uſes and alimentary virtues of the SALEP, at preſent imported from Turkey, are well known; as well as its exorbitant high price, which confines it in a great degree only to perſons of fortune. By a late communication to the Royal Society, it appears that the *Orchis maſcula* of LINNÆUS, the *Orchis morio mas foliis maculatis* of Parkiſon, the *Cynoſorchis moria mas* of Gerard, and the *Cynoſorchis major*, commonly called DOG-STONES, with all the common *Orchis* roots of our own country, may be eaſily ſo prepared as perfectly to reſemble the SALEP that comes from Turkey.

‘ What adds to the promiſing aſpect of this diſcover is, that the plant grows ſpontaneouſly over the whole king and needs ſo little culture that it flouriſhes beſt in a ſandy, barren ſoil: ſo that even the poor might, in a time, by the propagation of this nutritious vegetable, b commodated with SALEP-POWDER, as with other kin *meal* or *flour*.’

He next expatiates on the importance of improvemen Botany, with reſpect to chemical knowledge, to manufac and to medicine. It is true, he acknowledges, that the gr part of the drugs uſed for dying, and other mechanical poſes, as well as the moſt powerful in the *materia medica* imported from countries whoſe ſoil and climate differ too from thoſe of theſe iſlands, to admit of their ſucceſsful cul tion here; but then he remarks, as others have done be ‘ That theſe, as well as many plants * both of the herba and farinaceous kinds, may in all probability thrive as we the ſimilar climates of ſome or other of our variouſly-ſit colonies, as in thoſe countries where they are indigenous.’

Having briefly pointed out the commercial, medicinal, other advantages ariſing from the practical ſtudy of Botany proceeds to remark on the many and voluminous public of botanical writers: that they have been equally objecte both for their redundance and their deficiency. The fo complaint, ſays he, has been uſually made againſt thoſe thors who, confining themſelves to the plants of a certain try, or diſtrict, ran into a prolixity of deſcription, incomp with the neceſſary conciſeneſs of a ſyſtematical arrange ‘ The diffuſiveneſs of their manner, however, has not ſe them from deficience in matter; while other writers through lapſe of time or original inattention, equally excep able in both; even the inſtitutions of the celebrated *Tour* wanting many newly-diſcovered plants, as well as the ſ *varieties* of old ones; the number of which has been g increaſed by cultivation ſince the days of that eminent taniſt.

‘ The *Species Plantarum* of LINNÆUS is undoubtedly a valuable book; but it is much better calculated for the the medical botaniſt, than the gardener or nurſeryman, cularly thoſe of this country; no edition yet publiſhed h the *Engliſh names of the plants annexed to the Latin*, as i preſent work, which is the firſt GENERAL CATALOGUE OF PLANTS, that has appeared in England.'

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* He inſtances in the Mulberry tree, for ſilk-worms; ſo ſu fully cultivated in Georgia and South Carolina. In the latte vince, too, he is perſuaded, the tea-plant might be carried to as perfection as in China. Alſo the cinnamon-tree, and the tru barb.

In drawing up this *Catalogue*, the Author found it neceſſary to arrange the plants after ſome ſyſtematic method; and he adopted that of Linnæus, as being the moſt generally received. He has marked, accordingly, each *genus* with its *correſponding number* in the laſt edition of the *Genera Plantarum*, printed at Stockholm in 1764. He has farther pointed out to what *claſs* or *order* each belongs, and has given an explanation of technical terms, from the *Philoſophia Botanica.* Where a verbal explanation has been deemed inſufficient, he has added the illuſtration, by a drawing of the figures upon copper-plates, 'that nothing, ſays he, might be wanting to render the whole as clear and explicit as poſſible, to every capacity.'

As only the firſt of the four intended volumes of this uſeful work is yet publiſhed, we ſhall here, for the farther ſatisfaction of our Botanical Readers, give the Author's own account of the contents of the *whole work*, in the order in which he declares that they are at preſent diſpoſed for the preſs, and, for the moſt part, already printed, *viz.*

'In the firſt place, "An *alphabetical Catalogue* of the Species and Varieties of all the Trees and Shrubs, at preſent cultivated or deſcribed by botanical Writers: comprehending a particular Deſcription of their Leaves, Flowers, Fruit, &c. together with their Engliſh Names."—By means of this *Catalogue* not only the nurſery-man and gardener, but the nobleman or country-gentleman, who is deſirous of making a collection of *trees* and *ſhrubs*, either to adorn his eſtate, or for the more valuable purpoſes of raiſing timber, may be informed of every ornamental or valuable tree in the known world; no one *variety* being omitted, which I had ſufficient authority to enumerate either from authors of credit, or my own experience; and where there are ſome curious *varieties*, as *double flowers*, or beautiful *ſtriped ones*, not at preſent in our nurſeries, I have given the initials of the Flora or Hortus in which they are mentioned, in order that they may be procured. Hence they will be enabled by different plants to ſuit every ſoil and ſituation; and as the preſent elegant taſte for natural improvements in gardening ſo generally prevails throughout England, the inquiſitive Engliſh planter will find this *Catalogue* particularly convenient, as it exhibits at one view the different ornamental *varieties* of each *ſpecies.*

"A SEPARATE *Catalogue* of the Trees, Shrubs, and Fruits, Natives of Great Britain and Ireland; pointing out alſo their Time of flowering, and the Places where they are particularly indigenous."—This part of the work is peculiarly deſigned for the uſe of ſuch as may be inclined to raiſe a plantation of the moſt beautiful and ornamental trees, ſhrubs, and fruits, natives of our own iſles.

"An Index of the Genera of Trees and Shrubs."

"An alphabetical Catalogue of the Species and Varieties of all the Herbs, Flowers, and bulbous Roots, at preſent cultivated or deſcribed by Botaniſts; giving a particular Deſcription of their Leaves and Flowers, with their diſtinguiſhing Qualities, as Annuals, Biennials, or Perennials; together with their Engliſh Names."—In this Catalogue the herbariſt and kitchen-gardener will find all the various ſorts of roots and herbs, which the moſt curious gardens in England, France, Flanders, and Holland afford.

"The Cryptogamian Claſs of LINNÆUS, containing the Ferns, Moſſes, Flags, and Muſhrooms."

"The ſubmarine Plants," for the amuſement of people who reſide near the ſea.

"A Catalogue of all the Fruits cultivated in England and France, particularly thoſe raiſed in the NURSERY OF THE CARTHUSIAN FRIARS IN PARIS." The lovers of fruit may hence gratify their choice from a deſcription of every different fruit in a moſt numerous and ſelect collection.

"Catalogues of the Flowers raiſed by the moſt eminent Floriſts in Europe; giving a Deſcription of their Colours and Manner of blowing: to which are annexed the cuſtomary Prices at which they are ſold, in Engliſh Money."—The curious Floriſt may here indulge his utmoſt fancy in ſelecting from among all the minute varieties that are to be found in the French, Dutch, and Flemiſh flower-gardens.

"A general Latin Index of the Genera of LINNÆUS."

"The rejected Generic Names of LINNÆUS, adapted to the preſent Linnæan Genera."

"An Index containing near three Thouſand Engliſh Names of Plants, referred to their proper Linnæan Titles."

"A Botanical Gloſſary, or Explanation of the Technical Terms of LINNÆUS; illuſtrated by proper drawings."

To the above will be added, "A Supplement containing a Deſcription of any new Plants which may be introduced into England, while the Work is completing."

Such is the profeſſed deſign and diſpoſition of this undertaking; to the execution of which, the Author declares that he was induced partly by reflecting on the defects and inconveniences attending all publications of the like nature hitherto extant, and partly by the particular uſe of which the above-mentioned Catalogues hath been to himſelf, during great part of a life ſpent in botanical purſuits, and the practical ſtudy of agriculture, both abroad and at home, directed by an unremitted attention to every writer, of eminence, on botanical ſubjects.—When this work is completed, we ſhall not fail to give our Readers a Critical Examination of its various contents. In the mean time, we ſincerely wiſh the induſtrious Author all the ſucceſs which an undertaking of ſo much labour and expence may deſerve.

ART. VII. *Philoſophical Tranſactions, giving ſome Account of the preſent Undertakings, Studies, and Labours of the Ingenious in many conſiderable Parts of the World.* Vol. LIX. For the Year 1769. In two Parts. 4to. 18 s. ſewed. Davis.

MATHEMATICS and MECHANICS,

Article 12. *A Letter from Mr. John Robertſon, Lib. R. S. to James Weſt, Eſq; Preſident of the Royal Society; containing the demonſtration of a Law of Motion, in the caſe of a body deflected by two forces, tending conſtantly to two fixed points.*

THE moon's motions, however irregular, when abſolutely conſidered, furniſh, in their relation to and dependance upon the other bodies in the planetary ſyſtem, an actual illuſtration and proof of the Newtonian theory of gravity. The more thoroughly they are inveſtigated and underſtood, the more they exemplify and eſtabliſh Sir Iſaac's principles. It is to be wiſhed that, in general, they were more eaſy of acceſs; and that the anomalies, to which they are ſubject, were reduced to ſome determinate and obvious rules, level to the capacities of thoſe who are not adepts in the more abſtruſe ſpeculations of mathematics. It is well known to thoſe who have been at all converſant with the *Principia*, that the greateſt part of the theory of the moon is propoſed without proof; and that thoſe theorems relating to the moon's motions, which are therein demonſtrated, generally depend upon calculations that are very intricate and very abſtruſe, the truth of which is not eaſily examined even by thoſe who are moſt ſkilful; and which, however, might be deduced from other principles. Theſe conſiderations led the late Mr. Machin particularly to examine the theory of the moon, and to compare it with actual obſervation. The reſult of this enquiry, though not purſued, as he himſelf acknowledges, to the degree he could wiſh, he annexed in the Appendix to the Engliſh edition of *Newton's Principia* by Mr. Motte, publiſhed in 1729.

One of the lunar inequalities which he propoſes to explain, is that of the variation of the inclination of the moon's orbit to that of the ecliptic. He obſerves, that it is extremely difficult to compute the *variation* of the *inclination* in any particular caſe, according to the rules laid down in the *Principia*. The calculations, however juſt when performed with ingenuity and care, are extremely laborious and intricate. This induced him *to propoſe a principle*, by means of which the ſaid inequality might be more readily determined.—This he gives, without any demonſtration, in the following words: ‘ There is a law of motion, which holds in the caſe, where a body is deflected by two forces, tending conſtantly to two fixed points;’ which is, ‘ that the body, in ſuch a caſe, will deſcribe, by lines drawn from the two fixed points, equal ſolids in equal times, about the line joining the ſaid fixed points.’

The article before us contains a demonſtration of this law; of which it is ſufficient to add, that it was communicated by that excellent mathematician the late William Jones, Eſq; to Mr. Robertſon, who apprehended it to be highly worth preſerving in the Philoſophical Tranſactions.

Article 16. *Obſervations on the* Expectations *of Lives, the Increaſe of Mankind, the influence of great towns on population, and particularly the ſtate of* London *with reſpect to healthfulneſs, and number of inhabitants. In a letter from Mr. Richard Price, F. R. S. to Benjamin Franklin, Eſq; LL. D. and F. R. S.*

The ingenious Author of theſe obſervations, who has few ſuperiors, and perhaps not many equals in diſquiſitions of this nature, propoſes chiefly to conſider the preſent ſtate of the city of London, with reſpect to healthfulneſs and number of inhabitants, as far as it can be collected from the bills of mortality. Though this be the main ſubject which he undertakes to diſcuſs, he has thrown out ſeveral incidental obſervations which are well worthy of notice. We ſhall endeavour to give ſuch an abſtract of his inſtructive and entertaining paper, as may lead our Readers to form ſome judgment of its deſign and execution: and, while we would avoid extending this article to an immoderate length, it will be our wiſh to do the Author all the juſtice which our limits will allow.

The firſt object of his attention, the meaning of which he propoſes accurately to determine, is that which writers on the ſubject of annuities have called the *expectation of life*: and this is the more neceſſary, becauſe many have either entertained wrong notions, or failed to expreſs themſelves with proper preciſion on this head. Mr. De Moivre himſelf has not ſufficiently guarded his readers from miſtakes. The *expectation* of life, according to this Author, is that which Mr. Simpſon and Mr. De Moivre have called *the ſhare of life due to a perſon*, and ſignifies ‘ the mean continuance of any given *ſingle, joint* or *ſurviving* lives, according to any given table of obſervations:’ that is, the number of years, which, taking them one with another, they actually enjoy, and may be conſidered as ſure of enjoying; thoſe who live beyond that period, enjoying as much *more* time *in proportion* to their number, as thoſe who fall ſhort of it enjoy *leſs*. Thus, ſuppoſing 46 perſons alive, all 40 years of age, and that, according to Mr. De Moivre's hypotheſis of an equa

decreme

decrement of human life through all its ſtages, one will die every year till they are all dead in 46 years, half 46 or 23 will be their *expectation* of life; 46 being, by the aforementioned hypotheſis, the *complement* of life, or what it wants of 86 the utmoſt probable extent of life. In like manner, the 3d of 46, or 15 years and four months, is the expectation of two *joint* lives, both 40: and the number expreſſing this period, multiplied by the number of *ſingle* or *joint* lives to which the *expectation* belongs, added annually to a ſociety or town, gives the whole number to which ſuch an annual addition would in time grow. Whence it appears, that the particular proportion, which becomes extinct every year, out of the whole number conſtantly exiſting together of ſingle and joint lives, muſt, wherever this number undergoes no variation, be exactly the ſame with the *expectation* of thoſe lives, at the time when their exiſtence commenced, e. g. If it was found in any town, where the number of births is equal to that of the burials, that a 20th or a 30th part of the inhabitants die annually, 20 or 30 would be the *expectation* of a child juſt born in ſuch a town. Theſe *expectations* are eaſily found for all ſingle lives, by a table of obſervations, according to a general rule given for that purpoſe. The *expectation* of a life of 20 is, by Mr. Simpſon's table, formed from the bills of mortality in London equal to 28, 9.

The Author, having premiſed theſe general remarks, proceeds to the principal point he has in view. The *expectation* of an infant juſt born, in London, is, by Mr. Simpſon's table, 20 years. This number, multiplied by the yearly births when they are equal to the burials, gives the number of inhabitants in London. The medium of yearly births, for the laſt 10 years, has been 15,710. This number, multiplied by 20, gives 314,200, which is the number of inhabitants in London, on the ſuppoſition that it ſupported itſelf without any ſupply from the country: but ſince the burials have, at an average for the laſt 10 years, been 22,756, and therefore exceeded the chriſtenings by 7,246, there muſt be a yearly addition of this number from other parts of the kingdom to recruit the waſte. Suppoſe theſe then to be all of the age of 18 or 20 years, and therefore their *expectation* equal to 30 years, 30 multiplied by 7,246 gives 217,380, which muſt be added to the former number, and the ſum, or 531,580, ſhews the number of inhabitants in London, were the bills perfect. But theſe give too ſmall a number both for the births and burials; allowance muſt therefore be made for the deficiencies in the bills, and likewiſe for thoſe who migrate and die out of the city. The Author allows for theſe 6000 in the births *and 6000 in the burials.* This multiplied by 20, *the expectation as before ſtated,* gives 120,000; which, added to the foregoing number, gives 651,580 for the number of inhabitants complete.

The Author then ſhews how to allow for an inequality in the births and burials; and makes ſeveral calculations on the ſuppoſition, that the defect is, in any proportion, either on the one ſide or the other: and he concludes, upon the whole, that 651,580, though ſhort of the number of inhabitants commonly ſuppoſed in London, is very probably *greater*, but cannot be much *leſs*, than the true number.

Dr. Brakenridge makes it 751,800: but our Author *apprehends* that in both his methods of eſtimating, the Doctor proceeds on wrong principles. He determines, ſays the Author, the number of houſes by a method too precarious to be depended on; and then allows 6 perſons to a houſe, which is undoubtedly too large an allowance; 5 being, at an average, an allowance large enough for London, and too large for England in general. By the ſame reaſoning it appears, as he ſuggeſts in a note, that the number of people in England, which the Doctor ſtates at 5,340,000, ought to be reduced to 4,450,000. The other method by which Dr. Brakenridge propoſed to determine the number of inhabitants in London, was from the annual number of burials, adding 2000 to the value for omiſſions, and ſuppoſing a 30th part to die every year. This, which the Doctor apprehends a moderate ſuppoſition, our Author plainly ſhews to be much too large, and at the ſame time points out the ground of his miſtake.

Dr. Brakenridge obſerved, that, at the time of his calculation, the number of inhabitants in London was 127,000 leſs than it had been. The bills have lately advanced, but ſtill they are much below what they were from 1717 to 1743. And our Author finds by calculation, that, taking the medium of annual birth and burials for 20 years, viz. from 1716 to 1736, the number of inhabitants in London was 84,260 greater than it is at preſent: ſo that London has, for the laſt 30 years, been decreaſing; and though now it is increaſing, he very juſtly apprehends, that the additions lately made to the number of buildings round it are owing, in a great meaſure, to the increaſe of luxury, and the inhabitants requiring more room to live upon. And he ſhews, by taking the medium of annual burials for ſeveral years, from 1655 to 1768, in the 97 pariſhes within the walls, that, though ſince that period London has doubled its inhabitants, yet, *within the walls*, they have decreaſed; and ſo rapidly for the laſt 30 years, as now to be reduced to one half. The preſent increaſe of London, were it long to continue, is an event more to be dreaded than deſired. The more London increaſes, unleſs general population ſhould increaſe likewiſe, the more the reſt of the kingdom muſt be deſerted; the fewer hands muſt be left for agriculture; and, conſequently, the leſs muſt be the plenty and the higher the price of all the means of ſubſiſtence. *Moderate* towns, being ſeats of refinement, emulation, and arts, may be public advantages: but *great* towns, long before they grow to half the bulk of London, become checks on population, of too hurtful a nature, nurſeries of debauchery and voluptuouſneſs; and, in many reſpects, greater evils than can be compenſated by any advantages.

The diminution of the number of the preſent inhabitants of London, compared with thoſe of 40 years ago, is ſtated on the ſuppoſition that the proportion of the omiſſions in the births to thoſe in the burials was the ſame *then* as it is now.—But this appears not to be fact.—Theſe omiſſions were greater formerly, which makes the difference in the number of inhabitants leſs conſiderable than it ſeems to be from the face of the bills. The reaſon of this difference the Author ſuggeſts in two or three particulars. He obſerves, that it is probable that London is now become leſs fatal to children than it was. But notwithſtanding the great improvements in London, ſince the year 1752, and other circumſtances which very much contribute to the preſervation of children, and the health of its inhabitants, he proceeds to ſhew the amazing difference, eſpecially to children, between living in great towns and in the country. In London, according to the moſt moderate computation, half the number born, die under three years of age; in country villages and pariſhes, the major part live to mature age, and even to marry. It appears from the account given by Dr. Heberden, and publiſhed in the Philoſophical Tranſactions, vol. lvii. that in the iſland of Madeira, about *two thirds* of all who are born live to be married; ſo that the *expectation* of a child juſt born, is about 39 years, nearly double that of a child juſt born in London. In Madeira, a 50th part only of the inhabitants die annually. In London, above twice this proportion die annually. In the four provinces of New England, there is a very rapid increaſe of the inhabitants; notwithſtanding which, at Boſton, the capital, the inhabitants would decreaſe, were there no ſupply from the country; for, from 1731 to 1762, the burials have all along exceeded the births. So remarkably, the Author obſerves, do towns, in conſequence of their unfavourableneſs to health, and the luxury which generally prevails in them, check the increaſe of countries. Healthfulneſs and prolificneſs are, probably, cauſes of increaſe that are ſeldom ſeparated.

In conformity to this obſervation it appears, from comparing *he births and weddings in* countries and towns, where regiſters of them have been kept, that in the former, marriages, one with another, ſeldom produce leſs than four children each; generally between four and five, and ſometimes about five. But in towns ſeldom above four, generally between three and four, and ſometimes under three.

Dr. Heberden obſerves, that in Madeira the inhabitants double their own number in 84 years: but that is a ſlow increaſe compared with that which takes place amongſt our colonies in America. In the back ſettlements they double their number in 15 years; and through the northern colonies in 25 years. In New Jerſey the inhabitants double their own number in 22 years. In New England the original number of ſettlers, in 1643, was 21,200: they have had no extra-acceſſion ſince; yet, in the year 1760, they were increaſed to half a million. They have therefore all along doubled their number in 25 years; and, if they continue to increaſe at the ſame rate, they will, 70 years hence, in New England alone, be four millions; and, in all North America, above twice the number of the inhabitants in Great Britain.

All theſe are obſervations of very conſiderable importance: were they properly attended to they would, in all likelihood, be the means of producing a new ſyſtem of political arithmetic. They would, at leaſt, recommend pacific and healing meaſures: as prudence and ſafety forbid our inſulting and provoking a growing power.

The Author concludes with wiſhing that the London bills were more perfect and extenſive than they are. (In their preſent imperfect ſtate they can admit of no very accurate and ſatisfactory concluſions.) Great advantages would ariſe from including more pariſhes, and from diffuſing regiſters through all the towns and pariſhes in the kingdom. We ſhould hence derive the neceſſary *data* for computing accurately the value of all *life annuities* and *reverſions*. It would enable us to judge of the different degrees of healthfulneſs of different ſituations; to mark the progreſs of population from year to year; to keep always in view the number of people in the kingdom; and, in many other reſpects, furniſh inſtruction of the greateſt importance to the ſtate.

Mr. De Moivre recommended a regulation of this kind, and expreſſed his deſire that an account were taken, at proper intervals, of all the living in the kingdom, with their ages and occupations. This would, in ſome degree, anſwer the purpoſes which our Author has mentioned.

We cannot help expreſſing our concern, that the *principles on which* the Author's reaſoning is founded, are not as ſolid and *ſatisfactory* as the *reaſoning* itſelf. We are fully perſuaded that *the method here* propoſed of eſtimating the number of inhabiſants in London would be concluſive and certain, were the general grounds on which it reſts more accurately determined. But the beſt reaſoning from falſe premiſes is the moſt liable to err in drawing concluſions; and this we much fear is the caſe, both with reſpect to Dr. Brakenridge and our Author himſelf: not from any want of ingenuity or application, but from the unavoidable imperfection of the regiſters of births and burials, and likewiſe of the tables conſtructed from them.

The true *expectation* of an infant cannot be accurately determined from them; and a very trivial miſtake in the firſt inſtance will multiply and produce errors of very great conſequence in the laſt concluſion. Both theſe gentlemen are obliged, after all their inveſtigations, to recur to conjecture; and it is odds againſt them, whether they *conjecture* ſo well as they *reaſon*.

Were we allowed the ſame liberty, we ſhould expreſs our apprehenſion, however it might affect the general concluſion, that Dr. Brakenridge's allotted number of inhabitants to every houſe in the city of London is not much, if at all, too large.

The above abſtract, in which nothing eſſential to the ſubject has been omitted, will enable the intelligent Reader to judge what may be expected from the abilities of this Author, when he favours us with a larger work of a ſimilar nature, which has already been announced to the world, and which, we are informed, will very ſoon be publiſhed.

ASTRONOMY.

The greater number of articles referred to this claſs contain obſervations of the tranſit of Venus, June 3, 1769.—It is undoubtedly of conſiderable importance to collect and compare a variety of theſe obſervations, in order the more accurately to determine the preciſe point in queſtion. Dr. Halley expreſſed his wiſh that 'many obſervations, of the ſame phenomenon, might be taken by different perſons, at ſeveral places, by whoſe agreement a greater degree of certainty might be attained, and to prevent the inconveniences to which the ſituation of any *ſingle* obſerver might be liable.' Nor is the uſe of a multiplicity of well-conducted obſervations confined to the *immediate object* only; there are ſeveral other *deſiderata* both in aſtronomy and geography, to the diſcovery or explication of which they may either intentionally or accidentally contribute. The equal aſſiduity and ſkill, which aſtronomers have diſcovered in their obſervation of this rare and intereſting phænomenon, are capable of making almoſt unlimited advances in the knowledge of the heavens: for none can preſume to draw a line that ſhall bound their progreſs.

We have already had an opportunity of preſenting our Readers with the moſt remarkable appearances noticed by the Aſtronomer Royal in the late tranſit [*]; and as nothing very ſingular has occurred ſince his account, we apprehend it is unneceſſary to give a particular detail of the ſeveral papers relating to this ſubject. We would only remark, that ſeveral circumſtances are taken notice of by very accurate and ingenious obſervers, which greatly favour the notion of an atmoſphere about Venus. *Many* of theſe, we confeſs, may be ſatisfactorily ſolved by the irregular refraction of rays, paſſing through our own atmoſphere at ſo ſmall a height above the horizon; *ſome*, however, ſeem altogether inexplicable on this ſuppoſition *only*.—When theſe are farther conſidered and compared, as without doubt they will be, what is now the ſuſpicion and conjecture of individuals may, perhaps, become the more eſtabliſhed opinion of aſtronomers in general.

It does not appear from any of the late obſervations, which were well adapted to ſuch a diſcovery, that Venus has any ſatellite. At the time of the tranſit the ſun's diſc was obſcured by ſeveral conſiderable ſpots, one of which, on account of the *roundneſs* of its figure, and *blackneſs* of its appearance, was at firſt ſuſpected to be a *ſatellite*; but as this is not corroborated by any other accounts, the ingenious Author of the conjecture candidly acknowledges that it is probably a miſtake.

Nothing need be ſaid on the obſervations of the ſolar eclipſe, which, in ſeveral articles, accompany thoſe of the late tranſit.

The other papers under this head (a ſhort one by Mr. Horſley excepted, in vindication of Dr. Stewart's method of eſtimating the ſun's diſtance by the theory of gravity) contain aſtronomical obſervations, made in various parts both of Europe and America; the moſt inconſiderable of which is of real importance to the advancement of aſtronomy and geography.

ART. VIII. *The Weſt Indian; a Comedy: As performed at Drury-lane.* By the Author of the Brothers [†]. 8vo. 1 s. 6 d. Griffin. 1771.

WE think there are few pieces intended for the ſtage that, upon the whole, have more merit than the Weſt Indian. The plot is complicated without confuſion or perplexity; the characters are ſtrongly marked, yet natural; the dialogue is ſprightly, without laboured turns of epigrammatic wit; and the ſentiment is at once elevated and tender. It excites a curioſity ſtrongly intereſted, and has ſo blended the pathetic and ridiculous, that if the ſpectator or reader has ſenſibility and diſcernment, he will be kept almoſt continually laughing with tears in his eyes.

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[*] *Review for* May, 1770.

[†] See Review, vol. xli. p. 478.

It has however ſome defects both in the characters and conduct, whether they are conſidered in a critical or moral view. To point them out will only be to ſhow, by a freſh example, that no human work is perfect; not with a view to cenſure this performance, but to admoniſh the Author of the next, who, if he avoids theſe faults, will be more readily pardoned for others which he will be ſure to commit.

Sir Oliver Roundhead, an old puritan, who is ſaid never to have laughed in his life, nor allowed his children to laugh, had three daughters; one married Sir Stephen Ruſport, a rich citizen, who had been Lord Mayor, a widower with one daughter; another married Capt. Dudley, who had nothing to ſubſiſt her but his pay; and the third lived ſingle, and became his nurſe. He was ſo affectionate a parent that, becauſe the Captain was not able to ſupport his daughter without a fortune, he determined not to give her a ſhilling, and immediately made his will, bequeathing the whole of his poſſeſſions to Lady Ruſport, who had already more than ſhe wanted, except a ſmall annuity to his nurſe, who having broken her conſtitution by fatigue and watching, was likely to die an old maid.

Capt. Dudley, after 30 years ſervice, is reduced to half pay; his wife is dead; he has a ſon an enſign, and a daughter wholly unprovided for. He has an offer to exchange his half pay for a company in Senegambia, which he wiſhes to accept; but having no other means of raiſing about 200 l. to fit him out, than by aſſigning his pay, and inſuring his life, he finds that an inſuperable impediment; the climate being ſo unhealthy that he can get no inſurance upon his life, and, without inſurance, no money will be lent upon his commiſſion.

This being the ſituation of the family, that there was no mother was an alleviation of its diſtreſs: it might well be ſuppoſed that a marriage which made death eligible to the wife, which baniſhed the huſband to Senegambia after 30 years ſervice, and which left a ſon and a daughter, to the diſtreſs and danger of poverty, combined with beauty and the rank of gentility, would be pointed out as a warning to the young and thoughtleſs againſt ſuch engagements; and that as fathers cannot on theſe occaſions be made kind or liberal, an opportunity would be taken to ſhew at what dreadful riſk children are imprudent: yet the Author throws his weight into the oppoſite ſcale. An hateful old dowager gives the admonition, and a fine ſprightly ſenſible girl encourages to diſobedience. ‘To run away, as my ſiſter did, ſays Lady Ruſport, with a man of old Dudley's ſort, at ſixteen too!’—‘ Was, in my opinion, ſays Charlotte, her daughter-in-law, the moſt venial treſpaſs that ever girl of *ſixteen committed*: of a noble family, ſtrict honour, and ſound underſtanding, what accompliſhment was there wanting in Captain Dudley, but that which the prodigality of his anceſtors had deprived him of?'

This, ſurely, is pleading for the gratification of paſſion, in circumſtances in which to gratify it is to be miſerable for life, and miſerable in proportion as the ſocial virtues are ſtrong, and the ſenſibility of the heart keen. Though we would by no means appear to recommend money without worth, yet we cannot but think that the haſty marriage of young women, who have not a competence of their own, to ſuppoſed worth without money, by which they riſk what they expect from others, is one of the moſt fruitful ſources of the keeneſt miſery that can imbitter life.

In the character of the Weſt Indian, the Author has furniſhed an apology for vice, or rather countenanced an apology that every libertine uſes to ſilence the remonſtrances of conſcience, and reconcile good principles with bad practices. He makes high ſpirits, ſtrong feelings, and warm paſſions, a kind of diſpenſation for debauchery: as if virtue, with regard to women, was only to be expected in the indifference of frigidity, or never to be purchaſed but when it could be had at a low price!

This character, Belcour, is the ſon of Stockwell, a merchant in London, by the daughter of Belcour, a rich Weſt Indian planter. Stockwell had privately married her abroad, ſhe was with child, and to conceal the marriage from her father, which ſhe knew he would never forgive, ſhe contrived to lie in privately, and have the child dropt at her door. In the character of a foundling therefore he is received at her father's houſe, the old man grows fond of him, and, his daughter dying, leaves him his whole fortune: the young fellow knows nothing of his parents, but, at the beginning of the action of this drama, is juſt arrived at Stockwell's houſe in London.

His character will appear in the following ſcene:

BELCOUR, STOCKWELL.

'*Belcour.* Well, Mr. Stockwell, for the firſt time in my life, here am I in England; at the fountain head of pleaſure, in the land of beauty, of arts, and elegancies. My happy ſtars have given me a good eſtate, and the conſpiring winds have blown me hither to ſpend it.

'*Stockwell.* To uſe it, not to waſte it, I ſhould hope; to treat it, Mr. Belcour, not as a vaſſal, over whom you have a wanton and deſpotic power, but a ſubject, which you are bound to govern with a temperate and reſtrained authority.

'*Belcour.* True, Sir; moſt truly ſaid; mine's a commiſſion, not a right: I am the offspring of diſtreſs, and every child of ſorrow is my brother; while I have hands to hold, therefore, I will hold them open to mankind: but, *Sir, my paſſions are my maſters; they take me where they will*; and oftentimes they leave to reaſon and to virtue nothing but my wiſhes and my ſighs.

‘ *Stockwell.* Come, come, the man who can accuſe corrects himſelf.

‘ *Belcour.* Ah! that's an office I am weary of: I wiſh a friend would take it up: I would to heaven you had leiſure for the employ; but, did you drive a trade to the four corners of the world, you would not find the taſk ſo toilſome as to keep me free from faults.

‘ *Stockwell.* Well, I am not diſcouraged; this candour tells me I ſhould not have the fault of ſelf-conceit to combat; that, at leaſt, is not amongſt the number.

‘ *Belcour.* No; if I knew that man on earth who thought more humbly of me than I do of myſelf, I would take up his opinion and forego my own.

‘ *Stockwell.* And, was I to chuſe a pupil, it ſhould be one of your complexion; ſo if you'll come along with me, we'll agree upon your admiſſion, and enter on a courſe of lectures directly.

‘ *Belcour.* With all my heart.’

The amiableneſs and ſplendor of this character, render it the more dangerous to impute its irregularities to paſſions which are *irreſiſtable*; nothing is *vicious* that is *neceſſary*, and to repreſent the irregularities of a young fellow like this as *neceſſary*, is abſolving him from every tie, which it ſhould be the labour of the moraliſt to ſtrengthen. It is repreſenting that which would be vice in another, as not being vicious in him, any more than black eyes and an olive complexion.

The Author, by his fondneſs for this character, has alſo been betrayed into inconſiſtencies. His hero ſees Miſs Dudley in the ſtreet, is fired with her beauty, and runs after her into a houſe. He there learns Capt. Dudley's diſtreſs, and relieves it with the money which, he ſays, ſtood the chance of *being worſe applied*; and obſerves, that after all, there may be as much true delight in reſcuing a fellow-creature from diſtreſs, as there would be *in plunging one into it*. By this it appears that, in his own opinion, he was injuring a family in the moſt eſſential point, *plunging a fellow-creature into diſtreſs*, for the gratification of a mere appetite, for the paſſion is out of the queſtion.

After he has conſidered it *in this light*, and before any incident has ſet it in another, he returns to the attempt, upon a new proſpect of ſucceſs. Yet he afterwards declares, that ‘if he had not had good aſſurance of her being an *attainable wanton*, he would as ſoon have thought of attempting the chaſtity of Diana:’ and again, ‘by heaven I would have died ſooner than have inſulted a woman of honour.’ Can it be ſaid that this man thought the woman he purſued an *attainable wanton*, when he conſidered his attempt upon her *as plunging a fellow-creature into diſtreſs?* Certainly not: he then thought he had inſulted a woman of honour, and repeats the inſult deliberately, without having any reaſon to think otherwiſe. Afterwards, when he is led to ſuppoſe her to be young Dudley's miſtreſs, he conſiders his attempt upon her not as criminal but as *meritorious*; not as plunging a fellow-creature into diſtreſs, but reſcuing ſeveral fellow-creatures from it, and her among the reſt. 'I know your ſituation, ſays he, and am reſolved to ſnatch you from it; 'twill be a *meritorious act*; the old Captain ſhall rejoice, Miſs Ruſport ſhall be made happy, and even your brother ſhall thank me.'

His renewed attack upon Miſs Dudley when he conſidered it as criminal, even according to the man of honour's lax notions of morality, having diverted him from executing ſome buſineſs for Stockwell, the following dialogue is brought on between them:

STOCKWELL, BELCOUR.

' *Stockwell.* Hey-day! What has turned you thus on a ſudden?

' *Belcour.* A woman: one that can turn, and overturn me and my tottering reſolutions every way ſhe will. Oh, Sir, if this is folly in me, you muſt rail at Nature: you muſt chide the ſun, that was vertical at my birth, and would not wink upon my nakedneſs, but ſwaddled me in the broadeſt, hotteſt glare of his meridian beams.

' *Stockwell.* Mere rhapſody; mere childiſh rhapſody; the libertine's familiar plea——Nature made us, 'tis true, but we are the reſponſible creators of our own faults and follies.

' *Belcour.* Sir!

' *Stockwell.* Slave of every face you meet, ſome huſſey has inveigled you, ſome handſome profligate (the town is full of them;) and, when once fairly bankrupt in conſtitution, as well as fortune, nature no longer ſerves as your excuſe for being vicious, neceſſity, perhaps, will ſtand your friend, and you'll reform.

' *Belcour.* You are ſevere.

' *Stockwell.* It fits me to be ſo—it well becomes a father——I would ſay a friend—How ſtrangely I forget myſelf—How difficult it is to counterfeit indifference, and put a maſk upon the heart—I've ſtruck him hard; he reddens. *(Aſide.)*

' *Belcour.* How could you tempt me ſo? Had you not inadvertently dropped the name of father, I fear our friendſhip, ſhort as it has been, would ſcarce have held me—But even your miſtake I reverence—Give me your hand—'tis over.

' *Stockwell.* Generous young man——let me embrace you ——How ſhall I hide my tears? I have been to blame; becauſe I bore you the affection of a father, I raſhly took up the authority of one. I aſk your pardon—purſue your courſe; I have no right to ſtop it.'

In this dialogue the pretence of his not being accountable for his vices, becauſe Nature had given him ſtrong inclinations to be vicious, is well anſwered. But when Stockwell has entered on the courſe of lectures, to which the good qualities of his pupil had encouraged him, with ſuch ſucceſs; when the young man, ſtruck with the force of his arguments, and bluſhing with an honeſt ſhame at the vileneſs of his own purpoſe, determines to relinquiſh it, what could tempt our Author ſo far to betray the cauſe both of honeſty and prudence, as to repreſent the ſucceſsful monitor, the intereſted father, as throwing the reins back again upon the neck of that paſſion which he had reſtrained, and bidding his new proſelyte to virtue and reaſon purſue his courſe of vice, declaring, at the ſame time, that he had no right to ſtop it? This, ſurely, is a bad leſſon both to children and to parents, and we are confident that the Author has candour enough not to be diſſatisfied with the caveat we have entered againſt it.

We are glad to obſerve that the ſilly cuſtom of exhibiting our fellow ſubjects, who happen to have been born on the other ſide of the Channel, or of the Tweed, as rogues and fools, is wearing out. One of the characters in this play is Major O'Flaherty, an Iriſhman, who gives this account of himſelf:

' 'Tis thirty years, come the time, that I have followed the trade of fighting, in a pretty many countries—Let me ſee—In the war before laſt I ſerv'd in the Iriſh Brigade, d'ye ſee; there after bringing off the French monarch, I left his ſervice, with a Britiſh bullet in my body, and this ribband in my button-hole. Laſt war I followed the fortunes of the German eagle, in the corps of grenadiers; there I had my belly full of fighting, and a plentiful ſcarcity of every thing elſe. After ſix and twenty engagements, great and ſmall, I went off with this gaſh in my ſcull, and a kiſs of the Empreſs Queen's ſweet hand, (Heaven bleſs it) for my pains: ſince the peace, my dear, I took a little turn with the Confederates there in Poland—but ſuch another ſet of madcaps!—by the Lord Harry, I never knew what it was they were ſcuffling about.'

This gentleman, though an Iriſhman who has ſerved againſt his country, the Author intended to repreſent in an amiable light, as a man whom we are to laugh at, but not deſpiſe;

——————————— ' for on his lip
His errors lie, his heart can never trip.'

PROLOGUE.

Yet an attempt to comprehend all virtue in what is called g neroſity, has rendered this character ſtrangely inconſiſtent.

He is a profeſſed fortune hunter; has married *five wives* ready, *which, for ought he knows, are all living,* and pays his dreſſes to Lady Ruſport, by the baſeſt of all frauds, to get ſeſſion of her fortune: yet he deſiſts from a ſuit carried on with this view, becauſe ſhe refuſes to aſſiſt old Dudley with ſum he ſolicited, and declares that he will ſhare with this ſoldier 'the little modicum that thirty years hard ſervice left him.'

In theſe incidents there is a double inconſiſtency. It is inconſiſtency of character for a man who addreſſed a wom merely to rob her of her fortune, to deſiſt merely from perce ing an unrelenting avarice in her diſpoſition; and it is an conſiſtency equally groſs, to repreſent a man who had frauded four women in ſucceſſion of their fortunes, and is about to defraud a fifth, as acting from a principle of hono and having *a heart that can never trip*. Generoſity, like all o virtues, is uniform, and would as effectually have reſtrai him from pretending to become the huſband of women w could not be his wives, to the total ruin of their peace fortune, as it would have prompted him to relieve diſ brought upon a ſtranger by any other means.

Miſs Ruſport being determined to raiſe the money for Dudley, by pawning her jewels, ſends them to Stockwell young Dudley for that purpoſe, pretending that the money for another uſe.

Young Dudley carries the jewels, but does not bring back money, which, by the way, is not well accounted for: however, is no great matter; but Stockwell, inſtead of tra acting this delicate affair with a young lady by the agent wh ſhe choſe to employ, or doing it in perſon, which was only alternative that conſiſtently with the feelings and pri ples which the Author has given him he could take, emp Belcour, whoſe face ſhe had never ſeen: 'Carry her, ſays the ſum ſhe wants, and return the poor girl her box of monds which Dudley left in my hands.' Surely a man of licate generoſity ſhould not have been repreſented as tranſa ſuch an affair with a young lady, ſo as to acquaint her, means of a ſtranger, that he had, to that ſtranger, commu cated her neceſſity in ſending a pawn to raiſe money, an own generoſity in returning it. There ſeems alſo ſome of ſkill in making this young lady converſe with this ſtra about pawning jewels, with as little reſerve as ſhe would *talked* about buying them.

Belcour having excuſed himſelf from carrying the mone *Stockwell* afterwards conveys it himſelf, but ſtill entruſts cour to carry the jewels, which leaves the objection in all its force. It is indeed true that the dramatic incidents require Belcour to have the jewels, and to be without the money; but this ſhould have been contrived without a violation of character and conduct.

In the conduct there is alſo another inconſiſtency ſtill more obivious.

The cries of Miſs Dudley, when Belcour is offering rudeneſs to her, bring in her brother, and produce the following altercation:

'*Dudley*. How's this? Riſe, *Villain*, and defend yourſelf.

'*Belcour*. Villain?

'*Dudley*. The man who wrongs that lady is a villain—Draw!——'Tis Dudley ſpeaks to you, the *brother*, the protector, of that injured lady.

'*Belcour*. The brother! give yourſelf a truer title.

'*Dudley*. What is't you mean?

'*Belcour*. Come, come, I know both her and you.'

Belcour ſuppoſes ſhe is his miſtreſs, and that he pretends ſhe is his ſiſter to colour their connection. Upon this ground of quarrel they fight. They are interrupted, and meet to finiſh the buſineſs with ſeconds.

At this meeting the ground of quarrel is totally miſrepreſented.

'You, ſays Stockwell to Dudley, are about to draw your ſword againſt Belcour, *to refute a charge againſt your ſiſter's honour*, but the proofs of her innocence are lodged in *our* boſoms: if *we* fall, you *deſtroy the evidence that moſt effectually can clear her fame*.'

The truth is, as the Reader ſees, that Dudley was about to draw his ſword, *not to refute a charge againſt his ſiſter's honour*, but *to revenge an inſult on her perſon*. The only charge againſt her honour refuted itſelf, that ſhe was his miſtreſs: Did the refutation of this depend upon any evidence to be given by Belcour or Stockwell? With Belcour ſhe could not be ſuppoſed to have had any diſhonourable connection, for it was for protection from him that ſhe called upon her brother; no miſtake about the jewels, therefore, could affect her reputation, nor had any other incident happened that could.

Among other qualities which are contrived to diſtinguiſh Belcour with a falſe luſtre, and confound virtue and vice, meanneſs and dignity, is that of determining to perſiſt in defence of an action which in itſelf was wrong, and in him had the appearance of villany, at the riſk of his own life, and that of an injured perſon, under a notion that, having received the appellation which he appeared to deſerve, it was become neceſſary to *maintain his honour*. It is indeed true, that Stockwell ſhews the absurdity of this notion; but it is more effectually eſta-bliſhed by making it a part of ſo ſplendid a character as Bel-cour, than ſhaken by a dry ſentence of Stockwell, eſpecially as Stockwell himſelf is made to bear teſtimony that *his very failings ſet him off*, and that he ſhould almoſt think *he would not be ſo perfect were he free from fault.*

The ſelf-love of every diſſolute coxcomb in town, who is continually upon the ſcent after a petticoat, and has animal ſpirits enough to beat a conſtable, or fight a duel, and vanity enough to part with his money for the flattering title of *a fellow that has a heart*, will be always ready to flatter him that he is ſuch a character as Belcour, and he will then be at no pains to part with failings that ſet him off, and faults without which he would be leſs perfect.

If theſe critical remarks are thought to be made with a minuteneſs of attention that cannot eaſily be pleaſed, let it be acknowledged that they are not made with a ſeverity that is prompt to cenſure. The laws of compoſition, like the laws of life, are not the leſs excellent, becauſe no man has perfectly fulfilled them. Nor ſhould the breaches of either, paſs unnoticed, becauſe perfect obedience is no more to be expected in the future time, than found in the paſt.

From ſuch inaccuracies, ſuppoſing this criticiſm in every article to be juſt, no performance is free; and, perhaps, it would not be eaſy to find another piece upon our ſtage in which they are ſo few.

The Weſt Indian is an appeal to ſound judgment and true taſte, from the ſterile affectation of *lovers of ſimplicity*, and the unimpaſſioned fecundity of thoſe who put mere incidents into dialogue.

⁂ In the play, p. 20, Scene III. for 'Did you find your aunt Dudley at home?' We ſhould read, 'Did you find your aunt Ruſport at home?'

ART. IX. *Almida; a Tragedy: As performed at the Theatre Royal in Drury-lane.* By a Lady *. 8vo. 1 s. 6 d. Becket, 1771.

THE model of this play, as the Reader is informed in an advertiſement prefixed to it, is the *Tancrede* of Voltaire. The lady is ſaid to have tranſlated her original like a poet, and not like an interpreter; and 'judging that the dialogue in the French, however elegant, would appear too long to an Engliſh audience, ſhe has taken the liberty to ſhorten ſome of the ſpeeches.' In this ſhe has certainly done well, and if ſhe had ſhortened more, ſhe would have done better: the performance is ſtill too much a French play to pleaſe an Engliſh audience, or even an Engliſh reader, except his taſte has been vitiated by French criticiſm.

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* *Said to be daughter to the late Mr. David Mallet. Her huſband is M.* Celeſia, a Genoeſe gentleman, who lately reſided here in *a public character.*

The whole firſt act, and part of the ſecond, are mere narrative, and what the audience have once been told in a dialogue between ſome of the dramatic characters, they are told again in a dialogue between others: the 3d ſcene of the 3d act, in particular, is a narrative by Aldamon to Tancred, of the ſame facts which make part of the dramatic action already paſt, or rather which have been related in the preceding dialogue. It conſiſts more of ſtage tricks than exhibitions of nature. A lady is in love with a baniſhed hero: he believes her falſe; ſhe flies to him in rapture, he coldly repreſſes her: ſhe reſents his believing his ſenſes, and, in a fit of fury, renounces him: he is too late convinced he was miſtaken; ſhe forgives him, and, juſt as all matters are coming right, he dies of a wound, and ſhe goes diſtracted. It is indeed true, that all dramatic diſtreſs may be made ridiculous by a certain manner of relating it: we ſhall not therefore incur the charge of unjuſt ſeverity to this piece by a farther repreſentation of the incidents; but we cannot diſcharge our duty to literature and the public, without obſerving that the whole action is founded upon an abſurdity.

When ſingle combats held the place of legal deciſions, they were, like legal deciſions, always founded upon a queſtion, or matter of doubt: one party alledged a right, which the other party denied; or one party accuſed another of a crime, of which the accuſed declared themſelves to be innocent. If the right was admitted, or the crime acknowledged, there was no more foundation for a combat, than for a law-ſuit. There was no combat to determine whether a perſon who acknowledged the crime of which he was accuſed ſhould be puniſhed, or whether a right which was admitted ſhould take place. But the foundation of the dramatic action in queſtion, is a ſingle combat, not between the accuſer and the accuſed, or the champions of both, or either, to determine whether the accuſation was true or falſe, but between two perſons who ſuppoſed themſelves to have been equally betrayed by the ſame woman, in order to determine whether that woman ſhould die for a crime of which ſhe acknowledged herſelf to be guilty!

The caſe is this, Syracuſe being beſieged by the Saracens, under the command of Solyman, it is determined by the government that a law which 'doom'd to ſhameful and immediate death

> Whoever dar'd to hold a ſecret commerce
> ' Fatal to *Syracuſa with the foe*,'

ſhould be rigorouſly put in execution;

‘As lenity ill tim'd makes traitors bolder,
Let neither ſex nor age engage our pity;’

ſo ſaid one of the knights in council, and ſo it is univerſally agreed.

Tancred is in exile, Almida is ſecretly contracted to him in marriage, ſhe hears that he is not far diſtant in diſguiſe, and ſends him a letter, by a truſty meſſenger, in which, among others, are theſe words,

‘May you acknowledg'd reign in Syracuſe
As in this heart you reign.’

But fearing that if the letter ſhould be intercepted, and known to be written to Tancred, the diſcovery might be fatal to him, ſhe carefully avoided naming him, and truſted her meſſenger with a verbal direction only to whom it was to be delivered.

This letter is intercepted, and brought to the council of Syracuſe. They knowing nothing of Almida's connection with Tancred, nor of Tancred's being within the reach of her meſſenger, ſuppoſe it to be written to Solyman: ſhe, fearing to endanger Tancred by diſcloſing the truth, acquieſces in the miſtake, and takes the crime which the council has juſt determined to puniſh with death, not regarding either age or ſex, upon herſelf.

In this ſituation, there is no queſtion which combat, in the days of chivalry, was to determine: How abſurd then is the exclamation of one of the council which had condemned Almida,

‘Where is the knight, who, for this *guilty* fair,
Will deign the ancient cuſtom to fulfil
And riſk his life or glory in her cauſe?’

Where was the knight at any time, who, for a *guilty* fair, a woman who acknowledged herſelf to be guilty of the crime laid to her charge, would riſk, or thought himſelf obliged by the laws of honour to riſk, his life or glory?

But if ſuch a knight were to be found, it may well be aſked, in the preſent caſe, with whom is he to fight? By the laws of chivalry a general challenge was ſuppoſed to be given by the *accuſer*, if the charge was *denied*; but in this caſe there was no ſuch accuſer; and upon what pretence could any one be challenged to prove a crime which the party had already confeſſed?

‘*She glories in her crime*, ſays her father, thus not a knight will ſtir to ſave her.’ What follows is confuſion worſe confounded:

‘Though with deep regret
They ſign'd unanimous the deadly ſentence,
In ſpight of our moſt ancient ſolemn law,
Which grants the fair, when *injur'd* or *accus'd*,
A knight, whoſe gen'rous arm, in ſingle combat,
Her cauſe may fight, and, if victorious, clear her.’

She who was detected in a crime which it had been determined to puniſh with death, *by a letter under her own hand*, and had acquieſced in the ſenſe put upon that letter, ſo as to *glory in her crime*, had neither been *injured* nor *accuſed*, how can ſhe then be ſentenced to die *in ſpight* of thoſe laws, which, when a woman had been *injured* or *accuſed*, granted her a knight to prove the charge falſe and injurious, by the combat?

The crime for which ſhe is condemned is ſimply that of correſponding with the enemy; yet ſhe affects to ſuppoſe herſelf puniſhed for ſomething elſe. Her father had determined that ſhe ſhould marry Orbaſſan, and ſhe makes her diſobedience to this ordination the ground of her puniſhment:

'Tis true I ſcorn'd your laws, nay, more, I broke them,
Tyrannical they had no power to bind me:
A father would have forc'd my hand unwilling,
I diſobey'd him: Orbaſſan I ſlighted;
Haughty and rude, he thought to bend me to him:
Theſe are my crimes; if they are worthy death
Strike'——

But, with ſubmiſſion to the fair Almida, theſe were *not* her crimes: ſhe might have diſobeyed her father, and ſlighted Orbaſſan with impunity, at leaſt without becoming obnoxious to puniſhment from the ſtate. And it does by no means appear that the law to puniſh capitally any who ſhould correſpond with an enemy, then at the walls, was tyrannical, and therefore not binding.

Tancred at length arrives in diſguiſe: he hears that his miſtreſs is falſe; that ſhe has written to Solyman, wiſhing that he might reign in Syracuſe as he does in her heart; that ſhe avows it, and glories in it; that ſhe was therefore condemned to die. He renounces and execrates her, yet ſtands forth as her champion. As her champion for what? To prove her innocence? No, ſhe has gloried in her guilt. To determine whether being guilty ſhe ſhall ſuffer? No, that is contrary to all the laws by which combat is appointed. But, ſays Tancred,

——— 'her deſolated father
Avows my arm to innocence propitious.'

But whence roſe the father's diſgrace? Not from the puniſhment of his child, but from her guilt; as it was therefore impoſſible to prove her innocent againſt her own confeſſion, it was impoſſible to ſave him from diſgrace; and there would be no end of ſaving criminals, if none was to ſuffer but thoſe whom none would lament.

But if Tancred is to fight, right or wrong, who is to be his antagoniſt? As there *is no queſtioned* accuſation, there is no *accuſer who is to be oppoſed as* guilty of malice or falſehood;

but, according to the cant of the theatre, a fine *ſituation* was to be produced, by a combat between the deſtined huſband and the lover. Tancred therefore ſingles out Orbaſſan, and the beſt reaſon that is given for it is, that he was appointed to *keep off the mob at the execution*:

'My place and rig'rous duty here detain me
To keep in bounds a giddy daring people.'

Who is anſwerable for all this complicated abſurdity, Voltaire or his Tranſlator, we do not pretend to know, nor is it worth our while to enquire; our buſineſs is not with the Author but the performance.

As to the language, it is not remarkable either for beauty or defect: in general, however, it is rather that of the epic than the drama: in particular parts the verſification is defective, and the metaphors are often incongruouſly mixed.

The drama requires a natural and eaſy conſtruction, with which the ſublime beauties of poetry are perfectly conſiſtent, the adjective therefore ſhould not be placed after the noun, as in this paſſage:

——————————— 'the taſk
Arduous to govern, aſks a firmer hand.'

One inſtance is ſufficient to illuſtrate our remark.

There is one paſſage in which the fair Author was betrayed into an expreſſion contrary to her meaning, by the negative particle *un*. When Tancred, having been rendered careleſs of life by the ſuppoſed infidelity of Almida, is mortally wounded, ſhe conſiders his dying under that miſtake, ſo injurious to her honour, as an aggravation of her misfortune; upon which ſhe is made to exclaim,

'He dies—and *undeceived*.'

The meaning certainly is juſt contrary to the words. To expreſs the Author's idea, and Almida's ſentiment, another negative particle muſt be added; *un*-undeceived, if there had been ſuch a word, would have done, and the Author conceived the idea which that word expreſſes, under the word ſhe has uſed, which conveys an idea directly oppoſite.

The verſification is imperfect in the following among other inſtances:

'By my order ſhe here advances'——
——'My ſoul's beſt love! ſhall I then be vile'——
——'He once in ſecret ſigh'd for her at Byzantium'——
——Live happy—whilſt I ſeek death—farewell'

Mixed metaphors ſhould not be too ſeverely cenſured in dramatic compoſitions: paſſion naturally flows in metaphorical language, yet the extemporaneous effuſions of paſſion do not admit of critical exactneſs in the figures: it is enough if they have a general fitneſs, and a common propriety referred to their object, without perfect congruity when compared with each other; yet even with this licence the following paſſage is not to be defended.

> ' How ſhort, alas! is human comprehenſion!
> Preſumptuous judges! in our *erring* balance
> *Blindly* we weigh the life, the fate of mortals,
> By the *weak guidance* of fallacious prudence,
> *Bewilder'd* into cruelty.'

In this paſſage a miſtake is produced firſt by the *error of the balance*, then by *the blindneſs of one who ſuſpends it*, then by a *weak* guidance, by the *weak* guidance of *fallacious* prudence *bewildered* into *cruelty!*

Other faults there are which we ſhould be ill employed to point out. Upon the whole we are of opinion, that nothing could have ſupported this piece upon the ſtage, but the very great theatrical abilities of Mrs. Barry. It is not however the only piece that keeps its ground merely by the excellence of a favourite performer in a particular ſcene; and it muſt be confeſſed that to give great abilities an opportunity to diſplay themſelves, is to give honour to merit, and pleaſure to the public.

ART. X. *An Enquiry into the general Effects of Heat; with Obſervations on the Theories of Mixture. In Two Parts. Illuſtrated with a Variety of Experiments, tending to explain and deduce from Principles, ſome of the moſt common Appearances in Nature. With an Appendix on the Form and Uſe of the principal Veſſels containing the Subjects on which the Effects of Heat and Mixture are to be produced.* 8vo. 2 s. Nourſe. 1770.

THIS Eſſay appears to be the production of ſome ingenious academic, who has been lately engaged in the ſtudy of chemiſtry.

The general effects of heat, as enumerated by this enquirer, are, expanſion, fluidity, vapour, ignition, and inflammability. There is ſomething new and curious in what is advanced concerning *latent heat*; a doctrine, which our Author claims not as his own, but candidly attributes to the ingenious Dr. Black, Profeſſor of Chemiſtry in the Univerſity of Edinburgh.

' I ſaid that fluidity is occaſioned by the preſence of heat. Yet is it ſcarce credible that a quantity of ſenſible heat which affects the thermometer ſo little, ſhould be productive of ſo extraordinary an effect. Is it not rather to be believed, that bodies abſorb degrees of heat, which, in certain circumſtances, remains *latent and unobſerved?* and that fluids contain a great *quantity of this latent heat*, which, though it does not act ſenſibly, that is, paſs eaſily from one body to another, is capable of producing, or, more properly, of preſerving fluidity? that the latent heat never diſappears, or loſes its influence in preſerving fluidity, till the cold has become ſo far ſuperior as to bring the fluid to the freezing point? that then it diſappears gradually and but gradually, elſe the fluid would be converted at once into ice; which is not the caſe, greater acceſſions of cold, and of a longer duration, being requiſite to make fluids aſſume a ſolid form.

'In the ſame manner, the abſorption of latent heat is obſervable in the reduction of a ſolid to a fluid—as of ice to water—a very great quantity of heat is abſorbed before the ice begins to melt, a quantity more than ſufficient to bring the temperature above the freezing point, if the heat ſo abſorbed acted ſenſibly, or could be meaſured by a thermometer. What then becomes of this large portion of heat, which has inconteſtably entered the ice? It has been abſorbed by the ice, and lies concealed in it in a latent form.

'In this way are we to account for the large quantities of ice to be ſeen on the ſurface of the earth after long froſts, for ſome days after the thaw has commenced. After ſevere froſts, the weather is generally very warm: how comes it that the ice expoſed to the heat of the air is not immediately melted? Each piece of ice being examined by the thermometer, will be found to be cooled to the freezing point; yet it cannot be denied; that every ſuch piece muſt be affected by the warmth of the atmoſphere, and the influence of the ſun. What then becomes of this heat, which, as far as we can judge, has no ſenſible effect? It is evidently abſorbed by the ice, and contained in it latent. In the ſame manner, ice, in ice-houſes, notwithſtanding all the precautions that are uſed, could not fail of melting, if all the heat it received acted ſenſibly; but that is not the caſe, great part of it being abſorbed, remains latent, and, of courſe, has no ſenſible effect.

'The following experiment is deciſive upon this ſubject. Into a veſſel was put ſome water cooled nearly to the freezing point; into another a quantity of ice: by a thermometer the change made upon the water during the firſt half-hour, by the temperature of the warm room, in which the veſſels were ſuſpended, was obſerved, and it was found to have raiſed the liquor 7 or 8 degrees above the freezing point: no change was obſervable in the ice, ſave that a very little of it was melted; but what was ſo melted, was found, by the thermometer, to be equally cold with the maſs of ice. The veſſels hung in this manner for 11 1-half hours, at the end of which time all the ice was melted. Now, as each veſſel received from the temperature of the room in which it was placed, about 7 degrees of heat every half hour, it is evident, the veſſel containing the ice, muſt, at the end of 11 hours and a half, have received upwards of 140 degrees of heat; that is, the quantity of heat flowing into the veſſel, during that time, muſt have amounted to the number of degrees ſpecified. But this heat plainly did not operate in melting the ice, for then it ſhould have produced that effect at the end of the firſt half hour, when 7 or 8 degrees of heat muſt have entered the ice; whereas, that effect was not produced till the end of 23 half hours, when, by calculation, 140 degrees of heat, and upwards, muſt have ſucceſſively paſſed through that ſubſtance. This heat then did not act ſenſibly: no; it was latent in the ice, and abſorbed by it.

'It may probably be ſaid, that the heat communicated by the air did not enter into the ice, but was repelled by it: but this cannot be; for, by experiment, a quantity of warm water being poured upon ice, that ſubſtance, in a manner, inſtantaneouſly melts, without repelling, in the ſmalleſt degree, the heat that is thus forced into it.

'By the theory of latent heat are explained the curious phenomena of artificial colds produced by mixture, as of ſnow-water and ſalt: when theſe two are mixed, the ſenſible heat is converted into latent, therefore the mixture muſt be ſenſibly colder; at the ſame time, the latent heat operates its uſual effect in keeping the mixture fluid, which would otherwiſe have a tendency to conſolidate.'

The ſame doctrine is again introduced under the head of vaporation.—'To be ſatiſfied, ſays our Author, about the abſorption of *latent heat*, by fluids that have attained the vaporific point, I put a ſmall quantity of water into a phial cloſely corked, and expoſing it to a ſand heat, ſoon brought the temperature ſeveral degrees above the boiling point, which I could eaſily effect, as the preſſure made the fluid capable of receiving greater acceſſions of heat. The ſteam which aroſe could not have vent, ſo that upon taking out the cork, after an interval, in which all the water might have been converted into ſteam, I expected the whole would immediately diſappear and be changed into vapour, which, as I imagined, would ruſh forcibly out of the phial. This did not happen. Upon taking off the mechanical preſſure, an ebullition and agitation of the water enſued, during which a portion of that fluid ruſhed out of the phial along with a quantity of ſteam. The remaining water ſunk down to the boiling point, though before it had been conſiderably above it. What then became of this quantity of heat? Was it annihilated? It does not appear in the water, though the minute before it acted ſenſibly in it, by elevating the liquor in the thermometer ſeveral degrees above the boiling point. That ſenſible heat is converted into latent, and, though it no longer appears to act ſenſibly, reſides in the water. The following experiments are equally deciſive upon this ſubject:

'A very large quantity of water being put into Papin's digeſter, was expoſed to the action of a violent fire, which ſoon brought the temperature 300 degrees above the boiling point; a degree of heat, of which water is ſuſceptible under great mechanical preſſure, as in a veſſel of this kind. After confining the ſteam for a long time in ſuch an increaſe of heat, I naturally judged, that, upon admitting the air, or giving vent to the obſtructed ſteam, the whole maſs of water would inſtantaneouſly evaporate. But here too, as in the former experiment, I was deceived; for, though, upon removing the preſſure, a quantity of ſteam burſt out of the veſſel, with ſuch impetuoſity, as to rattle ſeveral times againſt the cieling of the room in which the experiment was made; yet, by far the greater part of the water remained in the veſſel; and what ſo remained, almoſt immediately ſunk to the boiling point, that is, 300 degrees delow its temperature at the time of removing the preſſure. This heat muſt certainly have been abſorbed by the water, and, from its acting ſenſibly, have been converted into a latent form. Nothing elſe could have produced ſo inſtantaneous a change.'

The general obſervations on the theories of mixture, and the Appendix, contain nothing, but what muſt be very familiar to every one who is acquainted with chemical ſubjects.

ART. XI. *Voyages and Travels through the Ruſſian Empire, Tartary, and Part of the Kingdom of Perſia.* By John Cook, M. D. at Hamilton. 8vo. 2 Vols. 12 s. Boards. Edinburgh. 1770. Sold in London by Dilly, &c.

THOSE whom buſineſs or pleaſure has carried into foreign countries, ſeem, too frequently, to imagine, that it is incumbent on them to lay an account of their travels before the public; without queſtioning whether they have the capacity to ſelect thoſe particulars which are of ſufficient value to awaken a general curioſity and attention; or whether they have the talents to expreſs them with propriety. All matters that have affected themſelves, they conceive muſt be intereſting to others. Heroes of each little tale, and important in their own opinion, they forget, that to the bulk of men they are unknown, and in a ſtate of obſcurity. Their vanity does not permit them to ſuppreſs their journals; and, while they are courting applauſe, they expoſe themſelves to ridicule.

Amidſt the load of frivolous and abſurd details which Mr. *Cook has* preſented to his Reader, few facts or obſervations occur, that are of real conſequence. If he chances to ſtumble on a ſubject that is intereſting in itſelf, he is unable to explain it in a ſatisfactory manner. Some faint glimmerings of light he has, indeed, thrown on the hiſtory of Ruſſia; but theſe point to nothing great or concluſive. His relations are neither entertaining nor ſolid; and, indicating great weakneſs of mind, and a total ignorance of the language in which he writes, they either excite our pity or contempt.

One of the moſt unexceptionable articles in his work, is the account that is given of the manners of the Perſians; and, for this reaſon, we ſhall extract it for the entertainment of our Readers.

'The Perſians, ſays Mr. Cook, are naturally a very agile, lively people, the generality of their men are middle ſized, rather of the ſmaller kind, but very well made, tawny, black-eyed, with black hair, Roman noſed, and thick lipped. They all wear high caps gathered at the tops, which are tapering; they love the red colour, becauſe their ſoldiers caps are of that colour, and therefore they are called Kiſelbaſhee, or red heads. Their coats and veſts are ſhort, and they wear long drawers and hoſe made of cloth; in place of ſhoes they wear univerſally ſlippers, with longer and more tapering heels than thoſe wore by our Britiſh Ladies; which make them appear, in ſtanding or walking, as if they had no muſculous poſteriors; becauſe they are forced to ſtand very erect.

'Their ſoldiers conſiſt chiefly in horſe; I have ſeen foot alſo; and they are eſteemed, juſtly, I imagine, the beſt horſemen in the world. They have a ſingular way of managing their horſes: they ride at a gentle trot, or walk them; but as they are not regular, they very frequently run off at a full gallop, and at once ſtop their horſes; then puſh on, turning nimbly, frequently to the right or left ſide, as the rider thinks proper. If they are near a ſteep low hill, they love to run up it as faſt as the horſe is able. When they arrive in their camp, they cover their horſes over with cloths three or four folds thick; then they tether their horſes by the hinder feet, keeping them at a diſtance; ſo that they cannot eaſily lie down; they then place cut-ſtraw, or hay at ſuch diſtance, that the horſe can but get to it; ſo that the beaſt is, as it were, conſtantly upon the ſtretch. They feed them twice daily with good barley, with which we were obliged to feed ours, which purged them ſmartly for two or three days at firſt; but it had a good effect, in making them very clear-ſkinned. The Perſian ſoldiers rub down their horſes frequently through the day: they are fonder of their horſes than of their wives.

'By the Mahometan law, the Perſians can, and frequently do, marry four wives, and are at liberty to keep as many concubines

cubines as they pleaſe. The world cannot produce greater ſlaves than the Perſian women are to their huſbands. We were told, that a huſband may chaſtiſe his wife, but muſt take care that his ſeverity does not prove the cauſe of her death; for if, upon enquiry, it proves to be ſo, and the wife has relations who can proſecute the murderer, the judge delivers the criminal to the relations of his deceaſed wife, who never fail to put him to death after the ſame manner he killed his wife: this, however, is not always the caſe.——

'The women in Perſia are well enough proportioned; but I was informed they were not very beautiful, having had but few opportunities of ſeeing them myſelf. At Cura I one day ſaw an elderly woman dreſſed in a ragged ſilk gown, whom hunger had forced into our camp, followed by two young girls, who paid her great reſpect. As ſhe paſſed through, ſhe carefully picked up ſome barley out of horſe-dung and eat it; at which one of our dragoons would have beaten her, if I had not prevented him. The Prince [*] having been informed of her diſtreſs, *cauſed feed* her and her attendants, as long as we ſtayed there. She ſaid, that ſhe was well born, and had been married to a Khan; but that her family happening to fall under the Shach's diſpleaſure [†], was utterly extirpated, and that none remained with her but the two girls, who never would leave her. This woman never had been a beauty. I have ſeen many girls, eſpecially at Reſhd, who were very beautiful; but I was informed that theſe were Georgians.

'One day, paſſing by a houſe out of the city, five or ſix beautiful girls appeared at the door uncovered, and ſeemed to be very merry: they laughed, and made ſome ſigns, as it were, inviting my comrades and me to go into the houſe; and I was told by others, that I was not miſtaken, for they were common to any.

'I once ſaw a few girls who were kept by one of the Generals of the Perſian army, look out of a tent uncovered, as we paſſed by; but I was told, that if their Lord knew that they had expoſed themſelves, he would have puniſhed them moſt ſeverely. They were young, very pretty, and ſaid to be Georgians. I was informed that the Perſian women, in general, would ſooner expoſe to public view any part of their bodies than their faces.

'One of the Britiſh merchants at Reſhd told me, that one morning very early, as he was walking by a burial place, he there ſaw a very comely young woman ſitting in her ſhift, being extremely hot weather, giving her child ſuck: he was very near her before ſhe ſpied him; which ſhe no ſooner had done, than ſhe covered her face with her ſhift, expoſing what our women carefully conceal. Many ſuch ſtories I was informed of, which are not worth repeating.

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[*] Our Author accompanied Prince Galitzin in his embaſſy to Perſia.

[†] The famous Nadir Shach.

'Men may marry for life, or for any determined time in Perſia, as well as through all Tartary. I was aſſured, that merchants, and other travellers, who intended to ſtay a month, or longer in any city, commonly applied to the Cadee, or Judge, for a wife during the time he propoſed to ſtay. That the Cadee, for a ſtated gratuity, produced a number of girls, whom he declared to be honeſt, and free from diſeaſes, and became ſurety for them. It is ſaid, that, amongſt thouſands, there has not been one inſtance of their diſhoneſty, during the time agreed upon. I have been alſo told, that merchants who trade in different cities, whoſe buſineſs obliges them to live in theſe cities ſome time every year, or who keep a warehouſe, marry a wife for life; and that they ſuperintend their houſe in their abſence, and generally prove very true to the truſt repoſed in them.

'The Perſian women are all dreſſed in long gowns of ſilk or cotton: they all wear ſilk or cotton drawers, which reach down to their ankles; they wear bracelets of gold, either wrought or ſet with precious ſtones about their ankles and wriſts; and the foremoſt parts of their ſhifts, which are commonly of ſilk, from a point immediately below the navel, are embroidered down to the bottom with gold or ſilver figures, forming a large triangle, whoſe upper angle is acute. They never cut the nails of their fingers, as we do, but let them grow long and pointed; they are coloured with red on the firſt joint of each finger. I have ſometimes been conſulted about their diſeaſes; and though great care was taken, upon ſuch occaſions, that I ſhould ſee no part of their perſon, yet they could not hinder my ſeeing their hands when I felt their pulſe: and though frequently it is very neceſſary to ſee their faces, in ſome diſeaſes, the Perſians never would permit them to be unvailed. When they go to the bath, which they do twice or thrice in a week, they are veiled with white linen, but have a piece of net-work before their eyes, which renders every thing viſible to them, but prevents any from ſeeing them.——

'The Perſian women endure all ſorts of hardſhips, and undergo all kinds of drudgery; the common women eſpecially, dreſs the land, plant the rice, and clean their fields, and do every other hard work, while their huſbands only look after markets, and ſmoke *the callian.*'

Before we bid adieu to Mr. Cook, it would be injuſtice to *him, not to declare, that, from* the advantages he enjoyed, he has been able to make ſome pertinent ſtrictures on the travels, and the candour, of Mr. Jonas Hanway.

ART. XII. *A Courſe of experimental Agriculture, &c.* 2 Vols. 4to. 2 l. 10 s. bound. Dodſley. 1770.

THE dedication of this conſiderable work, to the Marquis of *Rockingham*, (that illuſtrious cultivator!) informs us that its Author is the indefatigable and uſeful Mr. *Young*, whoſe former labours we have recommended to the attention of the public.

This courſe of experiments is the baſis of a ſcientific ſtudy of agriculture; a great national object! and it is no eaſy matter to determine in what way moſt advantageous to the public, and juſt to the Author, ſuch a work ought to be reviewed. *Curſory remarks* and *occaſional extracts* may gratify the curioſity of many Readers who deſire to be able to *figure* in conſequence of their reading; but we apprehend that this method, though much the eaſieſt to ourſelves, would not be ſo ſatisfactory to the bulk of Readers, for whom ſuch a work as Mr. Young's is deſigned.—On the other hand, an accurate review of near 2000 experiments, in two 4to volumes, containing about 1000 pages, would amount to a very conſiderable work itſelf.

We have therefore adopted a *middle* plan, which, we hope, may in a good meaſure ſatisfy the generality of ſuch Readers as are competent judges of Mr. Young's merits; viz. to go through an accurate review of the Author's experiments on WHEAT, at leaſt; and to add ſuch further but *more curſory* examination of the reſt of this large work, as the expectation of our Readers may ſeem to call for. By our review of Mr. Young's experiments on this nobleſt crop, (a conſiderable article of our exports) we hope to be able to eſtabliſh a juſt idea of Mr. Young's ſucceſs as a cultivator, and to aſſiſt ſuch Gentlemen as chooſe to examine his operations on ſubjects of leſs importance.

But before we begin this principal part of our work, as Reviewers, it ſeems neceſſary to take ſome notice of his Preface, as leading us to the knowledge of his *deſign*, and the *materials* of his execution of it.

He aſſures us (p. 5.) that he has formed a *clear idea* of *perfection*. He owns, that he had once *ardent hope* to reduce every doubtful point to *certainty*, but has now the chagrin of *poorly* anſwering even his own expectations. He juſtly regrets the omitting a multitude of minutes in the firſt year of his experiments, many in the ſecond, &c.

'Matters *foreign* to agriculture (he tells us) permitted him not to continue his experiments on the *ſame land*; otherwiſe he

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would not have publiſhed this courſe of experiments *of* many years; for every ſucceeding year would have convinced him of the expediency of connecting in one chain a *long ſeries* of trials: but change of ſoil from *Suffolk* to one *totally* different in *Hertfordſhire*, has broke all connection, as he juſtly owns, betwixt thoſe [experiments] he has made and is preparing for.' He is *forced*, he ſays, to make a pauſe *almoſt* at his beginning. He bluſhes at the *imperfection* of his preſent ſketch, which is but the *out-line* of what he wiſhed.—So much modeſty beſpeaks the candour of his Readers.

He aſſures us of the accuracy of his experiments however; and declares his regiſter ſo *minutely genuine*, that from ſome experiments ſcarce any concluſion can be drawn, owing to *unlucky accidents* or other cauſes.

He acknowledges that in *numerous inſtances* he has been a *very bad* farmer, &c.—but ſays, he began with this principle, 'to keep minutes of every thing;' yet omitted *many* in the two firſt years, and owns that omiſſion '*ſomewhat inconſiſtent* with that deſign,' as it *certainly* was. He affirms however that he was *never* abſent a *ſingle* week from his farm, without leaving a bailiff whom he could *fully* truſt, who gave him accounts. He adds, and we believe, *truly*, that no experiment has been here formed with an eye to confirm a *favourite notion*. No wonder then that he ſhould declare that 'it is *very difficult* to diſcover, here, even the leaſt trace of *prejudice* for or againſt any object.'

Our duty to the public obliges us to conſider the force of theſe conceſſions, in abatement of the uſefulneſs of this courſe of experiments.

It muſt ſurely be allowed a very great loſs to the public, that any thing *foreign* to agriculture ſhould oblige our Author to make a *pauſe almoſt* at the *beginning* of a courſe of experiments publiſhed as the *baſis* at leaſt of a new method of ſtudying agriculture as a ſcience! In the ſame light we view at preſent the omiſſion of many experiments (inconſiſtent with his profeſſed deſign) as we know not what effect the giving them might have had on the concluſions we ought to make. Nor can we view Mr. Young's leaving his farm to a bailiff, for weeks, in the ſame favourable light that he does. A maſter may be fully ſatisfied with the fidelity of a ſervant, whom he ought not to truſt: at the beſt, the public can never have the ſame foundation of *confidence* in a ſervant which a maſter may; and on a ſubject where ſo many temptations to a miſrepreſentation of work, produce, &c. occur, great diſſatisfaction will remain in the minds of many Readers.

Mr. Young juſtly obſerves, that the merit of books in *generalis* independant on the reputation of their Authors; but that this is not the caſe with regard to experiments in *any* branc natural philoſophy (p. 7.). And that an inquiſitive Reader attends to the *reality* of experiments; ' an inquiry (adds not a *little neceſſary* in an age ſo *fertile* in *book-making*, w produces ſo many *experimental* huſbandmen, whoſe fields y ſuch great *crops* without *ſoil*, and whoſe cattle are *fatten* nobly *without food*—farmers without farms—geniuſes, *in* w *invention* ſupplies the defect of land, ſeed, cattle, impleme and every requiſite, ſave pen and paper.'

This is too true, though a facetious *picture* of ſome mo writers on agriculture, and perhaps in ſome degree not u that of Authors of *complete ſyſtems*, &c.

Mr. Young therefore very juſtly thinks that the Auth experiments ſhould ſet his name, place of trial, &c. to *account* of them, that *all* who will, may make inquiries in truth of his aſſertions. This is ſo plain a caſe, that a boo experiments without a name, &c. is a kind of Iriſhiſm. E riments made by nobody knows whom, will be regarded b man of ſenſe.

He very reaſonably owns, that ' the degrees of an Auth accuracy cannot be thus diſcovered;' he thinks how that the world has a ſatisfaction in ' knowing that he [Author] is a *real* farmer, and has made *great numbers* of ex riments.' This indeed *appears* to be *ſomething*, but *is* little. Before we can reaſonably depend on an *experimente* muſt know the *man*, as well as his *name*, &c. Till we acquainted with his *underſtanding*, *attention*, and even and *principles*, we can form no juſt idea of the credit to given to his experiments.

Mr. Young next *abjures* the *vanity* of being known as an A and adds, ' A *ſolitary* [the word is not to be ſtrictly under as will preſently appear] who lives in the *obſcurity* of a r *village*, whoſe attention is fixed upon the little circle of hi mily, and whoſe views are bounded by the limits of his f has other objects to employ his mind upon than *literary* rep tion.' We ſincerely believe that our Author is an *honeſt* m and that character is the great baſis of credit; beſide, he i *ſtranger* in the literary world, and has ſurely a decent sha reputation in it; ſo that if *vanity* could be ſuppoſed to h ſtimulated any body to ſend abroad two ſuch large volume experiments as theſe in earlier days, Mr. Young may rea ably be ſuppoſed to be now influenced by views of more advantage to the world and to himſelf. He will however, *hope*, excuſe us, if we ſmile at his repreſenting himſelf *ſolitary* who *looks* not beyond the limits of his farm, when *known* to moſt parts of the kingdom by having made tw *ſix weeks*, and *ſix months*.

To be ſerious, we ſincerely approve his declaration, that, if a deſire of being ſerviceable to the intereſts of his country in *general*, and his profeſſion in *particular*, induces him [the ſolitary] to publiſh his remarks, the world *deſerves too much* reſpect to let him neglect the rendering his work as perfect as he is able.’ We muſt add, that the world not only *deſerves* but will *exact* this reſpect.

As to the mere reputation of being known as the writer of a book, it is to him [let us add, to all men] ‘a *mere bubble*, it will not *manure* an *acre* of land, nor fatten a *ſingle* chicken.’ As the review of works like this ſeldom allows us to be pleaſant, and much dry *account-work* lies in proſpect, we will obſerve, on this *bubble* Reputation, (the object of *reviewed* and *reviewing* Authors,) that it is ſometimes raiſed from *very dirty* water, and with as much ſucceſs, as when made of the cleaneſt.

We muſt be allowed to obſerve that we do not underſtand one ſentence occurring in this part of the Preface, viz. ‘The fame of doing his beſt, let him *poſſeſs* but not *enjoy*.’ We can ſee no reaſon why any man ſhould not *enjoy* what he *honeſtly poſſeſſes*.

Our Author now ſtates an objection to the publication of this Courſe, &c. viz. ‘All writers on agriculture are not *impoſtures* [for *impoſtors*, by the printer's hurry]: among the infinity may be gleaned knowledge ſufficient without adding to the number *confeſſedly too great* already.’ This is rather the ſum than the expreſſion of the objection, and he gives the anſwer, viz. ‘I am very far from attempting to *overturn* a *whole city* to find a foundation for my cottage!’ A juſt and beautiful expreſſion, except that Mr. Young's erection is much too large to be called a *cottage*. He adds, rightly, ‘A perfect treatiſe on agriculture could *never* preclude others. The variety of ſoils, vegetables, and modes of culture is ſo great as to admit a thouſand admirable works, and yet the ſubject remain incompletely treated.’ All this is juſt.

Mr. Young now proceeds to remarks on the chief writers on agriculture; a review of his account of whom will make a very agreeable part of our taſk, and, we hope, prove no leſs ſo to our Readers. But it would be improper to enter upon it in our operations for this month. We ſhall therefore reſerve it for the next; and at preſent only add ſome ſtrictures on a few things which ſeem to us neceſſary to prepare our Readers for an impartial diſpoſition to judge of the merit of this conſiderable work. Too great and ſanguine expectations are as detrimental, (if not more ſo) as too low ones, when we enter on the taſk of judging of any ſubject or perſon; and it is therefore a friendly office to preclude them. In this view we muſt obſerve, 1ſt, That Mr. Young gives (p. 19—23,) a deſcription of *nature*, &c. of the fields at *Bradfield Combuſt* †, on which (e cially as we ſhall have frequent recourſe to them in the rev of experiments) we have nothing to remark; for we muſt t theſe and all other facts for unqueſtionable, except that think the quantity of each ſhould have been added.

In the 2d place we muſt obſerve, that the number of fields amounts to 13, and of the arable to 20. Two are wo land, and two are called *experimental* fields. All theſe mak great figure, being marked with the letters of the alphabet re larly, and by a ſecond alphabet with aſteriſms, as far as But the impartiality of Reviewers obliges us to add, tha number of theſe fields appears to be much more conſider than the quantity of *each*, or of *any*, or of *all* of them!

In Mr. Young's introductory explanations, there are fe things well worthy the attention of judicious Reviewers, of his Readers.

The moſt conſiderable of theſe, is our Author's metho ſtating the expences of his experiments; a point of ſo consequence, that the ſenſible Reader, without being ſatisfi this, cannot acquieſce in any experiment.

Our Author obſerves that there are three methods:

1ſt, Taking the general hiring prices of the country;

2d, Stating only what is certain, viz. the labour;

3d, Stating the actual coſt.

Objections to all occur; as to the 1ſt, That there is a p at the hiring prices, which ſhould not go to expences.

To the 2d, That the variations in other articles of expence keeping horſes or oxen) may be conſiderable; and that met leaves the reſult of the experiment very incomplete.

To the 3d, That *real* expences may be accidentally gre than they ought in general, as doing that by *rake* and which ſhould be done by the drill-plough, &c.

Mr. Young determined to follow the 2d method, ye as to call in the aid of the 3d, and to deduct the expenc the cattle, of *wear* and *tear*, from the profit, or (which co to the ſame thing) add them to the loſs.

We muſt however give our judgment for the 3d met as the *cleareſt* and *moſt convincing*; and we believe that w ever impartial perſon looks into any one of the experimen this courſe, will find that Mr. Young, by endeavourin unite the 2d and 3d methods, has gained nothing but plexity. We who *ſuffer* muſt be allowed to *complain*. W needleſs trouble is it, firſt to ſtate what he calls the *profit*, then to have the *clear profit* to calculate, when the whole might have been done *at once!*

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† *Burned*, by way of diſtinction.

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We muſt here note, that we apprehend the greateſt difficulty, by far, in ſtating the *true* expences, to be, the determining what ought *really* to be allowed for keeping of cattle, loſs in their worth, and wear and tear. We ſometimes hope, for the credit of agriculture, when we ſee loſs by ſo many crops, that Mr. Young may *involuntarily* have rated theſe articles too high.

In the 2d explanation we intirely approve Mr. Young's ſtating the *real* not *national* prices of the products; eſpecially as we believe that the latter can ſcarce poſſibly be ſtated with accuracy.

In his 3d explanation he has juſtly noted that ſome of his crops were *not manured* for; and though he thinks experiments on *unmanured* fields equally uſeful, (as in ſome reſpects they may be,) we can never know *whether* and *how far* the failure of crops was owing to this failure of manure.

In his 6th explanation Mr. Young notes, that he charges the *real* rent paid for the ground, and that it is equal to what the neighbourhood pay for the like. This point however we apprehend is of *no great* conſequence, if the kind of ground be accurately deſcribed; as any perſon inclined to try the experiment can eaſily make allowance for the higher or lower rent which he pays for like ground. Such a Gentleman as Mr. Young deſcribes, who rates his own *improved* home-ſtall as only equal to his neighbour's *unimproved* one, may thence fooliſhly deduce marvellous ſucceſs, but deſerves no attention.

We highly approve the caution of Mr. Young in his laſt explanation, viz. Not to charge the *real expence* of *rake* and *line work*, or of repairing Mr. *Randal*'s *worthleſs* drill-plough; but the price of the work performed by *good inſtruments*, on ſuppoſition of which alone a compariſon betwixt the *old* and *new* huſbandry can fairly be made. However, as he confeſſes that there are defects in *all* drill-ploughs yet produced, which muſt increaſe the expence, it *ſeems* as if no fair compariſon had yet been made; and ſinks the value of all Mr. Young's experiments on this head.

[*To be continued in our next.*]

MONTHLY CATALOGUE,

For FEBRUARY, 1771.

MISCELLANEOUS.

Art. 13. *The new Latin and Engliſh Dictionary deſigned for the Uſe of private Schools, and private Education:* Containing all the Words and Phraſes proper for reading the claſſic Authors in both Languages. By John Entick, M. A. 8vo. 4s. Dilly. 1771.

WE are, by no means, of opinion, that this work contains all the words and phraſes which it may be neceſſary and proper for the ſtudent to conſult, in peruſing the Roman claſſics, or thoſe of his own country. The compiler, by throwing this aſſertion into the title of his book, diſcovers a contempt of former Lexicographers, which his merits give him no ground to entertain. His publication may be of uſe to thoſe, who have juſt entered upon the ſtudy of the Latin, but can aſpire no higher; and, though Mr. Entick, * *has paſſed fifty years, either as a private tutor, a ſchoolmaſter, or a writer for, and a corrector of the preſs*, and had the advantage of *a regular univerſity education for ten years*; there would, yet, be little difficulty in executing a work on a ſimilar plan, and nearly within the ſame compaſs, that would infinitely exceed his performance.

Art. 14. *Le Guide du Traducteur*, or, the ' Entertaining and inſtructive Exerciſes rendered into French. By John Perrin. 12mo. 2s. Law.

See Review, vol. xl. p. 78. where our Readers will find a brief commendation of theſe *Exerciſes*: Art. 24. of the catalogue.

Art. 15. *The Travels of Father William Orleans, a Jeſuit*, who being baniſhed from France, among the reſt of that ſociety, travelled through Aſia, Africa, and America, and at laſt became a good Proteſtant. 8vo. 9d. Printed for J. Mackenzie, in Wood-ſtreet.

Pretends to give an account of the travels of one Father Orleans, who ſet ſail from the port of London in 1764, for Gibraltar; from whence he rambled to Tripoli, Damaſcus, Aleppo, Jeruſalem, Grand Cairo, Mecca, &c. &c. At length he arrives in America, where he becomes a follower of Whitefield, and an aſſociate of Meſſ. John and Charles Weſley.——It ſeems to be all lies, abſurdity, cant, and nonſenſe; calculated to impoſe on credulous undiſcerning Readers.

Art. 16. *Conſiderations on the preſent State of the Peerage of Scotland.* Addreſſed to his Grace the Duke of Buccleugh. By a Peer of Scotland †. 8vo. 6d. Cadell. 1771.

We are glad to find, that the Peers of Scotland are beginning to recover their importance. They are intitled to inveſt ſixteen of their number with the higheſt dignity to which a Britiſh ſubject can aſpire. But from the methods employed in the election of theſe, it appears, that they have been poſted in the houſe of Lords for the mere purpoſe of ſupporting the meaſures of government. They were ſuppoſed to have no opinions of their own, and obeyed, with a pliant ſervility, the mandates of a miniſter. Nor are the advantages ariſing from their degradation, to be compared to thoſe which, in the event of their *free election*, will reſult to themſelves, to the rank to which they belong, and to the country they repreſent. Theſe particulars are urged, with great ſtrength of argument, and much elegance of expreſſion, in the ſpirited publication before us.

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* See his addreſs to the teachers of the Latin tongue.

† Lord Elibank,

Art. 17. *The Complete Baker*; or a Method of effectually raiſing a Buſhel of Flour with a Tea-ſpoonful of Barm: intended to obviate the great Difficulties Bakers are often put to, for Want of a Quantity of Barm.—In which is likewiſe ſhewn, that the Cauſe of Bread being cloſe and heavy, is entirely owing to the Baker being unacquainted with the Nature of Barm and Flour. By James Stone, of Amport, in Hampſhire. 8vo. 1 s. Saliſbury printed, for the Author, and ſold by Crowder in London.

Mr. James Stone deſerves the thanks of all thoſe who are intereſted in the point in queſtion. The effects of barm, as well as of many other ferments, may by a proper management be extended *in Infinitum*.—The knowledge of this fact is the foundation of the directions which are here delivered.

Art. 18. *A ſhort Grammar and Vocabulary of the Moors Language*. 8vo. 1 s. 6 d. Flexney. 1771.

The Author of this publication may be very well acquainted with the Indoſtan language; but the materials he employs are ſo ſcanty, that they furniſh but an imperfect idea of it; and, on this account, little advantage can reſult from his work.

POLITICAL.

Art. 19. *A free Addreſs to Freemen*. By William Sharp, Jun. 8vo. 6 d. Flexney. 1771.

This performance is compoſed with more paſſion than judgment; and, though we reſpect the cauſe it would ſerve, we muſt think, that its intereſt may rather be hurt, than promoted by it.

Art. 20. *A Letter to Robert Morris, Eſq*; wherein the Riſe and Progreſs of our political Diſputes are conſidered. Together with ſome Obſervations on the Power of Judges and Juries, as relating to the Caſes of Woodfall and Almon. 8vo. 2 s. 6 d. Baldwin. 1771.

Great abilities, ſurely, are neceſſary to the writer, who, in a free country, would inculcate leſſons of ſubjection and dependance. The Author, however, of the pamphlet before us, though he is an advocate for prerogative and tyranny, has no great claim to ſagacity or eloquence. Bold aſſertion, and a feeble attempt towards wit, he has ſubſtituted in the place of argument and reaſoning.

Art. 21. *Free Thoughts on the preſent State of public Affairs*, in a Letter to a Friend. 8vo. 1 s. 1770.

The Writer of this letter profeſſes, that he has no intimacy with politicians; and acknowledges, that politics lie quite out of his province. On what title, then, it may be aſked, does he preſume to treat of public affairs? He has likewiſe informed his Reader, that

with regard to the preſent political conteſts, he has no bias eit
one way, or the other. His performance, however, extols, beyo
meaſure, all the acts of adminiſtration; and he is perpetually
preſſing his diſlike of what he terms ‘ the preſent public comm
tions,—the amazing ferment among the people,—and the gene
diſcontent of the nation.’ We perceive nothing in his letter t
can induce us to recommend it to the public.

Art. 22. *A Letter to the Rev. Mr. John Weſley*; in Anſwer
his late Pamphlet, entitled, ‘ Free Thoughts on the preſent St
of public Affairs.’ 8vo. 9 d. Towers.

This addreſs to Mr. Weſley contains an examination of the m
remarkable paſſages in the preceding article. It is ſpirited and
ſible; and the opinions it combats, deſerved not, in our judgme
ſo able a refutation.

Art. 23. *Public Accounts* of Services and Grants: ſhewing h
the Money given for each Year has been diſpoſed of; what P
remain unſatisfied; and the Balance of Overplus and Deficien
To which is added, an Introductory Preface to explain partic
Parts, and a Table of the Totals of Services and Grants, and
the Acts of Parliament paſſed each Year for the Ways and Mea
likewiſe an Index to the ſundry Services. By Sir Charles W
worth, Chairman of the Committee of Supply and Ways
Means. Folio. 5 s. ſewed. Robſon. 1771.

The public is obliged to Mr. Whitworth for this valuable co
munication, the worth of which will be eſtimated ſolely by its
rectneſs; and of its correctneſs we can entertain no degree of do
The accounts are extracted from the parliamentary Journals, co
mencing with the year 1722; before which time they were
regularly entered. The articles are arranged under the partic
heads of *Navy, Ordnance, Forces, Sundry Services, Deficiencies*,
——Such a collection of our annual public accounts cannot fai
being very uſeful, as the reſpectable Compiler obſerves, not only
members of parliament, but to every attentive Reader of Eng
hiſtory.

In order to authenticate his publication, and render it the
uſeful, Mr. Whitworth has inſerted the volume and page of
Journals, where referred to, with the name and date when and
whom the account was preſented: and he has, further, though
proper to add, to the accounts of ſervices and grants, extracts of
ſeveral acts relative to the three capital *funds*, the *aggregate*, *gen*
and *ſinking* funds, recited in the very words of the ſtatutes, to
vent miſtakes.

Art. 24. *The Lawyers inveſtigated.* In a Series of Letters
dreſſed to the Right Honourable E——— D———, Sir S
S———he, Sir W——— M———d, &c. By W. G. of Richmo
and the Lawyers Letters in Reply, with other needful Vouc
8vo. 1 s. 6 d. Bingley.

The tranſactions alluded to in this performance may have h
real foundation; but we do not think it was neceſſary to publi
dull ſeries of letters, to let the world know that lawyers are
dicted to frauds and chicanery.

Art. 25. *The Juryman's Touchſtone:* or, a full Refutation of Lord Mansfield's *lawleſs* Opinion in Crown Libels. Addreſſed to all the Jurors of England, by the Cenſor General. 8vo. 2 s. Evans.

The Author of this pamphlet has publiſhed it, under the perſuaſion, that it would be of uſe to his countrymen; and this is the only commendation that we can beſtow upon it.

Art. 26. *Vox Senatus.* The Speeches at large which were made in a great Aſſembly on the 27th of November laſt, when Mr. Phipps made a Motion, 'For Leave to bring in a Bill to amend the Act of William the Third, which empowers the Attorney General to file Informations *ex officio.*' And on the 6th of December, when Serjeant Glynn moved, 'That a Committee ſhould be appointed to enquire into the Adminiſtration of criminal Juſtice, and the Proceedings of the Judges in Weſtminſter-hall, *particularly in Caſes relating to the Liberty of the Preſs*, and the conſtitutional Power and Duty of Juries. 8vo. 2 s. Woodfall, in White-Friars.

Theſe ſpeeches are ſaid, by the Editor, to contain the ſentiments of the ſpeakers to whom they are aſcribed; and we have no reaſon to ſuſpect his veracity. Concerning their merit, it is ſufficient for us to obſerve, that it is, by no means, in proportion to the importance of the topics to which they relate.

Art. 27. *A Dialogue between a Lawyer and a Country Gentleman, upon the Subject of the Game Laws, relative to Hares, Partridges, and Pheaſants:* Wherein is ſhewn, the ſeveral Qualifications to kill *Game*; the *Penalties* ſuch Perſons are liable to, who kill them without ſuch Qualifications; the *Manner* of recovering ſuch Penalties, and being puniſhed as Treſpaſſers; the *Diſtinction* between voluntary and involuntary Treſpaſſers; the neceſſary *Steps* to be taken to make wilful Treſpaſſers, and the *Conſequences* of being ſuch; together with ſome *Obſervations* upon theſe *Laws.* To which are added *Three Tables*, ſhewing, at one View, the *Offences*, the *Statutes* creating them, the *Perſons* to whom the *Penalties* are given, the *Manner* of Recovery, and laſtly the ſeveral Penalties a Perſon may be liable to by one Act. With a *Letter* to John Glynn, Eſq; Serjeant at Law, and Repreſentative of the County of Middleſex, upon the *Penal Laws* of this Country. By a Gentleman of Lincoln's-Inn, a Freeholder of Middleſex.

The title of this publication is ſo ample and diffuſe, that there is no occaſion for us to ſpeak of its contents. The dialogue contains a very juſt cenſure of the ſeverity of the game-laws. The letter to Mr. Glynn on the penal laws is leſs ſatisfactory.

LAW.

Art. 28. *A Summary of the Law of Libel:* in four Letters, ſigned *Phileleutherus Anglicanus*, addreſſed to, and printed in, the Public Advertiſer. 8vo. 6 d. Bladon. 1771.

Theſe letters abound with maſterly reflections on the law of libel; and diſcover that indignant ſpirit, with which the worthy citizen muſt ſurvey the proceedings of men, who would infringe on the *laws and conſtitution* of their country.

MEDICAL.

Art. 29. *Duæ Diſſertationes in Publicis*, &c. Two Diſſertations delivered in the public Schools at Cambridge. I. The Knowledge of Anatomy is not principally neceſſary to the Practice of Medicine. II. The Deformities of the Fœtus do not ariſe from the Imagination of the Mother. To which is added, *a Florilegium Medicum*, (*Anglicè* a medical Noſegay,) or Extracts from the Greek of Hippocrates, with a new Latin Tranſlation, Notes and Emendations. By Thomas Okes, M. D. Cantab. 8vo. 2 s. Cadell, &c. 1770.

The two diſſertations are college *declamations*.—And the extracts from Hippocrates are intended as a ſpecimen of a larger work of the ſame kind. *Cæterorum Hippocratis librorum utiliora prelo quam citiſſimè mandare meditor*.—It is on account of this larger work, that our Author publiſhes the following advertiſement.—Dr. Okes begs the favour of thoſe Gentlemen who will be ſo kind as to communicate any obſervations, to ſend them to him at Cambridge, or order them to be left at Mr. White's, Bookſeller, Fleetſtreet, London, poſt paid, as the profits ariſing from the ſale of the book are intended for the benefit of Adenbroke's hoſpital in Cambridge.'

From the ſpecimen before us, Dr. Okes appears to be well acquainted with the Greek; and to be competently qualified for the work in queſtion.

Art. 30. *A Diſſertation on the Spaſmodic Aſthma of Children*: in a Letter to Dr. Millar. By Benjamin Ruſh, M. D. Profeſſor of Chemiſtry in the College of Philadelphia. 8vo. 1 s. Cadell, &c. 1770.

This DISSERTATION was firſt publiſhed in a *Pennſylvania Newspaper*. The obſervations it contains, are neither ſo accurate or ſo important as to merit a republication.

MATHEMATICAL.

Article 31. *Cyclomatheſis; or, an eaſy Introduction to the ſeveral Branches of the Mathematics*. Principally deſigned for the Inſtruction of young Students before they enter upon the more abſtruſe and difficult Parts. By Mr. Emerſon. 8vo. 10 Vols. 3 l. 5 s. Nourſe.

The ſeveral volumes of which this work conſiſts, have been ſeparately mentioned in our late Reviews, at the times of their reſpective publications.

Art. 32. *An Attempt to illuſtrate the Uſefulneſs of Decimal Arithmetic*, in the Rev. Mr. Brown's Method of working interminate Fractions. To which is now added *An Appendix*. By William River, Eſq; the ſecond Edition. 12mo. 1 s. 6 d. Brown. 1771.

This ſmall treatiſe on decimal arithmetic, in the method of Mr. Brown, we have formerly had occaſion to ſpeak of with approbation [*].—The Appendix, which is new, (and is ſold ſeparately [‡]) contains a brief abſtract of the work itſelf, together with tables for expediting the calculation of all annuities, penſions, &c. conſtructed on the plan which the Author had laid down; of which we need only ſay, that the uſe of them is illuſtrated by two or three examples, and that they may be acceptable to thoſe who are deſirous of *certainty* and *diſpatch* in all ſuch matters.

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[*] See Review, vol. xxix. p. 479.

[‡] Price 6 d.

NOVELS.

Art. 33. *The Contraſt:* or, Hiſtory of Miſs Weldon and Miſs Moſely. 12mo. 2 Vols. 5s. ſewed. Noble.

Two female characters form the oppoſition alluded to in the foregoing title; each Lady is beautiful and accompliſhed, but very diſſimilar in inclinations and manners. Although both, being relations, were brought up in the ſame family, one of them was gay, giddy, and extravagant; the other, decent, thoughtful, and prudent. The firſt marries, and ruins her huſband by her indiſcretions. Her couſin alſo becomes a wife; and is eſteemed and admired by all who know her; while the diſſipated dame is pitied by ſome and deſpiſed by all.

The adventures in which theſe contraſted heroines are involved, are intereſting and exemplary; and their ſtory, upon the whole, though not of the higheſt rank in this ſpecies of literature, deſerves commendation for its good tendency. An evening or two ſpent, by a young female, in peruſing it, may not only be innocently employed, but perhaps attended with ſome degree of improvement.

Art. 34. *Louiſa.* A ſentimental Novel. 12mo. 3s. Lowndes.

A very high encomium on this performance is prefixed to it; in which the Editor aſſures the public, that it is the elegant production 'of a Lady, who, to a fine genius, has added every advantage that could be derived from a polite education:'—an aſſertion which will not weigh much with thoſe readers who may apprehend that the two letters, T.M. ſubſcribed to it, are by no means ſufficient vouchers for its veracity. 'Who is this Mr. T. M.? they may aſk; and they will reſort, for further ſatisfaction, as to the merits of the work, to the internal evidence afforded by itſelf, in ſupport of the great character here given it:—and, in juſtice to Madam Louiſa, we muſt obſerve, that we believe this evidence will not turn out altogether unfavourable to the Editor's allegations, particularly with reſpect to the chaſtity and refinement of the Lady's ſentiments, and the eaſy, unaffected flow of her language. Yet we do not look upon this novel as an high-wrought compoſition. It does not ſeem, to us, entitled to ſtand in the firſt rank of this order of books of entertainment; but it is, undoubtedly, in *our* eſtimation, greatly to be preferred to the *mob of them*, and eſpecially, to thoſe 'looſer productions of the preſs, which vitiate the manners, and corrupt the heart:'—as the Editor well expreſſes himſelf.

Art. 35. *The Danger of the Paſſions*; or, Syrian and Egyptian Anecdotes. Tranſlated from the French of the Author of the School of Friendſhip. 2 Vols. 12mo. 5s. ſewed. Evans. 1770.

Theſe anecdotes are ſo frivolous, and ſo inſipid, that they cannot, we apprehend, greatly excite the attention, or contribute to the entertainment, of even the moſt inſignificant reader.

POETICAL.

Art. 36. *The Satiriſt*, a Poem. 4to. 2 s. Robſon.

This poem is written in ſmooth harmonious numbers, but is extremely defective in plan and perſpicuity. It is a dark chaos, where a number of unconnected images are jumbling in endleſs confuſion.

Art. 37. *Vocal Muſic*, or the Songſter's Companion; containing a new and choice Collection of the greateſt Variety of Songs, Cantatas, &c. With the Muſic prefixed to each. 12mo. 3 s. Horsfield. 1770.

The plan of this collection will render it peculiarly acceptable to ſingers, the muſic being prefixed to each ſong, &c. The Editor apologizes for the omiſſion of the baſſes and ſymphonies, which might be uſeful to proficients on the harpſichord, &c. by obſerving that they would have ſwelled the book beyond the intended limits, and have leſſened the number and variety of the ſongs; beſide that moſt of theſe compoſitions may be had ſingly at the muſic ſhops, at a very cheap rate.—There are none of thoſe indecent, ribaldry pieces inſerted, by which other collection have been diſgraced.

Art. 38. *An Elegy on the late Reverend George Whitefield*, M. A. who died Sept. 30, 1770, in the fifty-ſixth Year of his Age. By Charles Weſley, M. A. Preſbyter of the Church of England. 8vo. 6 d. Keith.

'Till quite forſaken both of man and God,
'Jeſus appear'd, and help'd his unbelief.'

We have been told by moſt divines that the Author of our religion was both man and God; many have aſſerted that he was no more than man, but Mr. Charles Weſley it ſeems will have it that he was neither.

Art. 39. *An Elegy on the Death of the Rev. Mr. George Whitefield.* By B. Francis. 4to. Briſtol printed for the Author, and ſold in London by Buckland, &c.

We ſometimes meet with *humour* in places where we could leaſt expect to find it: in pious ſermons, and pathetic lamentations for the loſs of a departed preacher. Thus, in the doleful elegy before us, among the many wonderful effects of Mr. W's miniſtration, we are told that

'The gay, the wanton, for redemption groan,
And drunkard's thirſt—for living ſtreams alone.'

☞ The title-page informs us that this poem has ſeen a *ſixth* edition!—which perhaps can only be accounted for by thoſe who are well read in the *ſecret hiſtory* of title-pages.

Art. 40. *An Elegiac Epiſtle from* John Halſer, *who was impreſſed on his Return from the Eaſt Indies*, to Suſanna, his Wife. Printed for the Benefit of the Author, now confined on board a Tender. 4to. 6 d. Wilkie.

In this little poem the cruelty of impreſſing ſailors on their return from long voyages, is pathetically diſplayed. It appears to have *been written* by ſome perſon whoſe humanity was equal to his *genius*; poſſibly by the Author of the *Poor man's prayer*. See Review, vol. xxxv, p. 324.

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Art. 41. *Appendix ad Opuſcula, Luſus Medici.* Odæ Latinæ et Anglicæ Muſarum Numerum æquantes, gratiam ſtudioſe colentes, 1. De Libertate et Fortitudine. 2. De Ingenio et Jucunditate. 3. De Choreis et Feſtivitate. 4. De Otio Medentibus debito. 5. De Senectute. 6. De WILKESIO et Libertate. 7. De Senſuum et Rationis Uſu. 8. De Baccho et Venere. 9. De juſto et tenaci Propoſiti Viro. Adjiciuntur Epigrammata, de Infidelibus, de Seipſo, de Reviſoribus, ludente D. Gulielmo Browne. 4to. 1 s. 6 d. Dodſley.

Clement the Sixth frequently complained of the ſtrength of his memory; that, with regard to his reading, it would not let him forget what he wiſhed to forget. Woe to the Reviewers, were their memories compoſed of the ſame tenacious materials! Had one ſingle potion, of the many that Sir William Browne has given us, ſtaid upon the ſtomach, we had long ere now been down among the dead men. By good fortune, they quickly worked upward and downward, and were carried clean away by the covers in which they came.

DRAMATIC.

Art. 42. *The Reapers*, or the Engliſhman out of Paris, an Opera. 8vo. 1 s. 6 d. Carnan. 1770.

This Opera, which is abſurdly called the Engliſhman out of Paris, is a tranſlation from a French piece entitled *Les Moiſſonneurs.* There are ſome ſenſible paſſages in it, but neither plot nor intereſt; and the laboured quantity of ruſtic jargon, with which it every where abounds, it is impoſſible to read. In ſhort it is, in our opinion, a very idle, injudicious publication.

Art. 43. *The Father*, a Comedy, tranſlated from the French of M. Diderot, by the Tranſlator of Dorval, &c. 4to. 3 s. Baldwin. 1770.

Were romance to inſinuate herſelf into the arms of comedy, we ſhould ſoon loſe ſight of the real drama of life. The true portraits of nature would vaniſh, and their place would be ſupplied by nothing but fancy-pieces. In ſhort the ſtage would be wholly occupied by ſuch extravagant performances as the Father, in which the cultivated temper, and chaſtiſed ſpirit, of true comedy, are loſt in the wild diſplay of over-acted paſſions, and the diſguſtful abſurdity of ill-directed incidents.

HUSBANDRY.

Art. 44. De Re Ruſtica; *or, the Repoſitory for ſelect Papers on Agriculture, Arts, and Manufactures*, 8vo. 2 vols. 12 s. bound. Davis. 1769—1770.

This work having been firſt publiſhed in numbers, with conſiderable ſucceſs, its merit is, in courſe, already generally known among the lovers and promoters of agriculture, &c. We have, therefore, only to obſerve, for the ſatisfaction of thoſe few Readers of our work who may happen not to be ſufficiently acquainted with the nature of theſe ſelect papers, that they are chiefly the communications [*] of the ingenious naturaliſts, mechanics, and huſbandmen of our own country; and that many of them are truly valuable, and worthy the attention of the curious, in relation to the various improvements lately made in the ſeveral branches of knowledge above-mentioned.

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[*] Many of them through the Society for the encouragement of arts, manufactures, and commerce.

As this is not a regular periodical publication, the numbers have been for ſome time diſcontinued; and the editors inform us, in their preface, that they ſhall occaſionally offer their collections to the world, as materials of importance come in; but that they will rather poſtpone their communications, than make up a number with trifling papers.

Among the various contributors to this work, we cannot but diſtinguiſh, 1. Mr. John Wynn Baker *, who, in connection with the Dublin Society, has furniſhed many experiments relating to the culture of wheat, together with directions for the improving of bog-land, and obſervations on the effects of lime, as a manure: 2. Mr. Baldwin of Clapham, who has made many experiments on the culture of lucerne, has invented an horſe-hoe, and hoe-plough, for clearing the crops of this uſeful vegetable from weeds and other rubbiſh; and alſo an excellent drill plough, leſs cumberſome and leſs complicated than others, and at a price that common farmers can afford to pay: 3. Mr. Aufrere of Hoveton in Norfolk, who has alſo been very curious in the culture of lucerne; 4. Sir Digby Legard of Ganton, Yorkſhire, author of a valuable eſtimate of the profit in the drill and broad-caſt huſbandry, for which the Society of arts, &c. adjudged him their gold medal: 5. Mr. Reynolds of Adiſham, who communicated an account of, and method of cultivating, a new turnip-rooted cabbage for feeding cattle, particularly ſheep; alſo his method of raiſing melons without earth, dung, or water, and an account of the cauſe and conſequence of ſmut in corn, with a method of remedying that evil; 6. The Rev. Mr. Davies Lambe, of Ridley in Kent, who, for his memoir on the culture of Burnet, &c. received a premium from the Society of arts, &c. Beſides theſe, there are many uſeful communications, ſent under feigned names; and diſcoveries and improvements of various kinds, made by ſeveral ingenious foreigners, are likewiſe introduced, with tranſlations, and frequently with additional remarks, &c.

CORRESPONDENCE.

A Letter has been received from the Author of *Thoughts on capital Puniſhments* †, mentioning ſome errors of the preſs in his pamphlet, and referring to pages 19, 22, 27, and 28. This tract is not now in our poſſeſſion, and therefore we cannot turn to the paſſages in queſtion; nor, indeed, is it our immediate buſineſs to rectify ſuch errors in the ſeveral publications that come before us: but when our Friendly Correſpondents are ſo good as to inform us of the miſtakes in our own work (in which, we are very conſcious there are but too many) we think ourſelves much obliged to them; and ſhall ever be ready to acknowledge, and, as far as in our power, amend the faults ſo kindly pointed out to us.

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* Of the kingdom of Ireland. This ingenious huſbandman is now collecting his ſeveral pieces into one volume, in order to their being publiſhed in England.

† See the Catalogue part of our laſt Month's Review, Art. 36

THE

MONTHLY REVIEW,

For MARCH, 1771.

ART. I. *Continuation and Concluſion of the Account of* Mallet's *Northern Antiquities.*

IN the account which hath already been offered * of Monſ. Mallet's Northern Antiquities, we principally confined ourſelves to a few general extracts, relative to the religion, worſhip, and free ſpirit of the Gothic nations, together with the ſtate of population among them. There are, however, ſo many curious and entertaining circumſtances to be met with in this ingenious work, that, if we did not take ſome farther notice of it, we ſhould not, perhaps, do full juſtice to the Author, or give our Readers that complete information concerning it, which might be acceptable and deſirable.

The ſtrong attachment of the Northern tribes to liberty, and the manly genius of the modes of government that prevailed among them, are well known. But Monſ. Mallet hath exhibited an effect of this diſpoſition ſo ſingular, ſo new, and which affords ſuch a remarkable addition to the hiſtory of republics, that it cannot fail of being peruſed with pleaſure, and of throwing conſiderable light on the character of the people who inhabited the North of Europe.

‘ A colony of Norwegians, driven from their own country by the tyranny of one of their Kings, eſtabliſhed itſelf in Iceland, towards the end of the ninth century. Hiſtory informs us that immediately, without loſing time, they proceeded to elect magiſtrates, to enact laws, and, in a word, to give their government ſuch a regular form, as might at once inſure their tranquillity and independence. The ſituation in which theſe Icelanders found themſelves is remarkable on many accounts. The genius of this people, their natural good ſenſe, and their love of liberty, appeared upon this occaſion in all their vigour. Uninterrupted and unreſtrained by any outward force, we have here a nation delivered up to its own direction, and eſtabliſhing itſelf in a country ſeparated by vaſt ſeas from all the reſt o the world: we ſee, therefore, in all their inſtitutions, nothin but the pure dictates of their own inclinations and ſentiments and theſe were ſo natural and ſo ſuited to their ſituation an character, that we do not find any general deliberation, an irreſolution, any trial of different modes of government ev preceded that form of civil polity which they at firſt adopte and under which they lived afterwards ſo many ages. Th whole ſettled into form as it were of itſelf, and fell into ord without any effort. In like manner as bees form their hives the new Icelanders, guided by a happy inſtinct, immediatel on their landing in a deſert iſland, eſtabliſhed that fine conſtitution wherein liberty is fixed on its proper baſis, viz. a wiſ diſtribution of the different powers of government. An admirable diſcovery, which, at firſt ſight, one would think muſ have been the maſter-piece of ſome conſummate politician; and which, nevertheleſs, according to the remark of a great genius of this age, was completed here, as in other countries, by ſavages in the midſt of foreſts.

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* *See Review for Auguſt laſt.*

'Nature having of itſelf divided the iſland into four provinces, the Icelanders followed this diviſion, and eſtabliſhed in each of them a magiſtrate, who might be called the provincial judge. Each province was ſubdivided into three prefectures, which had their reſpective judges or prefects. And laſtly, each prefecture contained a certain number of bailiwics; in each of which were commonly five inferior magiſtrates, whoſe buſineſs it was to diſtribute juſtice in the firſt inſtance through their own diſtrict; to ſee that good order was preſerved in it; and to convoke the aſſemblies of the bailiwic, as well ordinary as extraordinary, of which all free men, who poſſeſſed lands o a certain value, were members. In theſe aſſemblies they elected the five judges or bailiffs, who were to be perſons diſtinguiſhed for their wiſdom, and were required to enjoy a certain income i lands, for fear their poverty ſhould expoſe them to contemp or corruption. When the cauſes were of any importance the whole aſſembly gave their opinion. Without its full conſent a new member could not be received into their community. I any ſuch offered himſelf, he applied to the aſſembly, who examined his motives for making the requeſt, and rejected it, i the petitioner had failed in honour on any occaſion, or wa merely too poor: for as the community maintained ſuch of it own members as were by any accident reduced to miſery o want, it was their common intereſt to exclude ſuch perſons as were indigent: they had for that purpoſe a fund ſupported by contribution, as alſo by what aroſe from the fines, which were the more conſiderable, as they uſed in theſe times ſcarc any other kind of puniſhment. Laſtly, this ſame aſſembly the bailiwic took care to examine into the conduct of the bailiffs, received the complaints that were made againſt them, and puniſhed them when convicted of abuſing their authority.

'A re-aſſembly of the members, or at leaſt of the deputies of ten ſuch communities, repreſented what I call a prefecture. Each quarter or grand province of the iſland contained three of theſe, as we have already ſeen. The chief of a prefecture enjoyed conſiderable dignity. He had a power to aſſemble the ten communities within his diſtrict, and preſided himſelf over all aſſemblies of this ſort, as well ordinary as extraordinary: he was at the ſame time head of the religion within his prefecture. It was he who appointed the ſacrifices, and other religious ceremonies, which were celebrated in the ſame place where they regulated their political and civil affairs. There lay an appeal to theſe aſſemblies from the ſentence pronounced by the magiſtrates of the bailiwics, and here were determined whatever diſputes aroſe between thoſe inferior communities. Here alſo the prefect received the tax, which each citizen was obliged to pay towards the expences of the religious worſhip; and here he judged, in the quality of pontiff, ſuch as were accuſed of profaning temples, of ſpeaking irreverently of the gods, or of any other act of impiety. The penalties inflicted on criminals of this ſort conſiſted for the moſt part of fines, which the aſſemblies empowered the prefect to levy, in order to lay them out in repair of the temples. But when any affair occurred of great importance, or which concerned the whole province, then the members, or perhaps only the deputies of the three prefectures met together, and compoſed what they called the States of the Quarter, or Province. Theſe ſtates did not aſſemble regularly like the others, who were required to meet at leaſt once a year; nor do we know exactly what were the objects of their deliberations. All that one can conjecture is, that they had recourſe to it, as an extraordinary means of terminating ſuch quarrels as aroſe between the communities of the different prefectures, or to obviate ſome danger which threatened the whole province in general.

'Superior to all theſe aſſemblies of the leſſer communities and provinces were the STATES GENERAL of the whole iſland (*Alting*) which anſwered to the *Als-heriar-ting* of the other Scandinavian nations, to the *Wittena-Gemot* or parliament of the Anglo-Saxons, to the *Champs de Mars* or *de May* of the French, and to the *Cortes* of the Spaniards, &c. Theſe aſſembled every year, and each citizen of Iceland thought it his honour and his duty to be preſent at them. The preſident of this great aſſembly was *ſovereign* judge of the iſland. He poſſeſſed *this office for life; but it* was conferred upon him by the *States. His principal buſineſs* was to convoke the General Aſ*ſembly, and to ſee to the* obſervance of the laws; hence the name of *Lagman*, or Man of the Laws, was given to this magiſtrate. He had a power of examining before the General Eſtates, and of reverſing all the ſentences pronounced by inferior judges throughout the iſland, of annulling their ordinances, and even of puniſhing them, if the complaints brought againſt them were well founded. He could propoſe the enacting of new laws, the repealing or changing of the old ones; and, if they paſſed in the General Aſſembly, it was his buſineſs to put them in execution. After this people began to have written laws, and the whole iſland had adopted one common form of juriſprudence; it was the ſupreme judge who had the keeping of the original authentic copy, to which all the others were to be conformable. To his judgment and that of the Aſſembly, lay an appeal from the ſentences given in the inferior courts. The bailiffs or prefects, whoſe ſentence he reviſed, were obliged to judge the cauſe over again in his preſence, and he afterwards pronounced ſentence both on the contending parties, and on the judges. The fear of being condemned and puniſhed before ſo numerous an aſſembly, was (as Arngrim* well remarks) a great check upon all theſe ſubaltern judges, and ſerved to keep every magiſtrate within the bounds of his duty. Commonly the ſeſſion of theſe General Eſtates laſted ſixteen days, and they ſhow at this time the place of their meeting, which began and ended with ſolemn ſacrifices. It was chiefly during that ſeſſion that the ſovereign judge exerciſed his authority. Out of this aſſembly his power ſeems not to have been conſiderable: but he was at all times treated with great honour and reſpect; and was always conſidered as the oracle of the laws, and protector of the people. The Icelandic chronicles carefully note the year wherein each judge was elected, and the time was computed by the years of his election, as among the Lacedemonians by thoſe of the EPHORI. We ſee by the liſt which Arngrim has preſerved of them, that there were thirty-eight from the beginning of the commonwealth to its diſſolution: and we find in this number the celebrated hiſtorian Snorro Sturleſon.

'Such was the conſtitution of a republic, which is at preſent quite forgotten in the North, and utterly unknown through the reſt of Europe, even to men of much reading, notwithſtanding the great number of poets and hiſtorians which that republic produced. But fame is not the portion of indigent nations, eſpecially when remote, unconnected with the reſt of mankind, and placed under a rigorous climate.'

Though the hiſtory of this republic is, at preſent, ſo little known in the world, its exiſtence cannot be doubted. The account of it given by Monſ. Mallet is built on the teſtimony of many ancient annals, both printed and manuſcript, of the Icelanders themſelves; of which there are various notices and extracts in a multitude of books; particularly in Torfæus's "Series of Kings of Denmark," and in Arngrim's work, intitled, Crymogæa. Several Norwegian princes endeavoured, in vain, to deprive the Icelandic coloniſts of their liberty and independance. It was full four hundred years before the republic became ſubject to Norway, along with which it was afterwards united to the crown of Denmark.

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* An Icelandic Author, of whom further mention is made in the *next page.*

In the 10th and 11th chapters of the treatiſe before us, we have a diſtinct relation of the maritime expeditions of the ancient Danes and Norwegians; towards the concluſion of which the Author obſerves, that if, in an age when ignorance overſpread the whole face of Europe, we are ſurpriſed to find colonies founded, and unknown regions explored, by a people who are conſidered as farther removed than other nations from civility and ſcience; how will our ſurprize be increaſed when we find them opening a way into that new world, which many ages after occaſioned ſuch a change among us, and reflected ſo much glory on its diſcoverers. 'Strange, ſays he, as this may appear, the fact becomes indiſputable, when we conſider that the beſt authenticated Icelandic chronicles unanimouſly affirm it, that their relations contain nothing that can admit of doubt, and that they are ſupported by ſeveral concurrent teſtimonies. This is an event too intereſting and too little known, not to require a circumſtantial detail. I ſhall proceed then, without any previous reflections, to relate the principal circumſtances, as I find them in the treatiſe of ancient Vinland, written by Torfæus; and in the Hiſtory of Greenland by Jonas Arngrim: two Icelandic Authors of undoubted credit, who have faithfully copied the old hiſtorians of their own country.'

It would carry us too far to enter into a detail of the diſcovery of Vinland, and of the ſeveral voyages to it; but we cannot avoid tranſcribing what Monſ. Mallet hath alleged, to prove that this country was a part of North America.

'The diſcovery of a diſtant country called Vinland, and the reality of a Norwegian colony's ſettling there, appear to be facts ſo well atteſted on all ſides, and related with circumſtances ſo probable, as to leave no room for any doubt. But to ſettle the geography of the country where this happened, is not an eaſy matter.—Neverthleſs, though we may not be able to aſcertain exactly the ſituation of Vinland, we have ſufficient room to conjecture that this colony could not be far from the coaſts of Labrador, or thoſe of Newfoundland, which are not far from it: nor is there any circumſtance in the relations of the ancient chronicles, but what may be accounted for on ſuch a ſuppoſition.

'The firſt difficulty that muſt be obviated, is the ſhort ſpace of time that appears to have been taken up in paſſing to this country from Greenland. To this end we muſt obſerve, that the Norwegians might ſail from the Weſtern, as well as from the Eaſtern coaſt of that country, ſince they had ſettled on both ſides of it. Now it is certain that Davis's Streight, which ſeparates Greenland from the American continent, is very narrow in ſeveral places; and it appears from the journal taken by the learned Mr Ellis, in his voyage to Hudſon's Bay, that his paſſage from Cape Farewell, which is the moſt Southern point of Greenland, into the entrance of the Bay, was but ſeven or eight days eaſy ſail, with a wind indifferently favourable. The diſtance between the ſame Cape and the neareſt coaſt of Labrador is ſtill much leſs. As it cannot be above two hundred French leagues, the voyage could not take up above ſeven or eight days, even allowing for the delays that muſt have happened to the ancients through their want of that ſkill in navigation which the moderns have ſince acquired. This could therefore appear no ſuch frightful diſtance to adventurers who had newly diſcovered Greenland which is ſeparated from Iceland at leaſt as far. This reaſoning is ſtill farther enforced, when we reflect that the diſtance of Iceland itſelf, from the neareſt part of Norway, is double to that above mentioned.

'In effect, the hiſtory of the North abounds with relations of maritime expeditions of far greater extent than was neceſſary for the diſcovery of America. The ſituation of Greenland, relative to this new country, not being ſufficiently known, is the only circumſtance that can prejudice one againſt it: but we ſhould ceaſe to be ſurpriſed at thoſe ſame men croſſing a ſpace of two hundred leagues, which was the diſtance between them and America, whoſe courage and curioſity had frequently prompted them to traverſe the ocean, and who had been accuſtomed to perform voyages of three or four hundred leagues before they quitted their former ſettlements.—There is nothing then in the diſtance of America that can render it unlikely to have been diſcovered by the Norwegians. Let us ſee if there are not other greater difficulties.

'The relations handed down to us in the chronicles, and the name affixed to this new diſcovered country, agree in deſcribing it as a ſoil where the vine ſpontaneouſly grows. This circumſtance alone has ſerved with many people to render the whole account ſuſpected; but, on a cloſer view, we ſhall find it ſo far from overthrowing, that it even confirms the other parts of the relation. I ſhall not evade the difficulty (as I might) by anſwering, that very poſſibly the Norwegians mig be ſo little acquainted with grapes, as to miſtake currants for them, which in the Northern languages are called *Viin-bier*, or vine-berries, and of which in ſeveral places they make a kind of fermented liquor: but I can aſſert, on the faith of the moſt credible travellers, that not only in Canada the vine grows without cultivation, and bears a ſmall well taſted fruit; but that it is alſo found in far more Northern latitudes, and even where the winters are very ſevere.

‘ As to the other circumſtances of the relation, the account given by the ancient chronicles agrees in all reſpects with the reports of modern voyagers. Theſe tell us, that the native ſavages of thoſe countries, from the frequent uſe they make of them in fiſhing, can, in a ſhort time, collect together a vaſt number of canoes; that they are very ſkilful with their bows and arrows; that on the coaſts they fiſh for whales, and in the inland parts live by hunting; ſo that their merchandize conſiſts of whalebone, and various kinds of ſkins and furs; that they are very fond of iron or hardware, eſpecially arms, hatchets, and other inſtruments of like ſort; that they are very apt to rob ſtrangers, but are otherwiſe cowardly and unwarlike.

‘ If to this picture you add, that they are for the moſt part of a middling ſtature, and little ſkilled in the art of war, it is no wonder that the Norwegians, the largeſt, ſtrongeſt, and moſt active people of Europe, ſhould look upon them with contempt, as a poor, weak, degenerate race. It is remarkable that the name they gave them of SKRELINQUES, is the ſame with which they denoted the Greenlanders, when they firſt diſcovered them. In reality theſe GREENLANDERS and the ESKIMAUX ſeem to have been one people; and this likeneſs between them, which has ſo much ſtruck the moderns, could not fail of appearing in a ſtronger light to the Norwegians, who were ſtill better able to compare them together. “I believe, ſays Mr. Ellis, that the Eſkimaux are the ſame people with the Greenlanders; and this ſeems the more probable, when we conſider the narrowneſs of Davis's Streight, and the vagabond ſtrolling life we find all this nation accuſtomed to lead wherever we meet with them.” This is alſo the opinion of Mr. Egede, who knew the Greenlanders better than any body. He obſerves that, acording to their own accounts, Davis's Streght is only a deep bay, which runs on, narrowing towards the North, till the oppoſite American continent can be eaſily diſcerned from Greenland, and that the extremity of this bay ends in a river, over which, wandering ſavages, inured to cold, might eaſily paſs from one land to the other, even if they had no canoes.

‘ The reſult of all this ſeems to be, that there can be no doubt but that the *Norwegian* Greenlanders diſcovered the

American continent; that the place where they ſettled w either the country of Labrador, or Newfoundland, and th their colony ſubſiſted there a good while. But then this is a we can ſay about it with any certainty. To endeavour to a certain the exact ſite, extent, and fortune of the eſtabliſhmen would be a fruitleſs labour.

There is nothing which has been deemed more remarkab in the character of the European nations, than the ſpirit of ga lantry that prevails among them, the reſpectful attention pa to women, and the footing of liberty and equality on whic they are treated by the men. The cauſe of this peculiarity i modern manners has exerciſed the thoughts of ſeveral ingenio perſons, who have ſought for it in the feudal times, when th diſorders of that ſyſtem were ſo great, from the contentions an rapines of the petty lords and their followers, that, at length it became neceſſary for the more honourable knights to ent into engagements for the protection of travellers, and eſpeciall of the ladies. Hence is ſuppoſed to have ariſen a polite an gallant diſpoſition, which gradually ſpread itſelf through th general ranks and orders of the people. Monſ. Mallet, how ever, has aſcribed a much more remote origin to the deferen which is ſhewn, in Europe, to the female ſex; and what h hath advanced upon the ſubject is curious and entertaining.

'While the attention, ſays he, of theſe people was thu engroſſed by their paſſion for arms and the pleaſures of the tabl we may conclude that love had no violent dominion over the It is beſides well known, that the inhabitants of the North a not of very quick ſenſibility. The ideas and modes of think ing of the Scandinavians were, in this reſpect, very differe from thoſe of the Aſiatics and more Southern nations; wh by a contraſt as remarkable as it is common, have ever felt f the female ſex the warm paſſion of love, devoid of any re eſteem. Being at the ſame time tyrants and ſlaves, laying aſid their own reaſon, and requiring none in the object, they ha ever made a quick tranſition from adoration to contempt, an from ſentiments of the moſt extravagant and violent love, t thoſe of the moſt cruel jealouſy, or of an indifference ſtill mo inſulting. We find the reverſe of all this among the Norther nations, who did not ſo much conſider the other ſex as mad for their pleaſure, as to be their equals and companions, who eſteem, as valuable as their other favours, could only be ob tained by conſtant attentions, by generous ſervices, and by proper exertion of virtue and courage. I conceive that this wi at firſt ſight be deemed a paradox, and that it will not be a eaſy matter to reconcile a manner of thinking which ſuppoſ *ſo much delicacy*, with the rough unpoliſhed character of th *people.* Yet I believe the obſervation is ſo well grounded, th one may venture to aſſert, that it is this ſame people who have contributed to diffuſe through all Europe that ſpirit of equity, of moderation, and generoſity, ſhewn by the ſtronger to the weaker ſex, which is at this day the diſtinguiſhing characteriſtic of European manners: nay, that we even owe to them that ſpirit of gallantry which was ſo little known to the Greeks and Romans, how polite ſoever in other reſpects.

'That there ſhould, in the North, be a communication of liberty and equality between the two ſexes, is what one might expect to find there in thoſe ancient times, when men's property was ſmall, and almoſt upon an equality; when their manners were ſimple, when their paſſions diſcloſed themſelves but ſlowly, and then under the dominion of reaſon; being moderated by a rigorous climate, and their hard way of living; and laſtly, when the ſole aim of government was to preſerve and extend liberty. But the Scandinavians went ſtill farther, and theſe ſame men, who on other occaſions were too high-ſpirited to yield to any earthly power, yet in whatever related to the fair ſex ſeem to have been no longer tenacious of their rights or independance. The principles of the ancient or Celtic religion will afford us proofs of this reſpect paid to the ladies, and at the ſame time may poſſibly help us to account for it. I have often aſſerted, that the immediate intervention of the Deity, even in the ſlighteſt things, was one of their moſt eſtabliſhed doctrines, and that every, even the moſt minute appearance of nature was a manifeſtation of the will of Heaven to thoſe who underſtood its language. Thus men's involuntary motions, their dreams, their ſudden and unforeſeen inclinations, being conſidered as the ſalutary admonitions of Heaven, became the objects of ſerious attention. And an univerſal reſpect could not but be paid to thoſe who were conſidered as the organs or inſtruments of a beneficent Deity. Now, women muſt appear much more proper than men for ſo noble a purpoſe, who being commonly more ſubject than we to the unknown laws of temperament and conſtitution, ſeem leſs to be governed by reflection than by ſenſation and natural inſtinct. Hence it was, that the Germans admitted them into their councils, and conſulted with them on the buſineſs of the ſtate. Hence it was, that among them, as alſo among the Gauls, there were ten propheteſſes for one prophet; whereas in the Eaſt we find the contrary proportion, if indeed there was ever known an inſtance, in thoſe countries, of a female worker of miracles. Hence alſo it was, that nothing was formerly more common in the North than to meet with women who delivered oracular informations, cured the moſt inveterate maladies, aſſumed whatever ſhape they pleaſed, raiſed ſtorms, chained up the winds, travelled through the air, and in one word, performed every function of the fairy art. Thus endowed with ſupernatural powers, theſe propheteſſes being converted as it were into fairies or demons, influenced the events they had predicted, and all Nature became ſubject to their command. Tacitus puts this beyond a diſpute, when he ſays, "The Germans ſuppoſe ſome divine and prophetic quality reſident in their women, and are careful neither to diſregard their admonitions, nor to neglect their anſwers." Nor can it be doubted but that the ſame notions prevailed among the Scandinavians. Strabo relates, that the Cimbri were accompanied by venerable and hoary-headed propheteſſes, apparelled in long linen robes moſt ſplendidly white. We alſo find this people always attended by their wives even in their moſt diſtant expeditions, hearing them with reſpect, and after a defeat more afraid of their reproaches than of the blows of the enemy. To this we may add, that the men being conſtantly employed either in war or hunting, left to the women the care of acquiring thoſe uſeful branches of knowledge which made them regarded by their huſbands as propheteſſes and oracles. Thus to them belonged the ſtudy of ſimples, and the art of healing wounds; an art as myſterious in thoſe times, as the occaſions of it were frequent. In the ancient chronicles of the North, we find the matrons and the young women always employed in dreſſing the wounds of their huſbands or lovers. It was the ſame with dreams; which the women alone were verſed in the art of interpreting.

'But this is not all. At a time when piracy, and a fondneſs for ſeeking adventures expoſed weakneſs to continual and unexpected attacks, the women, eſpecially thoſe of celebrated beauty, ſtood in want ſometimes of deliverers, and almoſt always of defenders. Every young warrior, eager after glory (and this was often the character of whole nations), muſt have been glad then to take upon him an office which promiſed ſuch juſt returns of fame, which flattered the moſt agreeable of all paſſions, and at the ſame time gratified another almoſt as ſtrong, that for a wandering and rambling life. We are apt to value what we acquire in proportion to the labour and trouble it coſts us. Accordingly the hero looked upon himſelf as ſufficiently rewarded for all his pains, if he could at length obtain the fair hand of her he had delivered: and it is obvious how honourable ſuch marriages muſt have been among the people who thought in this manner. This emulation would quickly increaſe the number of thoſe gallant knights: and the women, on their parts, would not fail to acquire a kind of ſtatelineſs, conſidering themſelves as no leſs neceſſary to the glory of their lovers, than to their happineſs and pleaſure. That fair one who had ſtood in need of ſeveral champions, yielded only to the moſt courageous; and ſhe who had never been in a ſituation that required protectors, was ſtill deſirous of the lover who had proved himſelf capable of encountering all kind of dangers for her ſake. This was more than enough to inflame ſuch ſpirits as theſe with an emulation of ſurpaſſing each other, and of diſplaying their courage and intrepidity. Beſides, the character of the northern women themſelves left the men no other leſs glorious means of gaining their hearts. Naturally chaſte and proud, there was no other way but this to come at them. Educated under the influence of the ſame prejudices concerning honour as the men, they were early taught to deſpiſe thoſe who ſpent their youth in a peaceful obſcurity. All the hiſtorical records of ancient Scandinavia prove what I advance. We ſee there the turn for chivalry as it were in the bud. The hiſtory of other nations ſhews it afterwards as it were opening and expanding in Spain, France, Italy, and England, being carried there by the ſwarms that iſſued from the North. It is in reality this ſame ſpirit, reduced afterwards within juſter bounds, that has been productive of that polite gallantry ſo peculiarly obſervable in our manners, which adds a double reliſh to the moſt pleaſing of all ſocial bands, which unites the laſting charms of ſentiment, regard, and friendſhip, with the fleeting fire of love, which tempers and animates one by the other, adds to their number, power, and duration, and which cheriſhes and unfolds ſenſibility, that moſt choice gift of Nature, without which neither decorum, propriety, chaſte friendſhip, nor true generoſity, can exiſt among men. It would be needleſs to prove, that we are not indebted for this manner of thinking to the ancient Romans. We may appeal for this to all who know any thing of their character.'

We could gladly take notice of what Monſ. Mallet hath ſaid concerning the antiquity of the Runic letters; but we muſt conclude the preſent article, when we have obſerved, that we have here, what is very uncommon, a tranſlation preferable to the original. This is owing, not merely to the fidelity and elegance with which it is executed, but to the valuable additions and notes made by the Tranſlator, tending either to correct the miſtakes, or farther to confirm and illuſtrate the ſentiments of his Author.

Art. II. *Letters to the Honourable Mr.* Juſtice Blackſtone, *concerning his Expoſition of the Act of Toleration, and ſome Poſitions relative to religious Liberty, in his celebrated Commentaries on the Laws of England.* By Philip Furneaux, D. D. The ſecond Edition, with Additions, and an Appendix. 8vo. 4s. ſewed. Cadell. 1771.

SINCE the firſt *publication* of theſe Letters, Mr. Juſtice *Blackſtone has favoured the world* with a new edition of his *valuable Commentaries, in which* he hath made conſiderable alterations in ſome of the moſt obnoxious paſſages that had been objected to by Dr. Prieſtley and Dr. Furneaux. This he had promiſed to Dr. Prieſtley; and there can be no doubt but that Dr. Furneaux's accurate, judicious, and candid obſervations have contributed to lead the learned Judge into a review of his ſentiments, and a change of his language. Where the corrections are of ſuch a nature as totally to remove the cauſes of complaint, Dr. Furneaux takes notice, that the reader will conſider him, in that caſe, as not now writing againſt Mr. Juſtice Blackſtone, but againſt any other perſon who may happen to hold or advance the ſentiments which that gentleman before ſeemed to eſpouſe.

There are ſtill, however, ſome material queſtions between them, nor have the alterations of the able and worthy Judge been always made in ſuch a manner as to render what he hath ſaid wholly unexceptionable. Several inſtances of this kind are pointed out by our Author, and he has added a poſtſcript, of more than twenty pages, to his fourth letter, occaſioned by Mr. Juſtice Blackſtone's ſtill continuing to vindicate, though in different expreſſions, the clauſe in the Act of Nonconformity, 1 Eliz. c. 2. § 9. againſt declaring, or ſpeaking any thing in open words, in derogation or depraving of the Liturgy. As Sir William thinks that the continuance of this clauſe to this time, *in terrorem at leaſt*, is not too ſevere or intolerant; Dr. Furneaux hath taken occaſion, among other obſervations, to make the following excellent remarks upon the unreaſonableneſs, injuſtice and cruelty of laws *in terrorem.*

'Such laws, ſays he, cannot, I think, be conſidered as the offspring of political wiſdom, ſo much as of an arbitrary and tyrannical diſpoſition: for the laws of a wiſe ſtate ſhould only be ſuch, if I am not miſtaken, as may be carried into effect, with reaſon and juſtice. The common law of England, in particular, is the voice of reaſon; and its ſtatutes ſhould always ſpeak the ſame language.

'It is not ſufficient to allege, that theſe laws are made only *in terrorem:* an allegation, I ſay, which can never vindicate them, for this obvious reaſon, becauſe they never contain in them a declaration, that they are made only *in terrorem.* Indeed if they did, they would abſolutely defeat their own intention. That ſuch laws are not executed therefore, and that acts of ſeverity and cruelty are not, in conſequence of them, and under their ſanction, committed, is not at all owing to the laws themſelves, but ſolely to the ſpirit of the times; and the laws themſelves are neither better nor worſe, becauſe they do not happen to be executed. To form, therefore, a right judgment concerning them, we ſhould examine them as to what they are in their own nature, and on ſuppoſition they will be executed;

and approve or condemn them as they appear in this view, to be either reaſonable or otherwiſe. Suppoſe a proſecution is commenced, that the law hath its courſe, and the penalty is inflicted; the proper queſtion is, What ſhall we think of the law in theſe circumſtances? And in the caſe before us, where the penalty is one hundred marks for the firſt offence, four hundred for the ſecond, and forfeiture of goods and chattels and impriſonment for life for the third offence, of ſpeaking, in open words, in derogation of the Common Prayer; I believe, on ſuppoſition of the actual infliction of this penalty, eſpecially in the laſt inſtance, I may ſafely appeal to the moſt zealous partizan of the eſtabliſhed liturgy, whether there is any proportion between the puniſhment and the crime.

'Beſides, the Subject ſhould always be able to learn his condition under any law, from the law itſelf; and not be obliged to recur, for this purpoſe, to conſiderations wholly foreign to it; ſuch as the ſpirit of the times, and the chance that it will not be executed. This is not being under the government of law, under a known and equitable rule; it is being at mercy, it is being ſubject to fortuitous events, of which no eſtimate can be taken. Now every law is unreaſonable which leaves the Subject in a condition ſo inſecure: every law deſerves to be condemned, which brings the infliction of an unreaſonable and diſproportionate puniſhment, within the power of every one who takes upon him to be an informer or proſecutor; and which affords therefore no ſecurity from injuſtice and oppreſſion (for every penalty more ſevere than the offence deſerves, is, in proportion, unjuſt and oppreſſive); I ſay, every ſuch law ſhould be exploded, as leaves no ground of exemption from injuſtice and oppreſſion, but the bare preſumption that there will be no proſecutor, and conſequently that the law will not be executed; which really amounts to this very bad compliment upon the law, that the people will diſcern the iniquity of it, and have more wiſdom and moderation than thoſe who enacted it. However, it muſt be confeſſed, this is not always to be expected; and therefore (to uſe your own fervent expreſſions concerning the laws *in terrorem* againſt the PAPISTS), "it ought not to be left in the breaſt of every mercileſs bigot, to drag down vengeance of thoſe occaſional laws upon inoffenſive, though miſtaken ſubjects; in oppoſition to the lenient inclinations of the civil magiſtrate, and to the deſtruction of every principle of toleration and religious liberty".'

Beſide the particular occaſions which Mr. Juſtice Blackſtone has afforded for introducing ſeveral alterations and additions in the work before us, Dr. Furneaux hath embraced the opportunity of his ſecond edition to make ſuch other enlargements as are ſuitable to his general deſign. The notes he hath added are numerous, and ſome of them of conſiderable length; particularly two, in anſwer to Mr. Soame Jenyns's remarks upon eſtabliſhments, in his letters concerning Evil, and to Mr. Forſter's late viſitation-ſermon at Chelmsford.

The Appendix contains authentic copies, publiſhed by permiſſion, of the arguments of the late Mr. Juſtice Foſter in the court of Judges Delegates, and of the ſpeech of Lord Mansfield in the Houſe of Lords, in the cauſe between the city of London and the Diſſenters. To attempt an abridgment of theſe excellent performances, would be doing them a manifeſt injuſtice; but our Readers will think themſelves obliged to us, for tranſcribing Lord Mansfield's ſpirited ſentiments concerning toleration, and religious liberty, in general.

'Conſcience is not controulable by human laws, nor amenable to human tribunals. Perſecution, or attempts to force conſcience, will never produce conviction; and are only calculated to make hypocrites or—martyrs.

'My Lords, there never was a ſingle inſtance, from the Saxon times down to our own, in which a man was ever puniſhed for erroneous opinions concerning rites or modes of worſhip, but upon ſome poſitive law. The common Law of England, which is only common reaſon or uſage, knows of no proſecution for mere opinions. For atheiſm, blaſphemy, and reviling the Chriſtian religion, there have been inſtances of perſons proſecuted and puniſhed upon the common law; but bare nonconformity is no ſin by the common law: and all poſitive laws, inflicting any pains or penalties for nonconformity to the eſtabliſhed rites or modes, are repealed by the Act of Toleration; and Diſſenters are thereby exempted from all eccleſiaſtical cenſures.

'What bloodſhed and confuſion have been occaſioned, from the reign of Henry IV. when the firſt penal ſtatutes were enacted, down to the Revolution, in this kingdom, by laws made to force conſcience! There is nothing certainly more unreaſonable, more inconſiſtent with the rights of human nature, more contrary to the ſpirit and precepts of the Chriſtian religion, more iniquitous and unjuſt, more impolitic, than perſecution. It is againſt natural religion, revealed religion, and ſound policy.

'Sad experience, and a large mind, taught that great man the Preſident *De Thou*, this doctrine. Let any man read the many admirable things which, though a Papiſt, he hath dared to advance upon the ſubject, in the dedication of his hiſtory to Harry the fourth of France (which I never read without rapture), and he will be fully convinced, not only how cruel, but how impolitic it is to perſecute for religious opinions. I am ſorry, that of late his countrymen have begun to open their eyes, ſee their error, and adopt his ſentiments: I ſhould not have broke my heart (I hope I may ſay ſo without breach of Chriſtian charity), if France had continued to cheriſh the Jeſuits, and to perſecute the Hugonots. There was no occaſion to revoke the edict of Nantz; the Jeſuits needed only to have adviſed a plan ſimilar to what is contended for in the preſent caſe, make a law to render them incapable of office, make another to puniſh them for not ſerving. If they accept, puniſh them (for it is admitted on all hands, that the Defendant in the cauſe before your Lordſhips is proſecutable for taking the office upon him): if they accept, puniſh them; if they refuſe, puniſh them: if they ſay yes, puniſh them; if they ſay no, puniſh them.

'My Lords, this is a moſt exquiſite dilemma, from which there is no eſcaping; it is a trap a man cannot get out of; it is as bad perſecution as that of Procruſtes: if they are too ſhort, ſtretch them; if they are too long, lop them. Small would have been their conſolation, to have been gravely told, The edict of Nantz is kept inviolable; you have the full benefit of that Act of Toleration, you may take the ſacrament in your own way with impunity; you are not compelled to go to maſs. Was this caſe but told in the city of London as of a proceeding in France, how would they exclaim againſt the jeſuitical diſtinction? And yet in truth it comes from themſelves; the Jeſuits never thought of it: when they meant to proſecute, their Act of Toleration, the Edict of Nantz, was repealed.'

Few of our Readers, we preſume, need to be informed that the Diſſenters proved victorious in this memorable conteſt with the city of London, which was terminated on the 4th of February, 1767, by the unanimous judgment of the Houſe of Lords, in favour of Allen Evans, Eſq; the defendant in the cauſe.

ART. III. *A free and candid Diſquiſition on religious Eſtabliſhments in general, and the Church of England in particular. Occaſioned by a Viſitation Sermon preached at Chelmsford, May* 22, 1770. *To which is prefixed, an Anſwer to a Letter from a Clergyman, concerning Subſcription to the Thirty-nine Articles of the Church of England.* 8vo. 1s. 6d. White. 1771.

THE ſermon which gave riſe to the preſent pamphlet was mentioned in our liſt [*], with a ſhort remark upon it, as the performance of a ſenſible Writer, who does juſtice to his ſide of the queſtion; nor ſhould we have taken farther notice of it, if it had not been, in this manner, called forth again to the obſervation of the public. We do think it a ſenſible and ingenious diſcourſe, though we have never imagined that it was unanſwerable, or that it was ſufficient to prove and eſtabliſh the point which the Author had in view. Some other Writer is here of the ſame opinion, and undertakes, in a candid and handſome manner, to controvert ſome of Mr. Forſter's poſitions; at the ſame time making (as perſons really engaged in the ſearch of truth will generally do) all due and proper acknowledgment as to the merits of the ſermon.

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[*] See liſt of Single Sermons in the Rev. for July, 1770.

In the previous letter, addreſſed to a clergyman, it is ſaid, 'The ingenuity ſhewn in the compoſition is juſtly admired; and, whatever defects and infirmities the argument may labour under, it certainly wants not thoſe ornaments of ſtyle, temper, and moderation, which give it reſpect even with thoſe who may judge it to be inconcluſive, or involve conſequences unfavourable to religious liberty. Your correſpondent is indeed one who ſo judges of it: and the more meritorious the performance is in *thoſe* reſpects, ſo much the more neceſſary he eſteems it to remark its deficiency in *this* reſpect. For where there is an apparent want of candour,—where rudeneſs prevails—where meanneſs of deſign is conſpicuous, or the tendency of the argument palpably bad, the reaſoning of the Writer will be the leſs regarded;—and conſequently, if fallacious, the leſs will it need or deſerve a refutation. And you will do me no more than juſtice, Sir, in attributing the developement of this gentleman's argument to my concern, leſt error, availing herſelf of ſo decent and comely a garb, ſhould longer "lie in wait to deceive." Without ſtopping to enquire whether this laſt ſentence is not rather more harſh than the Author intended, we proceed to lay before our Readers ſome of his obſervations.

The ſubject of national eſtabliſhments in religion, is extremely delicate, and attended with conſiderable difficulty. It appears to be right that in forming public communities, ſome care ſhould be uſed for preſerving or advancing religion, but how far this care ſhould extend, and what ſteps ought to be taken for this purpoſe, is a nice and intricate queſtion. Certainly great wiſdom and prudence, as well as humanity, and a hearty concern for the true intereſts of mankind, are abſolutely requiſite in conducting an affair of this kind in any ſuitable manner. Mr. Forſter endeavours to ſhew, "That religious liberty is conſiſtent with an eſtabliſhment of religion; and that it will, if ſuch eſtabliſhment be founded upon rational and liberal principles, be moſt effectually guarded and ſupported by it." Our Author does not controvert either of theſe aſſertions, for he thinks them demonſtrable; but he alſo thinks that Mr. Forſter has failed in his proof, and that religious liberty, in its true notion, is not conſiſtent with the *principles* on which he endeavours to ſupport theſe aſſertions. The ſenſible Preacher argues, that "Though all opinion—is out of the province of human authority, and ought to be abſolutely free, yet the conſequences of ſuch opinion to civil ſociety and the public happineſs, are clearly within the bounds of civil regulation and legal controul; and—that every ſtate has a right to prevent the *ill conſequences* of free opinion in matters of religion." His oppoſer acknowledges, that 'if in matters of religion, the full and free enjoyment of one's own opinion be attended with any ill conſequences to civil ſociety, thoſe conſequences fall within the bounds of civil regulation.—But then, ſays he, it muſt not be granted, till it be ſhewn, that any ill conſequences can flow from free opinion in the matter of religion, to civil ſociety: and while this remains unproved, Mr. Forſter may be contending for a right to the ſtate which has no object for the exerciſe of it.' Farther, whereas Mr. Forſter had ſaid, that 'mankind have moſt ſeverely felt the fatal effects of a fanatic zeal, inſpired and juſtified by bigot principles of religion, upon the peace and happineſs of ſociety;' his antagoniſt allows that theſe are dreadful evils, which come properly under the cognizance of the magiſtrate, 'but how, he pleads, are they the conſequences of free opinion? they are the *fatal effects of a fanatic zeal.* This is the ſource according to the preacher's own account, from whence theſe diſorders and miſeries have been derived to mankind. Unleſs *fanaticiſm*, therefore, and *freedom of opinion* in religion, be the ſame thing, they are not juſtly attributed to the latter. Nor ſhould I, adds the Writer, go too far in denying Mr. Forſter's title to his concluſion, even if he had clearly ſhewn ſome ill conſequences attendant on freedom of opinion, unleſs he had alſo demonſtrated the *poſſibility* of preventing thoſe conſequences, without reſtraining opinion itſelf, which "ought to be *abſolutely* free."

The Author of the ſermon has freely declared, that "religious eſtabliſhments in general have been productive of *more diſmal* effects to ſociety and mankind, than could poſſibly have ariſen from an abſolute diſregard to all religious opinion *by the civil power*, and a total ſilence of the *law* upon that head." As an effectual guard, he has therefore propoſed, "to eſtabliſh by law a national religion, and at the ſame time to admit and tolerate in the largeſt ſenſe every conſcientious diſſent from it." The Writer of the pamphlet conſiders this ſentence as 'full of ambiguity,' and employs his ſecond ſection chiefly upon it. The word *conſcientious* is particularly and juſtly objected to, though he may poſſibly extend his reflections farther than Mr. Forſter had deſigned: but it is very requiſite to ſpeak and write with preciſion on ſo delicate and momentous a ſubject. 'Such only, ſays he, as are not *conſcientious* in their diſſent are excluded the benefit of toleration. Theſe ſanctions then reſpect the *conſciences* of men. The guard is over *conſcience* itſelf.—But laws of *this nature* cannot operate as a guard or ſecurity to the eſtabliſhment, without an *inquiſitorial* authority over conſcience. And if the magiſtrate may make inquiſition into the conſciences of his diſſenting ſubjects (and without it he cannot know who of them are proper objects of toleration), ſuch an authority muſt neceſſarily ſubject conſcientious opinion to *penalty* and *puniſhment*.—A conſequence which we aſſure ourſelves was not *meant* by Mr. Forſter, but which, as he was fully aware that it might be objected to his plan, he *ought* to have obviated (and certainly *would*, if he had found it poſſible), more ſatisfactorily, than by merely diſclaiming it, "as a violation of the firſt principles of that contract upon which civil ſociety is founded, and an invading and trampling under foot the moſt ſacred rights of humanity." This declaration we willingly admit as a proof of Mr. Forſter's own moderation, but it leaves the conſequence where it was, and the authority of the magiſtrate to bear a moſt malignant aſpect upon the rights of conſcience.—So that a well-conſtituted ſtate, if it muſt have *ſome* (and it is reaſonable it ſhould have the *ſtrongeſt*), ſecurity to its religious eſtabliſhment, will not demand a ſecurity of this nature. It will be the *protector* of every man's conſcience, and not his *inquiſitor*.'

'In the third ſection, our Author pleads, the right to an *equal* and *impartial* protection by *law* in the matter of religion, in which he ſtill keeps in view what has been urged by Mr Forſter, 'The law, ſays he, may operate, and operate *juſtifiably*, towards preſerving the eſtabliſhment from violence, by puniſhing any that dare to moleſt the profeſſors of the eſtabliſhed mode of religion in the quiet and peaceable poſſeſſion of the ſame.—But then, if every individual in the ſtate be *abſolutely* free in the choice and exerciſe of his own mode, though differing from the eſtabliſhed one, he is *as* free in that reſpect, as a profeſſor of the eſtabliſhed mode *can* be. He is not, however, *equally* and as *abſolutely* free, unleſs he be *equally* and as *abſolutely* protected by law.—On the other hand, if he enjoys *equally* with the members of the eſtabliſhment, protection by law in the choice and in the exerciſe of his own mode of religion, then we are ſtill at a loſs to know what can be meant by *ſecuring* the eſtabliſhed religion by legal ſanctions, or which of the different modes of religion profeſſed is moſt intitled to the name of the *eſtabliſhed religion* in a community, where they are *all* equally protected and guarded by *law*.'

This refers to what had been ſaid in the ſermon upon this part of the ſubject, and therefore the Writer thus proceeds, 'Is this then (meaning the laſt, mentioned above) *ſuch* an eſtabliſhment of religion as Mr. Forſter would plead for? If I had reaſon to think it was, he ſhould not have found me among the oppoſers of his plan——a plan [I am free to declare my judgment of it] founded in the natural principles of *juſtice* and *equity*, as well as in the undoubted principles of our common *Chriſtianity*;—a plan *ſimple*, but *extenſive*; not *viſionary*, but obviouſly *rational*; not leſs *practicable* in a community, where the legiſlative body are *ſincerely* in the intereſts of religious freedom, than it is favourable to the ſame.' But this, we are told, is widely different from that which is contended for—an eſtabliſhment, the end of which is the *prevention* of certain ill conſequences apprehended to flow from that very freedom in religion, which it is ſuppoſed to encourage and ſupport—an eſtabliſhment, the ſecurity of which is to conſiſt in *preventing* "the ill effects of the peculiar opinions" of diſſenters, and that "by excluding them from offices of power and influence in the government;" whereas, on the plan above mentioned, no one *peculiar* mode of religion is eſtabliſhed by *law*; no ſecurity againſt violence required in behalf of *one* mode, which is not required in behalf of *any other*. In ſhort, on this plan the ſtate doth not defend and ſecure by law one *peculiar mode* of religion, and leave the profeſſors of *every other* mode to defend their own religion, as they may, *without law*, "by the weapons of reaſon and argument *only*." Theſe laſt words are applied in the ſermon to thoſe who diſſent from the eſtabliſhment, who it is allowed are to remain free in the choice and exerciſe of their religion: under certain reſtraints as to offices of power and influence: "The weapons of reaſon and argument," it is added in Mr. Forſter's diſcourſe, "the only weapons they can claim to uſe on this occaſion, are left free and untouched in their hands: and upon this equal ground they may form their ſtrongeſt attacks."

The Diſquiſitor conſiders his ſubject as becoming rather delicate, when he is led by the ſermon to apply what had before been general to the eſtabliſhment of *our own country*. He is apprehenſive, on the one hand, that in queſtioning the reaſonableneſs of that ſecurity which our eſtabliſhment requires, he may appear to ſome as a favourer of thoſe who are unthankful for that meaſure of religious liberty which under a mild government they actually enjoy; and on the other hand in waving all diſcuſſion of the point, he may be thought to ſhew a greater regard to *appearances*, than to *truth*. 'This latter imputation, he ſays, I WILL NOT fall under. And in venturing my ſentiments on the inſtance before us, I may reaſonably *hope* to eſcape the former, if I am believed to be ſincere in declaring, that though I conſider not our eccleſiaſtical conſtitution as free from imperfections, yet I not only judge it to be the beſt of religious *eſtabliſhments* at this day ſubſiſting, but I alſo think the mode of religion which it has adopted far preferable, upon the whole, to any other in uſe among *diſſenters*; of the various modes at leaſt which are profeſſed in this free country, I know not that one I would wiſh to be eſtabliſhed in its ſtead.'

Mr. Forſter having ſaid, that our eſtabliſhment "requires *only*, that thoſe who profeſs to diſſent from its doctrines, ſhall be excluded from offices of power and influence in the government," it is remarked in the pamphlet, 'This, I fear, is a more favourable repreſentation of the eccleſiaſtical conſtitution of our own country, than will be allowed to be juſt. It ſerves, however, to ſhew Mr. Forſter's own moderation; and leaves room to hope, that on finding the doctrines of the church ſecured by other more rigid ſanctions of law, which have hitherto eſcaped his knowledge, than this of a mere excluſion from public offices, he will wiſh its *reform*, and be inclined to abet, with his literary abilities and influence, thoſe of his brethren who are engaged in the CAUSE.' The Writer proceeds to aſk, Whether, ſuppoſing the eſtabliſhment required *only* ſuch ſecurity as had been mentioned, *ſuch* a requirement be conſiſtent with *abſolute freedom*, in the profeſſion and exerciſe of his own mode of religion, to which every individual in a ſtate is intitled? And ſince the ſermon has advanced, as a reaſon for excluding thoſe who diſſent, from offices of power and influence, that their admiſſion would bring "*danger* to that mode of religion which the conſtitution has adopted and made its own," he therefore anſwers his queſtion in the negative, ſince, we are told, 'the admiſſion of the members of the eſtabliſhment into theſe ſituations (*i. e.* into offices) renders *their* opinions equally dangerous to the mode of religion adopted by *diſſenters*;' and thus—'diſſenters, in the matter of religion, ſhare not an *equal* protection by law with the profeſſors of the eſtabliſhed Creed.—'Till it can therefore be ſhewn, that power and influence in the government is, in the hands of church-men alone, more ſafe for the intereſts of religious liberty, than it would be, if ſhared in common with their diſſenting brethren (and only to *ſuppoſe* it muſt be looked upon as partiality in us) the conſiſtency of the ſecurity required in this inſtance with the principles of religious freedom will not appear.'

In the fourth ſection, which conſiders the argument in favour of religious eſtabliſhments grounded on the principle of *ſelf-defence* and *ſelf-preſervation* in religion, we read as follows: 'For admitting this principle of ſelf-defence (as it is *called*) in matters of religion, the preacher argues thus: "Every ſtate, as well as every individual, has a right to judge for itſelf in matters of religion, or to chuſe its own religion. It has therefore the ſame right to *defend* its judgment, and *preſerve* its choice."——Many perſons have been impoſed upon by this trite, but very ſpecious and ſophiſtical argument. In ſo naming it, however, I mean not to inſinuate that Mr. Forſter made uſe of it with any deſign of impoſing upon his readers. I believe him to be himſelf impoſed upon, not aware of the ſophiſm. But it conſiſts in this, *viz.* in applying the argument to a ſtate *conſidered with reſpect to itſelf* or *its own members*, which holds only when applied to a ſtate *conſidered with reſpect to any other ſtate.* Every ſtate, conſidered in the *latter* reſpect, as well as every individual, has a right to chuſe its own religion, alſo to *defend* its judgment, and *preſerve* its choice, by any laws.—For in doing this it exerciſeth no juriſdiction, claimeth no authority over, nor any way interfereth with the rights of any *other* ſtate.—But this argument will not hold good, when we come to apply it to a ſtate as it ſtands in relation to *its own members only.* For as every *individual*, by being endowed with reaſon and conſcience, is a *law* unto himſelf, and conſidered as ſuch acteth *wrong* and *unjuſtifiably*, when he conducteth himſelf on vicious maxims and principles, whereby ſome part or member of his conſtitution is depraved and *injured*; ſo the body politic or ſtate acteth *wrong* and *unjuſtifiably* in eſtabliſhing laws which are *partial* and oppreſſive to any of its members. The ſtate, as well as the individual, it is true, by ſuch wrong conduct hurting only *itſelf*, is not accountable to any *other ſtate*: but yet being a law unto *itſelf*, the object and end of which is ever the preſervation and welfare of the whole, and of every member in particular; all the members muſt have certain juſt claims upon it, on which it can have no right to encroach.—So that a *ſtate* hath not the *ſame* right to eſtabliſh by law a peculiar mode of religion, and to defend its choice againſt any apprehended danger from its *diſſenting ſubjects*, that an *individual* hath to chuſe his religion, and defend his choice againſt danger from *any other* individual. Becauſe one individual hath not the *ſame* claims upon another individual in religious matters, which the members of a community have upon thoſe who are appointed to guard their rights, and to protect them in the full and free exerciſe of their religion.'

The next ſection brings under conſideration the long debated point of ſubſcription to human ſyſtems of religious faith and doctrine. The ſermon has ſaid, "In order to anſwer in any degree the great purpoſes of a religious eſtabliſhment, and to give it its full effect upon the minds and conduct of the people, it ſeems to be neceſſary, that *ſuch religion* ſhould be ſtudied and taught, its foundations opened, its principles explained, and its practical influence inculcated and enforced.—Every ſtate muſt in this caſe have a right to demand, that *its* own religion be taught, and not another."

As it can hardly be admitted, that ſo able a writer as Mr. Forſter appears to be, ſhould contradict himſelf in the ſame diſcourſe, it may poſſibly be thought that the Author of the pamphlet preſſes in a degree too hard upon the exact meaning of expreſſions, in ſome of the queries which in this part of the debate he propoſes. After other reflections, he aſks, ‘ How is the demand which Mr. Forſter here pleads for *conſiſtent* with his *own* plan of a religious eſtabliſhment which “ admits and tolerates, *in the largeſt ſenſe*, every conſcientious diſſent from it?” For if the ſtate ſhould exerciſe the right he gives it, and inſiſt, “ that *its own* religion, and not another, be taught the people,” all diſſent, whether conſcientious or otherwiſe, from the eſtabliſhed religion, would, by ſuch a demand, be moſt effectually prevented, or however ſoon ſuppreſſed, inſtead of being admitted and tolerated in the largeſt ſenſe. How is it conſiſtent with his own notion of religious liberty, *viz.* “ That every man be protected by law in the free profeſſion and exerciſe of his religion?” For if the ſtate requires its *own* mode of religion *only* to be taught, *every* man is not at liberty to profeſs and exerciſe his own religion. Thoſe that diſlike the doctrines of the eſtabliſhment muſt, notwithſtanding, hear *them*, or hear none, miniſters being by law required to teach *no other.*—How is ſuch a claim conſiſtent with the proviſo annexed to the right of a ſtate to defend its own religion . . . . “ PROVIDED, that it protects every individual member in the full liberty of enjoying his own perſuaſion, of defending it by reaſon and argument, and of pointing out too, if he thinks proper, any ſuppoſed errors or defects in the eſtabliſhed creed?” For a *full* liberty to do this—is, in effect, a liberty to teach *other* doctrines than thoſe which are ſet forth in the eſtabliſhed creed.’

Here Mr. Forſter ſeems to have been ſomewhat unguarded in the illuſtration he has uſed in ſupport of his argument, and which his opponent could not fail to notice; who accordingly thus proceeds, ‘ Such ſecurity, however, it is obſerved, the ſtate requires in all *ſimilar* caſes. “ A ſoldier is ſworn to obſerve the articles of war. A judge that he will declare the law of the land.”—But are theſe caſes at all ſimilar to the caſe in point? Are articles of war of like nature with articles of *religion?* or the laws of the *land*, with the laws of *Heaven?*—And can the *ſame* juriſdiction obtain in matters of the moſt *diſſimilar* kind? or the right of exerciſing it be, on any juſt principles of reaſoning, extended to ſuch *different* caſes? No: “ Religious opinion is in itſelf a *perſonal* concern. It is therefore out of the *province*, as well as above the *power* of *civil* or merely *human* authority.” This is Mr. Forſter's own obſervation. How then will he apply *civil power* and *human authority* in the caſe of eſtabliſhing articles of religion, ſo as that *they*, and *no other* ſhall be taught the people? Let him call to mind, and conſider well the following conceſſion, which could not have been penned in ſuch ample terms, but under the fulleſt conviction of its truth . . . "Each individual is in this reſpect *abſolutely* and *completely* a law unto himſelf. Nor can any *human* authority have a *right to determine* what a man ſhall believe, any more than what he ſhall eat or drink, or wherewithal he ſhall be clothed." Now, if no authority, merely *human*, can have a right to *determine* what a man ſhall believe (which is, in other words, to deny a ſtate the right to eſtabliſh by law a ſyſtem of religious faith), no merely human authority can have the ſtill *farther* right to require that its own determinations reſpecting points of religious faith and doctrine, ſhall be taught to the people, and *no other*.—If a ſoldier break an article of war, he is puniſhable for the offence, being amenable to a court of judicature which has lawful cognizance in the affair, as it is ſanctioned by the *ſame* authority that *made* the articles of war. But, as no human authority has power to *make* one article of faith, ſo it cannot lawfully amene to any of its courts, any man, either for the purpoſe of requiring ſecurity for his religious belief, or puniſhing him as a delinquent in a matter of that nature.'

The laſt ſection conſiders the claim of a right to require *proteſtants* to ſubſcribe *human* articles of faith, from which we ſhall make the following extracts: 'The Chriſtian religion, ſays he, is the religion acknowledged in theſe realms to be of divine original, and eſtabliſhed as ſuch. That religion, it is further acknowledged, is contained in the writings of the Old and New Teſtament.—They *alone* are to proteſtants the rule of faith and doctrine.—The point being thus brought home to ourſelves, *as proteſtants*, the queſtion is, On what principle, which is not inconſiſtent with an eſtabliſhment on this proteſtant baſis, ſhall the ſtate proceed farther to enjoin an acknowledgment of the truth of a ſyſtematical formulary of faith and doctrine diſtinct from ſcripture? The ſtate, we are told, "has a right to do this on the ſame principle, be it what it will, that it has a right to enjoin an acknowledgment of the ſcriptures themſelves."—— "On the ſame ground that a ſtate eſtabliſheth the Chriſtian religion, it muſt have a right to declare, *in its own terms*, what that religion is, and to explain *its own ideas* of it." A ſtate, it ſhall be readily granted, has *that* right. But then it would not exerciſe *that* right, but would arrogate a right which cannot belong to it, if it was to explain its own ideas of the Chriſtian religion in any *other* manner than *its own laws* warrant it to do; that is, in the caſe before us, if it was "to declare what the Chriſtian religion is," by a ſyſtem of faith and doctrines conceived in *other terms than thoſe of ſcripture*. For the ſtate has already declared, and (while its own religious eſtabliſhment remains the ſame) doth conſtantly "*declare in its own terms* what the Chriſtian

ſtian religion is," by declaring, that it is contained in the ſcriptures and in them *only*; and has explained "its own ideas of it." The ideas *it* entertains of the Chriſtian religion, are the ideas which are given of it in the *ſcriptures*. To declare what the Chriſtian religion is, or to explain its own ideas of it by any other ſyſtem, would be to act inconſiſtently with its own eſtabliſhment. It would be to declare the Chriſtian religion to be contained in the ſcriptures *only*, and at the ſame time to declare, that it is contained in ſome other ſyſtem. In ſhort, this would be to eſtabliſh Chriſtianity upon *two different* principles.—If the religion of *proteſtants* be contained in the ſcriptures *only*, and that religion be moreover confirmed to them by *law*, then, as members of the eſtabliſhment itſelf, they rightfully claim an exemption from all obligation "to acknowledge the truth and authority" of any form of doctrine diſtinct from "thoſe ſcriptures which avowedly contain *that* form which the ſtate *has eſtabliſhed*." They may claim this by *law*. And if by *law itſelf* they claim an exemption from all ſuch obligation, then the *ſtate* has not a right to *impoſe* the obligation.'

In the cloſe of the pamphlet a queſtion is propoſed to the eſtabliſhed clergy; which is, 'Whether ſubſcription to the thirty-nine articles of the church of *England*, be *conſtitutionally* required of them? And, it is added, if mature, honeſt, and free enquiry ſhall produce conviction in any, that it is not even a *conſtitutional* requirement, the friends of religious truth and freedom cannot doubt, that *ſuch* of the clergy will be ingenuous in *publicly* aſſerting their privileges, as members of the *Engliſh* church itſelf; and it may be farther hoped, that they will, as *Engliſhmen*, be ready on any fair occaſion, to ſue in a conſtitutional way for redreſs of the grievance.'

Thus we have laid before our Readers ſome account of this pamphlet. As to ſingle ſermons, it is our general method only juſt to give a liſt of their titles. Mr. Foſter's being rather peculiar, and appearing to be well written on that part of the argument, we give a little more attention to it. But it would have been inconſiſtent with our plan, not to have taken a much farther notice of this performance which it has occaſioned: and thereby ſeems, in all probability, to have laid the foundation of a new controverſy on an old ſubject, that hath often been agitated, but which, perhaps, will never be ſettled, to the ſatisfaction of all parties.

The Author of the ſermon diſcovers much candour and generoſity of ſentiment, as well as good ſenſe and abilities: but judging as impartially as we can, though it is extremely difficult, on any ſide, to diveſt the mind of prejudice, we muſt for ourſelves think, that truth rather appears to reſt with his opponent.

ART. IV

ART. IV. *Continuation of the Philoſophical Tranſactions.* Vol. LIX. For the Year 1769. See our laſt Month's Review.

PAPERS relating to NATURAL HISTORY in general.

Article 4. *A Letter from the Honourable William Hamilton, his Majeſty's Envoy Extraordinary at Naples, to Matthew Maty, M. D. Sec. R. S. containing ſome farther Particulars on Mount Veſuvius, and other Volcanos in the Neighbourhood.*

IN this paper the ingenious and inquiſitive Author favours the ſociety with ſome further communications, relative to his favourite ſubject. In our account of his former letter, we recommended to the notice of electricians the appearances reſembling lightning, which were obſerved by himſelf during the great eruption in 1767 *. In this letter he confirms his own obſervation of theſe *phenomena*, by the teſtimony of the peaſants in the neighbourhood of his villa, who all agree in their account of the terrible thunder, and *forked lightning*, which continued during almoſt the whole time of the eruption; and which was particularly confined to the mountain †. If theſe appearances proceed from actual lightning, and are not merely a fallacious reſemblance of it, they are highly worthy the attention of electricians; who, amidſt the numerous and ſtriking diſcoveries, which have been made on the ſubject of *artificial* electricity, have never yet ſucceeded in their attempts to inveſtigate the manner in which *natural* electricity is produced; or, in other words, to diſcover the particular agents which nature employs, in putting the electric fluid in motion, and in breaking the equilibrium between the earth and clouds; by the operation of which, lightning, and the many meteors connected with it, are produced.

The opportunities which the Author has had of ſeeing volcanos in all their ſtates, induce him to declare, that every ſyſtem, hitherto given on this ſubject, might be demonſtratively confuted, by an attentive and philoſophical conſideration of thoſe in the neighbourhood of Naples. His own hypotheſis, were he to form one, ſhould be that 'mountains are produced by volcanos, and not volcanos by mountains.' The entire baſis of the iſland Iſchia, about 18 miles in circumference, is formed of lava. The great mountain in it, formerly called Epomeus, and now San Nicolo, which is nearly as high as Veſuvius, he is convinced was thrown up by degrees; and that the entire iſland has ariſen out of the ſea. He entertains the ſame opinion with reſpect to even Veſuvius, and all the high grounds near Naples; obſerving that it will not appear very extraordinary that Mount Veſuvius ſhould, in the courſe of many ages, riſe above the height of 2000 feet, when it is conſidered that the *Montagno Nuovo* near Puzzole, three miles round, and about 150 feet high, roſe out of the Lucrine lake, as is well atteſted, in one night, ſo lately as the year 1538. Mr. H. entertains ſome thoughts of ſoon making a viſit to Puzzole, with a view of *diſſecting* that mountain; which, from the nature of its production, appears to be well adapted to give light into the formation of many others, and to enable him to diſtinguiſh thoſe which may be called *original* mountains, from ſuch as have been the offspring of volcanos. To theſe particulars we ſhall only add the following remarkable obſervation, that in digging a well very lately near the Author's reſidence at Villa Angelica, cloſe by the ſea ſide, the workmen came to a *ſtratum* of lava, at the depth of 25 feet *below the level of the ſea.*

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* See Monthly Review, vol. xlii. February 1770, page 107.

† We did not recollect, till after this was written, the very reſpectable teſtimony of Sig. Beccaria, to the ſame effect, in his *Lettere dell' elletriciſmo*, p. 226, 362, &c. the ſubſtance of which the Reader may ſee in that uſeful repoſitory of electrical facts and obſervations, the *Hiſtory of Electricity, page* 392, firſt edition.

Article 5. *On the Trees which are ſuppoſed to be indigenous in Great Britain. By the Honourable Daines Barrington. F. R. S.*

Dr. Watſon having ſent to the Author a ſpecimen of ſuppoſed cheſnut tree, which was taken from the old hall of Clifford's Inn, he here examines into the authorities on which is founded the notion which generally prevails, that this and ſome other trees, afterwards mentioned, are of the native growth of Great Britain. He firſt lays down ſome general rules, by which the enquirer may be directed in determining, whether any particular tree is indigenous or not in any country; and in conformity to theſe rules, and from other conſiderations, concludes that the ſpecimen ſent was only common oak, and that the cheſnut tree is not a native of this iſland. He is inclined to grant, however, that the Scotch fir was formerly indigenous in the northern parts of England: ſubterraneous firs having been dug up, at a very conſiderable depth under the ſurface; although the tree is not now to be found in this country, except where the plantation appears moſt evidently to be of modern date. He next mentions ſome other trees, which do not appear to him to be natives of this iſland, though they are generally conceived to be ſo. Theſe are the elm, the lime, the greater maple, and the box. With regard to the white poplar and the yew he is doubtful:—but we muſt refer the botanical antiquarian to the article itſelf, for the reaſonings and authorities on which theſe opinions are founded; obſerving only with regard to the laſt mentioned tree, that the Author here gives an account of one, of a moſt extraordinary ſize, which ſtill continues to vegetate in the church-yard of Glen-Lyon in Scotland, though greatly decayed within theſe 20 years, which he twice meaſured himſelf, and found to be 52 feet in circumference.

Article 17. *Diſſertatio Epiſtolaris de Oſſibus & Dentibus Elephantum, aliarumque Belluarum, in America Septentrionali, aliiſque borealibus Regionibus, obviis; qua indigenarum Belluarum eſſe oſtenditur. Auctore R. E. Raſpe, ſereniſſimo Haſſiarum Landgravio à Conſiliis, & R. S. S.*

We have lately had occaſion to treat of this curious ſubject of natural hiſtory, in our account of Dr. Hunter's obſervations on the bones of the *animal incognitum*, found on the banks of the Ohio, and in Siberia, and elſewhere, publiſhed in the preceding volume of the Tranſactions *. In this diſſertation Mr. Raſpe recites the accounts that have at different times been given of thoſe large foſſil bones which have likewiſe been found in Germany, and other northern countries, and which have been parts of animals that evidently no longer exiſt there. He endeavours to ſhew that the animals, to which theſe bones formerly belonged, were natives of thoſe countries in which we now find their remains: but he oppoſes the opinion of thoſe who, ſuppoſing them likewiſe to have been formerly indigenous in thoſe places, account for their extinction, by having recourſe to a ſuppoſed change in the obliquity of the ecliptic, or in the poſition of the earth's axis, or its center of gravity; productive of correſpondent changes in the climates of the earth; and endeavours to ſhew that none of theſe ſolutions are admiſſible.

Granting, for argument's ſake, that there is, and has been, a regular and ſucceſſive diminution of the inclination of the earth's axis to the plane of the ecliptic, and making the moſt liberal allowances with regard to its quantity, theſe conceſſions will not, according to him, be ſufficient to furniſh any juſt grounds to infer, from any alterations in climates produced by this cauſe, that Siberia for inſtance, or any country under the ſame parallel, has ever been adapted to breed and ſupport the preſent race of elephants, or any animals reſembling them in habit or way of life. With regard to a ſuppoſed alteration in the poſition of the earth's axis, or in its center of gravity, the Author obſerves, that if the change was ſudden or inſtantaneous, little leſs than a total deſtruction of the earth, and of its inhabitants, muſt have been the conſequence of it; and that, from modern obſervations, there are no grounds to ſuppoſe it to have been ſlow and ſucceſſive. In fact, the great elevation of the equatorial parts of the earth, produced by its revolution on its axis, and which have probably been in their preſent ſituation ever ſince the earth itſelf had ſolidity enough to render it habitable, appears to us a ſtanding proof, that its axis has not ſenſibly deviated from its preſent poſition, during a ſpace of time much greater than can be thought ſufficient to decompoſe the bones of any animal whatſoever. In our opinion, all the ſolutions of this queſtion, drawn from aſtronomical conſiderations of any kind, tend to aſcribe a much greater antiquity to theſe bones, than can be warranted from the ſtate of preſervation in which they are found. Some of the tuſks from the Ohio, our Readers may remember, were, at Dr. Hunter's requeſt, examined by ſeveral of the capital dealers and workers in ivory, and were ſufficiently ſound to enable them to pronounce, from their grain and texture, though perhaps erroneouſly, that they were true or genuine elephantine ivory †.

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* Monthly Review, vol xlii. February 1770, page 108.

Mr. Raſpe rejects likewiſe the ſyſtems of thoſe, who ſuppoſe that theſe foſſil bones may have been brought into their preſent ſituation by the univerſal deluge; or who think that the animals to which they have belonged, may have been formerly brought from the ſouthern countries, in which they were bred, to be employed in war, in the northern regions, in which they are now found. Upon the whole, he is of opinion that thoſe animals, whether elephants or not, have been of a particular ſpecies capable of bearing the cold of thoſe climates, where we now diſcover their remains; and that, from cauſes unknown to us, their whole race has become extinct. To render the latter part of this opinion more probable, he produces ſome, not perfectly parallel, inſtances of the decreaſe or total extinction of wolves and ſeveral other ſpecies of animals, in different and particular parts of the world.

Although every opinion which has hitherto been offered on the ſubject of this enquiry, is attended with conſiderable difficulties, yet a modern theoriſt, we ſhall obſerve, has, by one bold effort, nobly got rid of them all; by ſeriouſly ſuppoſing that the large foſſil bones, which have been found in ſo many parts both of the old and new continent, are nothing leſs than the remains of certain angelic beings, who, according to his ſyſtem, were the original tenants of this globe, in its primitive and glorious ſtate; till, for their tranſgreſſions, both were involved in one common ruin: after which, the remains of this ſhattered planet were refitted for the accommodation of the preſent puny and degenerate race. This is the opinion of the author of the *Eſſai ſur l'Origine de la Population de l'Amerique*, tom. ii. page 298 *. The work is now out of our hands; but we quote it on the authority of the ingenious but ſarcaſtic author of the *Recherches Philoſophiques ſur les Americains*, vol. i. page 321 [†]. There is ſomething laughable in the idea, that the numerous foſſil ſkeletons, now lying in heaps in the marſh at the *Salt Lick*, on the banks of the Ohio, and which M. Raſpe, and other naturaliſts, ſoberly ſuppoſe to have belonged to a troop of *Pſeud-Elephants*, who accidentally ſunk into the ſwamp, and periſhed there, while they were gratifying their palates, ſhould, by another writer, be deemed to be nothing leſs than the venerable remains of a company of *fallen angels*. Notwithſtanding, however, the notable contraſt between theſe two opinions, in the claſſing of theſe remains, the title of *Animal Incognitum*, given by Dr. Hunter to the ſubjects in queſtion, is happily ſtill perfectly applicable to both of them.

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† *Monthly* Review, vol. xlii. February 1770, page 109.

* *See Appendix* to our xxxviith volume, page 531.

In the 7th article an account is given of a genuine ſpecimen of native tin, which was found in the center of a beautiful tin diamond, of the roſin kind, ſo tranſparent that the native metal appeared through it, reſembling a piece of gold. It is now depoſited in the muſeum of the Royal Society.

BOTANY and ZOOLOGY.

Article 1. *A Letter from Mr. J. Moult to Dr. Percival of Mancheſter, F.R.S. containing a new Manner of preparing Salep.*

The nutritious quality of this foreign drug is well known; but its dearneſs has hitherto prevented its being brought into common uſe as a popular article of diet. In this paper the Author gives an account of the ſucceſs of his very laudable endeavours to prepare this kind of aliment from the roots of the *Orchis morio mas, foliis maculatis*, of Parkinſon; the *Cynoſorchis morio mas*, of Gerard, and the *Cynoſorchis major*, vulgo, dogſtones; all of which grow ſpontaneouſly in this kingdom, where they may conſequently be eaſily cultivated; particularly in a dry, ſandy, and barren ſoil. The preparation is very ſimple. The roots are firſt deprived of their thin ſkin; are then kept in the heat of a bread oven 8 or 10 minutes, where they acquire a tranſparency like that of horn, and are afterwards removed into a common room, in which they grow dry and harden in a few days. We recollect that M. Geoffroy has formerly ſomewhere propoſed a ſomewhat ſimilar method of preparing the root of the *Orchis* or Satyrion, as an agglutinant and reſtorative.

Article 8. *An Account of an Eſſay on the Origin of a natural Paper, found near the City of Cortona in Tuſcany. In a Letter from John Strange, Eſq; F.R.S. to Matthew Maty, M.D. Sec. R.S.*

Some low grounds near Cortona having been flooded, were afterwards found covered with a ſubſtance greatly reſembling a finer ſort of common brown paper. The Italian naturaliſts were greatly divided concerning its origin; but according to the moſt prevailing opinion, the formation of it was attributed to a caſual aggregate of the fibres of different kinds of filamentous plants, collected together by the waters, and left on the ſurface of the ground after their retreat. This ſolution did not ſatisfy the Author, who found it difficult to conceive that a paper, of ſo delicate and uniform a texture as that of Cortona, ſhould owe its origin to ſo complicated and remote a cauſe.

[†] Monthly Review, Appendix to vol. xlii. page 515.

On examining the threads of this paper with a good microſcope, he found that they conſiſted merely of filaments of the *Conſerva Plinii*, or common ſpecies of *Conſerva*, without the admixture of any other plant whatſoever. He has ſent ſpecimens of this native paper to the Royal Society, together with an artificial paper manufactured from the ſame ſubſtance, and a ſpecimen of a much better and ſtronger kind, made of the ſame ſpecies of *Conſerva* by Sir Andrew Dick, near Edinburgh.

Article 33. *On a rare Plant found in the Iſle of Skye. By John Hope, M. D. F. R. S. &c.*

This plant, which is of the aquatic kind, is here figured and deſcribed under the tile of *Eriocaulon decangulare*.

Article 52. *Some Account of an Oil tranſmitted by Mr. George Brownrigg, of North Carolina. By William Watſon, M. D. R. S. S.*

As the object of this article promiſes to be of great public utility, we ſhall give the ſubſtance of this account, with a view of extending the information contained in it.

In our ſouthern American colonies, and in the ſugar iſlands, a plant is cultivated, principally by the negroes, who uſe the fruit of it as food, under the name of ground nuts, or ground peaſe. It is called by Ray *Arrachis Hypogaios Americanus*. Like a few of the trifoliate tribe, when in its flowering ſtate, it bends towards the earth, into which the pointal enters, extending itſelf to a ſufficient depth, where it forms the ſeed veſſel and fruit; which laſt is brought to maturity under ground, from whence it is dug up for uſe. In the ſouthern climates vaſt crops of it are produced from light and ſandy land of ſmall value.

From theſe ſeeds, firſt bruiſed and put into canvas bags, Mr. Brownrigg has expreſſed a pure, clear, well taſted oil which, in Dr. Watſon's opinion, may be uſed for the ſame purpoſes, both in food and phyſic, as the oils of olives or almonds. He obſerves, however, that Sir Hans Sloane had formerly, in the firſt volume of his Natural Hiſtory of Jamaica, made mention of an oil as good as that of almonds, which had been expreſſed from theſe ſeeds; and that therefore Mr. B. is not the firſt who has produced oil from this vegetable production: though he is intitled to our acknowledgments for reviving the remem-

brance

and proſecuting this diſcovery. From ſpecimens
eeds and oil, which were produced to the Royal
ppears that neither of them are ſubject to turn
ping: the oil, particularly, which had been ſent
Carolina eight months before, without any parti-
nd which had undergone the heats of the ſum er,
perfectly ſweet and good. But the principal it
nrigg's communication, is the low price at w
be obtained. The value of a buſhel of the gr i
olina, the Doctor has been informed, does not
ence, or thereabouts; and it appears that this qu
hout heat, yield one gallon of oil; and with heat,
er quantity, but of an inferior quality. We need
on the obvious benefits which may reſult to our
om a ſucceſsful proſecution of this revived diſcovery;
hereby not only ſupply their own immenſe con-
olive oil, annually imported from Europe, but even
rticle hither, or to any of thoſe places where the
is uſually carried.

cle is ſucceeded by the catalogue of plants annually
the Society by the company of Apothecaries.

Abſtract of a Letter from Stephen de Viſme, Eſq; at
China, &c. containing an Account of an Earthquake at
nd a ſhort Deſcription of a ſingular Species of Monkeys,
municated by Henry Baker, F. R. S.

nothing particular in this eaſtern earthquake, which
accompanied with a ſhort deſcription and figure of
lar animal of the monkey tribe, found in the inte-
f Bengal; from ſome of which, that have been
Decca, the drawing which accompanies this article
They are of the height of a man, have no tails, and,
the Author, are thought to have been originally
an intercourſe with the human kind:—an opinion
ſigner ſeems to have been well inclined to ſtrengthen,
ſque figure which he has given of one of theſe ca-
f the human ſpecies, repreſented in a kind of dancing
attitude. Dr. Maty, in a note, ſuſpects this ani-
he ape without a tail, deſcribed by Buffon, under
Gibbon, in the 14th volume of the *Hiſtoire Natu-*
92.

Obſervations on a particular Manner of Increaſe in the
a of Vegetable Infuſions; with the Diſcovery of an in-
alt ariſing from Hempſeed, &c. By John Ellis, Eſq;

rſt part of this paper, the ingenious Author gives
ſome experiments made by him, at the requeſt of
the *infuſions of muſhrooms* in water; with a view

to aſcertain the truth of Baron Munchaſen's theory, that the ſeeds of theſe *fungi* 'are firſt animals, and then plants.' It appeared evidently to him, that the motion obſerved in thoſe ſeeds was not ſpontaneous, but was produced by the innumerable and ſcarcely viſible *animalcula*, which teemed in the infuſion, and by pecking at the ſeeds, put them in motion in a great variety of directions. We could, from our own experience, inſtance many ſimilar appearances of life and motion, obſerved in the minute globules, or other inanimated particles, contained in microſcopical infuſions, cauſed by the numerous and inviſible inhabitants of the drop; whoſe concern in producing theſe motions could only be detected by uſing ſtill greater magnifiers: and we have long been convinced that many of M. Buffon's *organical particles* owe their ſeemingly ſpontaneous motions to the ſame cauſe.

The ſatisfaction which the Author received in clearing up this point, led him to make many other curious and intereſting microſcopical obſervations, relative to thoſe of the ingenious Mr. Needham, as given in the 45th volume of the Tranſactions, and in ſome ſubſequent publications. But to render the Author's obſervations on this ſubject intelligible, to ſuch of our Readers as are not acquainted with Mr. Needham's ſyſtem, (which however has made conſiderable noiſe in the philoſophical world) we ſhall extract from his writings a ſhort account of it. According to this hypotheſis, the microſcopical animalcules, which appear in vegetable and animal infuſions, are not the offspring of parents of the ſame kind; but are the productions of a certain *active force*, with which every microſcopical point of vegetable and animal matter is endued. He affirms that the ſubſtance employed in theſe infuſions, firſt, by its own innate energy, divides itſelf into filaments, and then vegetates into numberleſs *Zoophytes*, from which proceed all the different ſpecies of microſcopical animals; and that theſe very animals, after a certain time, become motionleſs, and ſubſide to the bottom, where they are reſolved into a gelatinous and filamentous ſubſtance, which ſhoots into new *Zoophytes*, yielding animals of a leſſer ſpecies. Among other inſtances, to prove that this is the proceſs of nature in their production, he refers us to the appearances obſerved in the infuſion of a grain of wheat; where the ſeed is obſerved exerciſing this *productive force*, by vegetating into numerous ſtems, crowned with heads burſting, as it were, into life, and throwing out their *animal* progeny. This operation is ſucceeded by the puſhing forth of new ſhoots, and the forming of new heads, for the production of another generation.

Such are the general outlines of Mr. Needham's ſyſtem, as we collect them from his writings: but theſe filaments and *ſtems*, the ſuppoſed *vegetable* parents of the *animalcular* race, Mr. Ellis affirms, after a careful ſcrutiny with the beſt glaſſes, to be nothing more than the roots and ſtalks of that claſs of *fungi*, called *Mucor*, or mouldineſs, vegetating in the infuſion, and the growth of which is ſo amazingly quick, that the plants may be perceived, in the microſcope, even to grow and ſeed under the eye of the obſerver. Their ſtems, he obſerves, terminate each in an oblong ſeed veſſel; from a hole in the top of which he has plainly ſeen their numerous and minute globular *ſeeds* projected, and afterwards turning about in the water, as if they were animated: but this laſt motion, he affirms, is owing to myriads of the minuteſt *animalcula*, contained in the putrid water, and attacking the ſeeds of the *mucor* for food. From hence we think it ſhould follow, that the infuſed vegetable ſubſtance is not the *parent*, but the *pabulum* or *nidus*, both of the *mucor*, and of the ſmall microſcopic fry, whom Mr. Needham's theory would deprive of the honour of *animal parentage*: and the pre-exiſtent germs, or the ſeminal ſyſtem, may yet ſtand their ground, againſt the *active forces* of Mr. Needham, and the *organical molecules* of M. Buffon, notwithſtanding the experiment of the wheat infuſion.

Mr. Ellis next relates ſome experiments made on *boiled* potatoes contained in a glaſs veſſel, on which *boiling* water was poured, and the mouth of the veſſel inſtantly 'covered with a glaſs cover;' and expreſſes his ſurprize that, in *twenty-four* hours, the liquor appeared full of animacula: in the ſame manner as that of another infuſion of *raw* potatoes, in *cold* water, covered in the *ſame manner.* We have formerly ſeen *animalcula*, leſs than even the tails of the ſpermatic animals, produced, in the ſpace of *four* hours, in an infuſion of cantharides in boiling water, poured upon them in a vial, the mouth of which was immediately well ſtopped with a cork; and have often wondered that Mr. Needham, or thoſe who adopt his ſyſtem, have not endeavoured to put the truth of it out of all reaſonable doubt, by experiments made in a ſtill more unexceptionable manner than thoſe, of a ſimilar kind to the preceding, which occur in his writings on this ſubject. His *hot* mutton gravy, for inſtance, incloſed in a vial ſecured with a *well maſticated cork*, and afterwards placed for ſome minutes in hot aſhes, in order to deſtroy any inſects or their *ova*, which might be contained in the empty part of the vial, was, after a ſufficient time, found ſwarming with animalcules: but nothing leſs, we apprehend, than the *ſeal of Hermes* itſelf, applied to ſhut up all *poſſible* communication from without, can reconcile many to a doctrine ſo difficult of digeſtion as this; that beings endued with ſpontaneous motion, many of them moſt curiouſly organiſed, can be produced by the mere energy and activity of the minute particles of vegetable and animal matter, in a ſtate of decompoſition. Should an infuſion thus *hermetically* ſealed, and, in all human probability, effectually ſecured from the inroads of any of theſe *animated points*, be yet, upon opening it, found teeming with animal life, we own we can ſcarce ſee any reſource left to the moſt obſtinate adherent to the doctrine of preexiſtent germs; unleſs he ſhould make his laſt retreat into this ſuppoſition, that as theſe expeditious breeders have been *known*, he would ſay, to produce a progeny in the ſpace of four hours, why not in as many minutes?—in a matter ready prepared for their reception, and during the very time while the operator is unſealing his glaſſes, and preparing for obſervation.

We have dwelt ſo long on this curious ſubject, that we ſhall only add a general account of ſome ſingular tranſactions, which paſs in the animalcular world, relative to the multiplication of individuals, which are related in the remaining part of this article; the hint of which was lately given to the Author by M. de Sauſſure of Geneva. When a female of our own ſpecies is in a condition to increaſe her kind, her taper waiſt enlarges, and ſhe daily ſpreads more and more about the hips: but, it ſeems, the *Volvex* of Linnæus (produced in infuſions of hempſeed, pine branches, tea-ſeed, &c.) occaſionally multiplies her ſpecies by a directly contrary courſe. She begins the work by gradually contracting her virgin figure (which is oval) about the middle; and at laſt fairly halves her perſon with her offſpring, by dividing it into two equal portions, one of which becomes a new individual. If we had room or inclination, it would be a curious ſubject of diſcuſſion, which of the two is the mother, and which the daughter: but as ſettling the right of primogeniture between them would lead us too far, we ſhall only add, that a repreſentation of this proceſs, as obſerved in five different kinds of this *genus* of microſcopal animals, is given in a plate; accompanied with figures of the chryſtals of what the Author, we think ſomewhat improperly, terms an *indiſſoluble ſalt*, which he has diſcovered in aqueous infuſions of hempſeed, after they became putrid. He recommends the conſideration of this heteroclite production to the faculty, on a ſuppoſition that it may be poſſeſſed of ſome medical virtues. The grains of this ſalt are ſaid to be about the ſize of thoſe of the fineſt baſket ſalt, and of a pale yellowiſh colour when dry. It does not appear from this paper, in what quantity it can be procured; nor is any thing ſaid of its taſte, or other ſenſible qualities; but if theſe chryſtals be really indiſſoluble, they are not ſalts, nor can have any taſte.

MEDICINE and ANATOMY.

Article 3. An extraordinary Caſe of three Pins ſwallowed by a Girl, *and diſcharged at her Shoulder. In a Letter to Frank Nicholls, M. D. F. R. S. from Dr. Lyſons of Glouceſter.*

Theſe pins, after ſticking eight weeks in the œſophagus, and after having produced great pain and inflammation in the throat, attended with difficulty both of ſwallowing and breathing, were at laſt, after various fruitleſs attempts, diſplaced by the whale-bone inſtrument uſed by ſurgeons for that purpoſe. The removal of them, however, produced only a change of ſymptoms. A pain was inſtantly felt on the right ſide, below the falſe ribs, which was greatly aggravated on the patient's moving her body in a particular direction, or on lifting up her right arm. By the violence of this pain, convulſion fits were ſometimes produced, and particularly a ſpaſm, by which the *muſculus rectus ſuperior* of the right eye was ſo violently affected, that notwithſtanding the eye was open, yet the pupil was entirely covered by the eye-lid, and once continued in that ſituation for a fortnight. The other eye was ſimilarly affected for a ſhorter time. After the patient had been haraſſed with theſe and other ſymptoms about eleven months, a ſmall painful tumour appeared on her right ſhoulder; but diſappeared within a week. In a fortnight, a ſimilar tumour aroſe on the upper part of the left ſhoulder-blade, which was brought to ſuppuration and opened, and from which one of the pins iſſued the next day, and was followed on the ſucceeding day by the two others. The Author inquires into the probable courſe which the pins may be ſuppoſed to have followed; and though, from the cough and ſpitting of blood, and from the conſtant pain under the falſe ribs, it might be ſuppoſed that they had injured the lungs and the diaphragm; yet, from anatomical and phyſiological conſiderations, he accounts very ſatisfactorily for theſe, and moſt of the other ſymptoms, by ſuppoſing that they had been forced through the ſubſtance of the *œſophagus*, directly into the *ſerrati* and other muſcles of the neck and ſhoulders, from whence they paſſed to the part where they were diſcharged. He aſcribes the general as well as particular ſpaſmodic affections to the irritation of the intercoſtal nerve, and the conſent, as it is called, of thoſe communicating with it; but does not diſſemble the difficulty of diſcovering the cauſe why the pain was conſtantly felt on the *right* ſide, till the very inſtant that the laſt of the three pins had been diſcharged, though that diſcharge was made at the *left*.

Article 6. *An Account of a Caſe, in which the upper Head of the Os Humeri was ſawed off, a large Portion of the Bone afterwards exfoliated, and yet the entire Motion of the Limb was preſerved. By Mr. White, Surgeon at Mancheſter, &c.*

In this remarkable caſe, when no other reſource ſeemed to be left, to ſave the life of the patient, than the formidable operation of taking off the arm at its articulation with the *ſcapula*, the Author happily propoſed, and eaſily and ſucceſsfully executed mentioned in the title; in which, after a proper inciſion down to the middle of the *humerus*, the diſeaſed head of that was with eaſe firſt turned out of its ſocket, through the and then ſawn off; without any inconveniencies attending following the operation. The event of it exceeded the Au moſt ſanguine expectations: for although above four inche length of the bone had been loſt, partly by the operation, partly by a large ſubſequent exfoliation, or rather ſeparation its intire ſubſtance below; yet, after the cure, the diſeaſed was found to be not quite an inch ſhorter than the other, figure in no reſpect altered, nor its uſe impaired: the performing even the rotatory motion at the joint as well as From theſe circumſtances, and from the evident hardneſs of parts to the touch, Mr. White appears fully juſtified in to conclude, that not only part of the body, but that the and neck of the *os humeri* have been actually regenerated.

We refer thoſe of the profeſſion to the paper itſelf, for the tional and ſimple method in which this extraordinary caſe conducted, and which, no doubt, greatly contributed to maintaining nearly the due length, and to the preſerving the tural motion, of the limb. We believe, with the Author, 'this is the firſt operation of the kind that has been perfo or at leaſt made public:' although that excellent practical ter Mr. Gooch has, as he obſerves, mentioned three caſes of compound luxations, in which a ſimilar operation had been ceſsfully performed [*]. The art of ſurgery has undoubtedly obligations to thoſe *Eſprits forts*, who thus ſucceſsfully ex the ſecret reſources of Nature, and venture, in deſperate to put her ſufficiency to the teſt, by thus properly, boldly interrogating her, and making trial of the extent of powers.

Article 28. *An Account of the Lymphatic Syſtem in amphibious mals. By Mr. William Hewſon, Lecturer in Anatomy, &c.*

Article 29. *An Account of the Lymphatic Syſtem in Fiſh.* By ſame.

In conformity to his promiſe in the preceding volume, Author, in the firſt of theſe papers, traces the lymphatic ſy and the diſtribution of the lacteals, in a turtle. In the ſec he gives an account of his diſcovery of theſe veſſels in ſkate, haddocks, and a variety of other fiſh. His deſcription of ſyſtems is terminated by a catalogue of ſeveral curious pre tions, which were laid before the Society, and in which veſſels are completely demonſtrated by injections.

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[*] See his Caſes and Remarks in Surgery, Vol. II. p. 32 Edit.

Article 54. *A Deſcription of the Lymphatics of the Urethra and Neck of the Bladder. By Henry Watſon, Surgeon to the Weſtminſter Hoſpital, and* F. R. S.

The Author introduces this deſcription by obſerving, that the lymphatic veſſels are of much greater importance in the animal œconomy, than ſome have imagined; that if an obſtruction of the *aorta* will produce a very quick or ſudden death, an obſtructed thoracic duct (which in fact is only a large lymphatic) will as certainly lead to a tedious and lingering diſſolution; and that the laſt-mentioned diſorder is ſometimes the cauſe of a *maraſmus*, though unſuſpected or not attended to. The extreme exility, and colourleſs tranſparency of theſe veſſels, have hitherto prevented our diſcovering their origin; though it has been generally ſuppoſed, from arguments, drawn from experiments, *a poſteriori*, that they ariſe from all the internal ſurfaces and cavities of the body. There are many parts likewiſe, in which the moſt eminent anatomiſts have not been able to diſcover them.

In this paper, the Author aſcertains the exiſtence, and gives an account of the diſtribution of theſe veſſels in the human bladder and *urethra*, where they had eluded the ſearch of Haller. He has likewiſe ocularly demonſtrated their *actual* origination from cavities, at leaſt in this *viſcus*, by having frequently, without uſing the knife or lancet, or the leaſt violence of any kind, thrown air into them through their mouths, as well as introduced fine briſtles into their orifices; through which, he obſerves, mercury may likewiſe be made to paſs.

Article 38. *Extract of a Letter from Mr. Benjamin Gooch, Surgeon of Shottiſham, near Norwich, to Mr. Joſeph Warner, F. R. S. and Surgeon to Guy's Hoſpital, &c.*

This letter contains a ſhort account of the ſymptoms and circumſtances preceding and attending a very remarkable ſeparation of the ſcarf ſkin, in the caſe of a gentleman at Saham Tony, in the county of Norfolk. During the laſt ten years, he has been frequently attacked with anomalous feveriſh diſorders, in conſequence of which the cuticle has ſeparated from the true ſkin, in every part of his body; and he has, particularly, often turned it off from his wriſt to his fingers ends, in one entire piece, completely reſembling a glove. Of theſe ſingular *exuviæ*, he has unfortunately been enabled to preſent the curious among his friends with ſeveral ſpecimens. An accurate drawing of one of theſe cuticular gloves, ſent by the Author to Mr. Warner, accompanies this article.

[*To be concluded in the next Number.*]

Art. V. *The Nautical Almanac, and Aſtronomical Ephemeris, fo the Year* 1772. *Publiſhed by Order of the Commiſſioners of Lo- gitude.* 3s. 6d. ſewed. Nourſe. 1770.

WHether we regard our country in a political or comme cial view, the art of Navigation is of the higheſt im portance and uſe. To this we owe our ſuperiority and credi abroad, as well as our ſecurity and proſperity at home. W are ſurrounded with an element, by the command of which w can defy the machinations of foreign powers, and enrich ou ſelves with the produce of diſtant nations. Our ſituation, i this reſpect, is a bulwark, on which we can more confidentl rely, than on the beſt concerted meaſures of the moſt uprig and diſcerning miniſters; and we may have reaſon to congratul ourſelves on account of the ſecurity we derive from it, againſt t attempts of an adverſary, whom our timidity may render vain, a our abject ſubmiſſion encroaching and imperious. It requires prophetic ſpirit to prognoſticate a period, in which we may obliged to recur to our *maritime ſtrength* to combat the perni ous effects of our *miniſterial weakneſs.*—But as we are not fond indulging gloomy ſurmiſes, we will hope that ſuch a period far diſtant. We are diſpoſed to wiſh, that the temporary ſ penſion of the dreadful calamities of war and bloodſhed, whi every lover of his ſpecies and of his country would gladly avo will iſſue in an eſtabliſhed and durable tranquillity; that we ſh long enjoy the bleſſings of freedom and peace, without moleſ tion, and with grateful united hearts; and that our commer intereſts will yet flouriſh, free from impediment and reſtraint.

Our commerce is already extended through the four quart of the globe; our richly freighted ſhips traverſe the ſeas, whi waſh the ſhores of remoteſt kingdoms, and with their expand ſails invite the gales of various climates. Our navigators juſtly celebrated through the world; and we may boaſt fart advancements both in the *theory* and *practice* of ſailing, than other nation under the ſun. An art of ſuch extenſive benefit, in which we already ſo much excel, deſerves all the patronage encouragement which *genius* and *ſtation* can afford it. Havi attained ſo near perfection, we ſhould ſtrive to be altogether p fect.—There is one problem, on the ſolution of which the ſirable perfection very much depends: this relates to the det mination of the longitude at ſea.—Many ingenious and lauda attempts have been made towards reſolving this important p blem. Time-pieces have been conſtructed, and tables h been formed, for this purpoſe. The latter method ſeems to faireſt for ſucceſs. The late Profeſſor Mayer of Gottingen brought his tables of the moon, now publiſhed by authority the Commiſſioners of Longitude, to a ſufficient degree of exa neſs to determine the longitude within a degree, as appeared by the trials of ſeveral perſons who made uſe of them: but the neceſſary calculations were too difficult and tedious for general uſe. To remove this inconvenience, is the primary deſign of the work before us; though, at the ſame time, it muſt greatly contribute to the improvement of Aſtronomy, Geography, and Navigation in general.

The world is much indebted to the favour of the legiſlature, and to the commendable labours of the aſtronomer-royal, for the extent and accuracy of theſe tables. The work contains, to uſe the Editor's own words, every thing eſſential to general uſe, that is to be found in any Ephemeris hitherto publiſhed, with many other uſeful and intereſting particulars never yet offered to the public in any work of this kind. The mariner may eaſily find the longitude by the help of theſe tables; the problem is now reduced to the computation of the time, an operation equal to that of an Azimuth, and the correction of the diſtance on account of refraction and parallax, which is alſo rendered very eaſy by ſeveral methods here propoſed.

The Editor, at the deſire of the Commiſſioners of Longitude, has drawn up the explanation and uſe of the ſeveral articles contained in the Ephemeris, and inſtructions, together with examples, for finding the longitude at ſea, by the help of the ſame.—He has likewiſe, with great ingenuity and pains, calculated ſeveral tables to render the uſe of theſe more eaſy and expeditious, for which he is juſtly entitled to the acknowledgments of the public.

The preface to this work contains the reſult of ſeveral obſervations, made at the Lizard, by the direction of the Board of Longitude, for more accurately determining the difference of longitude between this place and the obſervatory at Greenwich, which is found to be 5° 15′ weſt;—together with corrections of errors of leſs moment, relating to the longitude of the Cape of Good Hope.

The Ephemeris itſelf contains twelve pages for each month. The firſt page is divided into four columns: the three firſt of which contain the days of the month, of the week, and the Sundays and feſtivals through the year. The laſt column ſhews, at top, the moon's phaſes; and beneath are contained miſcellaneous phænomena, ſuch as eclipſes of the ſun and moon—occultations of planets, or fixed ſtars, not leſs than the fourth magnitude by the moon, as they are to happen at Greenwich by the tables – the conjunctions of the moon with all ſtars not leſs than the fourth magnitude—the conjunctions, oppoſitions and quadratures of the planets with the ſun—the entrance of the ſun into the ſeveral ſigns, together with any other remarkable phænomena.

Occultations of the ſun, and occultations of the fixed ſtars by the moon, obſerved in places whoſe latitude and longitude are known, are of uſe in correcting the lunar tables; and if the latitude of the place of obſervation only be known, the longitude may be determined from them. Eclipſes of the moon, however, are more readily applied to this purpoſe: the longitude, in this caſe, being the difference of time of the obſervation and that ſet down in the Ephemeris converted into degrees, for which tables are provided. The other phænomena are of importance in the ſame reſpect.

The two firſt columns of the ſecond page of the month contain the days of the month and week as before; next follow the ſun's longitude, right aſcenſion in time, declination, and the equation of time, with the difference from day to day.

Page 3d contains, in five columns, the ſemidiameter of the ſun, the time of his paſſing the meridian, his hourly motion, the logarithm of his diſtance, and place of the moon's node, for every ſixth day: and at the bottom of this page are the eclipſes of Jupiter's ſatellites, whenever they are viſible.

In the fourth page of the month, we have the longitudes and latitudes of the planets, both heliocentric and geocentric, their declination and apparent time of paſſing the meridian, calculated for every ſixth day.

The fifth and ſixth following pages (and not the 7th and fifth, as by a miſtake of the Editor, the references are made), contain the moon's place, and all the circumſtances relative to her motion, and her diſtances from the ſun and proper ſtars, from which her diſtance ſhould be obſerved for finding the longitude at ſea. The longitudes, latitudes, and declinations of the moon, and time of her paſſing the meridian, afford the like uſes with the ſame circumſtances of the planetary motions, and many more beſides.

For the ſake of greater preciſion, the moon's longitude, latitude, right aſcenſion, declination, ſemidiameter, horizontal parallax, with its logiſtic or proportional logarithms, are computed twice a day to noon and midnight, and may be readily inferred for any intermediate time with the greateſt exactneſs.

The diſtances of the moon from the ſun and fixed ſtars, are ſet down to every three hours of apparent time by the meridian of Greenwich, and are deſigned to relieve the mariner from the neceſſity of a calculation, which he might think prolix and troubleſome, and to enable him, by comparing the ſame diſtances obſerved carefully at ſea, to infer his longitude readily, and with little danger of miſtake, to a degree of exactneſs, that may be thought ſufficient for moſt nautical purpoſes. The Editor *obſerves*, that though the diſtance of the moon from the ſun or *ſtars*, well obſerved with a good inſtrument, is ſufficient to determine the longitude, with the help of the Ephemeris, always within a degree, and generally much nearer, yet it will conduce to ſtill greater accuracy, if the obſerver takes the diſtance of the moon from two ſtars, or the ſun and a ſtar, or, when the moon is between 90° and 120° diſtance from the ſun, from the ſun and two ſtars, if he can be ſo lucky as to obtain theſe ſeveral obſervations. The longitude being computed from the obſervations made with each ſtar reſpectively, the mean of the reſults is to be taken as probably approaching neareſt to the true longitude.

The laſt page of the month (and not the fifth) ſhews the configurations of Jupiter's ſatellites, or the apparent poſitions of the ſatellites with reſpect to each other and to Jupiter at ſuch an hour of the evening or night, as they are moſt likely to be obſerved, and ſerve to diſtinguiſh the ſatellites from one another.

For the diſtinct uſe and application of each column of the above tables we muſt refer to the work itſelf; and ſhall conclude with obſerving, that to this Ephemeris are annexed, the eclipſes of the third ſatellite of Jupiter in the years 1771 and 1772, computed from the new tables publiſhed with the Nautical Almanac for laſt year: and two tables are likewiſe added, for more readily finding what eclipſes of Jupiter's ſatellites will happen, when Jupiter is at leaſt 8° above, and the ſun as much below the horizon; *viz.* one containing Jupiter's hour-angles to different declinations, when his altitude is exactly 8°, and the other the ſun's hour-angle or time from noon, when he is depreſſed 8° below the horizon. This number, moreover, contains Mr. Lyons's ſolution of a problem in Mercator's Navigation, propoſed formerly by Dr. Halley, as wanting to complete that doctrine, and deſigned to determine the courſe ſteered, when a ſhip has ſailed from a given latitude a certain number of miles, and has altered her longitude by a given quantity; which ſolution, ſays the Editor, cannot but be acceptable to the curious.

At the cloſe of this article, it may not be improper to ſubjoin a brief account of the tables requiſite to be uſed with the aſtronomical and nautical Almanac, which, though a ſeparate publication, are intended to accompany the other, and thereby to render the operations more eaſy and more accurate. They chiefly relate to the correction of the errors of the moon's diſtance from the ſun or ſtars, ariſing from refraction and parallax; and they contain ſeveral tables and rules for this purpoſe: beſide tables for converting degrees and minutes of the equator into time and the contrary——tables of the longitudes and latitudes of nineteen of the brighteſt ſtars and neareſt the ecliptic, ſuch as are moſt proper to take the moon's diſtance from, for finding the longitude at ſea, together with a table for finding the aberration of a zodiacal ſtar in longitude—two tables, one for chuſing proper ſtars, from which to obſerve the moon's diſtance, and another of limits and aquilæ;—tables of corrections of the moon's longitude and latitude;—of the right aſcenſions and declinations of the principal fixed ſtars, with their variation for ten years;—of multipliers;—of the depreſſion or dip of the horizon, and a table of proportional logarithms; the nature and uſe of all which are explained, in their proper places, by the ingenious Editor.

This volume contains, likewiſe, inſtructions for finding the longitude at ſea by the help of the Ephemeris, comprized in ſeveral articles; together with particular caſes exemplifying the rules laid down.

ART. VI. *Caſes in Surgery, with Remarks. Part the Firſt.* By Charles White, F. R. S. one of the Corporation of Surgeons in London, and Surgeon to the Mancheſter Infirmary. To which is added, An Eſſay on the Ligature of Arteries, by J. Aikin, Surgeon. 4s. 6d. bound. Johnſton. 1770.

THIS is a valuable collection of chirurgical caſes and remarks, ſeveral of which have already been made public; ſome of them in the Philoſophical Tranſactions, and others in the Medical Obſervations and Inquiries: but the ingenious Author imagined it would 'be full as agreeable to the readers to ſee them all together in one volume, eſpecially as ſome of them are connected with theſe now firſt publiſhed, and they help to confirm each other. I have likewiſe, ſays he, ſelected ſuch caſes from a number which my father took minutes of when he was in full practice, as are ſimilar to thoſe of my own, which I have now tranſcribed for publication.' He proceeds:

'The few caſes I have here given of the ſtopping of bleeding arteries by ſponge, are not intended to ſhew its utility in all hæmorrhages whatſoever, but in thoſe where the ligature could not poſſibly be made uſe of, or in ſuch as had reſiſted the moſt approved methods of practice, and of conſequence brought the life or limb of the patient into danger.

'I propoſe to give the public a ſecond part of this work, as ſoon as my avocations in buſineſs will permit me, and am ſufficiently furniſhed with materials for that purpoſe.'

Without making an abſtract of the ſeveral articles which compoſe this volume, we ſhall briefly obſerve, that it contains ſome new and uſeful obſervations concerning diſlocations and their reduction; and likewiſe concerning the re-union of fractured bones, the extremities of which have remained long diſunited. Among other curious caſes, we have the ſingular one *in which the* '*upper* head of the Os Humeri was ſawn off, and yet the entire motion of the limb was preſerved. This was firſt printed in the Philoſophical Tranſactions, and we have noticed it, p. 211 of this month's Review.

Mr. Aikin's Eſſay on the Ligature of Arteries, is written with a view to recommend, and make more generally known, the method practiſed by Mr. Bromfield, which is this,—Mr. Bromfield firſt draws out the artery with the *tenaculum*, and then makes the ligature.

This method of tying the artery alone, has long been known, and long, but not generally, practiſed. Mr. Aikin's knowledge of the ſucceſs of this practice, is a ſtrong argument in favour of its particular utility. ‘ This is the method,’ ſays he, ‘ of tying arteries, which, for ſeveral years paſt, has been practiſed by the ingenious ſurgeons of the Mancheſter Infirmary; in which, from the frequency of amputations, on account of diſeaſed joints, the faireſt trial has been given of its efficacy. During this whole time a needle has never been uſed in ſecuring an artery after an operation, except in a very few caſes, where, from the bad ſituation of the artery, or ſome other uncommon circumſtance, it could not be drawn out ſo as to be tied; and I can, with the ſtricteſt truth, aſſure the public, both from what I have been three years an eye-witneſs of, and from the moſt reſpectable teſtimony of others, that there has not been a ſingle inſtance of returning hæmorrhage, after an artery had been once fairly tied in this method.’

Art. VII. *Diſſertations and critical Remarks upon the Æneids of Virgil, containing, among other intereſting Particulars, a full Vindication of the Poet from the Charge of Anachroniſm with regard to the Foundation of Carthage.* By the late John Martyn, F. R. S. Editor of Virgil's Georgics and Bucolics. To the Whole is prefixed, ſome Account of the Author and his Writings. 12mo. 3 s. 6 d. bound. Davis. 1771.

IT is pleaſant enough to find this learned critic, in his firſt diſſertation, attempting to vindicate Virgil from a fault which ought never to have been laid to his charge; unleſs it be a fault to be ignorant of what it is impoſſible to know. Virgil could not poſſibly know whether Troy was taken and Carthage built near the ſame period of time or not. For though the ancient Greeks made the deſtruction of Troy a general epocha from which they computed time, yet they had no certain knowledge when it happened; ſo unſettled was the ſtate of chronology before hiſtory took place of fable! As to the method of Herodotus, which allowed three generations to a century, it was certainly very vague and very little to be depended upon: ſo little, indeed, that in the calculation of many centuries, from any particular family of Kings, &c. many might be loſt or gained.

The ſecond diſſertation is on the four introductory lines to the Æneis:

Ille ego, qui quondam, &c.

We will preſume to ſay, that no Reader of true taſte would ever have doubted concerning the illegitimacy of theſe lines, though there had been no manuſcripts found without them.

The third diſſertation is *of Æneas's character.* Virgil has undergone ſome cenſure for repreſenting his hero as ſhuddering at the proſpect of death, in a ſtorm at ſea. But the cenſure is idle. It was not death, but the mode of death (which did him no honour) that was affecting to the hero; and our Author has made a bad defence for it in ſaying, that it was his pious fear of the gods. We find this generous horror of Æneas exemplified in many characters both ancient and modern; it was conſidered as belonging to the nobleſt natures, and never repreſented in a depreciating view by any good poet or hiſtorian. Thus when Achilles was in danger of being drowned in the Xanthus, he laments his fate no leſs pathetically than Æneas. He complains that he ſhould periſh

——————— ως παιδα συφορβον,
Ονρα τ'εναυλος αποερσει χειμωνι περωντα———

like a boy that feeds hogs, whom the flooded ſtream ſweeps away as he is attempting to ford it. It is not death, but ſome unworthy circumſtance attending it that ſhocks a brave man. There is a fine ſentiment in Waller where he repreſents the Duke of Buckingham in danger at ſea. His vexation was not for the loſs of life, but the loſs of the idea and remembrance of a woman whom he loved. He only grieved that,

The ſhrine ſhould periſh where her image dwelt.

Shakeſpeare's Othello expreſſes the ſame horror at an obſcure death; but, conſidering his circumſtances, in our opinion, with leſs nature. One cannot but remember, too, thoſe fine verſes on Charles the Twelfth:

But did not Fate at length her error mend?
Did no ſubverted empire mark his end?
Did rival monarchs give the fatal wound?
Or hoſtile millions preſs him to the ground?
His fall was deſtin'd to a barren ſtrand,
A petty fortreſs, and a dubious hand!

The ſentiment of Ajax, who, when involved in a dark miſt on the field of battle, petitions Jupiter to remove it, and let them have the honour of dying by daylight, is noble and altogether in nature:

If Greece muſt periſh, we thy will obey,
But let us periſh in the face of day!

Here are ſeveral more diſſertations, which contain ſome loſt conjectures in high and fabulous antiquity. Prefixed to the work is an account of the learned Author, and ſome mention of men of letters, his friends and cotemporaries. It concludes with critical obſervations on certain paſſages in the Æneids, that are generally too long, in proportion to their merit or importance.

ART. VIII. *A Philoſophical Inquiry into the Nature and Properties of Water. With elegant Copper-plate Figures of the ſeveral Salts.* By J. Rotheram, M. D. 8vo. 2 s. 6 d. Newcaſtle upon Tyne printed, and ſold in London by Murray.

THIS Inquiry was very commendably undertaken by Dr. Rotheram, for the ſatisfaction of the inhabitants of the town of Newcaſtle. It is in ſome degree a general inquiry concerning water; but chiefly, however, reſpects the waters in that town and neighbourhood.

'As this deſign, ſays our Author, was originally undertaken for the ſatisfaction of the magiſtracy and inhabitants of this town, upon ſome late propoſals for furniſhing them with water; it may be expected that I ſhould ſhew which water is the beſt and fitteſt for that purpoſe; but I ſhall trouble my reader very little farther with thoſe compariſons: if what is ſaid above be allowed, the Tyne water is undoubtedly the beſt and fitteſt in all reſpects.'

We ſhall lay before our Readers therefore Dr. Rotheram's account

Of Tyne Water.

'As the waters in moſt of our navigable rivers are affected by the tides, and other circumſtances, it may not be improper to give a ſhort ſketch of ſome particulars relating to the natural hiſtory of this river, which may be ſuppoſed to alter the property of its waters at different times, before we proceed to relate our experiments upon it.

'The river Tyne riſes from different ſources; ſome of them about ſixty miles to the North-weſt, and others about fifty to the Weſt and South-weſt from this town; and from hence to its entrance into the ſea at Tynemouth, is about ten miles; but if we meaſure by the windings of the river it will be more in both caſes: ſo that its ſeveral branches ſpread over a very large tract of country, the greateſt part of which abounds with collieries and lead mines; from the numerous levels and engines of which, immenſe quantities of water are conſtantly flowing in: that we ſhall be much within compaſs if we aſſert, that above half of the water which runs by Newcaſtle comes *from the mines*; and ſometimes the waſte waters above mentioned, will be ſuddenly let off in very large quantities, or what the workmen call huſhes, and will apparently diſcolour the river, for a conſiderable ſpace. Yet ſo readily and entirely does the river clear itſelf from any impurities, which it might be ſuppoſed to contract from hence, that I have never been able to diſcover the leaſt particle of any vitriolic or other ſubſtances, which are to be found in the coal waters; though I have repeatedly and very carefully examined it at different ſeaſons of the year, and different times of the tide: indeed I apprehend that we are much indebted to the tides for rendering the river water ſo pure and good, as it unqueſtionably is in this neighbourhood; and the particular courſe and channel of the river contribute, not a little, to this effect.

'The channel, betwixt Newcaſtle and Tynemouth, is of a very different width and depth; ſo that the tide is more rapid in ſome places than in others. The entrance into the harbour at the Low Lights is very narrow; but the channel forms into a fine large baſon, for the whole length of Shields, capable of holding above two thouſand ſail of large ſhips; above which the tide ſpreads over the extenſive flats of Jarrow-Slake; and then, for a great length, forms a remarkably fine, broad and deep pool, called the Long-Reach, all which contain an immenſe quantity of water. After this the tide is obſtructed by ſeveral windings and narrow places in the channel, till it comes within about a mile of Newcaſtle; where it runs in an open and wider pool, till it flows about two miles above this town, when it is a good deal interrupted in its courſe by a large iſland, conſiſting of many acres, called the King's Meadows: after flowing round this iſland by two narrow channels, and through ſeveral beautiful windings, it riſes a little above the village of Newburn; in all about ſeven or eight miles above Newcaſtle.

'The tides commonly flow about four hours and an half, and ebb about ſeven hours and an half, at Newcaſtle-bridge: and the perpendicular riſe of the river here, in a ſpring tide, will ſometimes be about eleven or twelve feet, and at Tynemouth bar, about eighteen feet; but both theſe circumſtances vary greatly from the different winds, and the different quantities of freſh water in the river: in a north-weſterly wind they will ſometimes riſe three feet higher than I have mentioned; and, in a ſouth-eaſterly one, ſometimes ſcarcely half ſo high: and in ſome of our great land-floods, the tide has not ſufficient force to ſtem and turn the current, which will ſet downwards during the whole ſwell of the tide.

'From this ſhort account we may judge, in ſome meaſure, of the natural effect of the tides upon the water in this river. For, by the conſtant and contrary motions which are given to the waters, by the flux and reflux of the tide, the mud is ſtirred up, the ſalts and other impurities mixed with part of it, and carried into the ſea; whilſt that which ſubſides in the channel is left unſaturated with ſalts, cleaner from impurities, and readier to attract and abſorb any freſh ones that may come in.

'The mud thus ſtirred up, is indeed ſometimes long in ſubſiding; as, upon land-floods eſpecially, it chiefly conſiſts of a fine light clay, divided into ſuch minute particles, that a great deal of it will paſs through a common filtering paper, and make the water a little wheyiſh; but this will in time ſeparate and leave the water remarkably bright and pure; and this very inconvenience is, for the reaſons aſſigned above, attended with a ſuperior advantage.

'Another effect of the tides is, that they may ſometimes bring up a little ſalt water. In ſummer time, when the river is low, and the influx of the tide meets with leſs reſiſtance, the water will be a little brackiſh at Newcaſtle; but that is only about the time of high water; for at half ebb, or half flood, it has ſcarce any ſenſible proportion of ſalt in its reſiduum; and in winter time, or indeed in the neap tides in ſummer, we can ſeldom find the leaſt brackiſhneſs by the taſte. When we conſider, from the above account, the immenſe quantity of freſh water that muſt be driven back, before the tide can riſe to Newcaſtle, it will appear ſtrange that any ſalt water ſhould ever reach above our bridge. I have often found a ſenſible difference in the taſte of the water which was taken up below the bridge, from what was taken up above; the force of the tide being a good deal broken by the pillars. I have not indeed analyſed it in the drieſt ſeaſons; but the day in which I am writing this, I tried the ſpecific gravity of ſome of it which I took up at high water, in the laſt ſpring tide, after a long droughty ſeaſon, and found it conſiderably heavier than any which I had tried before; for it differed from rain water by $\frac{1}{138}$ part of the whole: whereas in winter it rarely differs by $\frac{1}{1000}$. I likewiſe, at the ſame time, tried ſome which I had taken up at Shields, and found it to differ from rain water by above the 28th part, which is heavier than moſt of our tables make ſea water to be. Indeed, from the freſh water which is driven back, the ſaltneſs muſt decreaſe all the way, as the tide comes up the channel; till, a little above this town, it becomes quite evaneſcent; and, for ſeven hours out of every twelve, we have ſcarce any ſalt at all, as will appear more fully preſently.

'Another effect of the tide upon this, and indeed upon moſt navigable rivers, is, the immenſe ſhoals of very ſmall fiſhes which are driven up in the later ſummer months. It has been frequently obſerved here, that a pint of water cannot be taken up near the ſhore, any where within the compaſs of the tide, but it will contain ſeveral hundreds of them; nay they will frequently lie ſo thick, that we cannot, even in very ſhallow places, ſee the bottom of the river for them. The water which is taken up ſo filled with theſe little animals, is indeed unfit for dreſſing of victuals, brewing, or almoſt any other purpoſe; for it has from the firſt a fiſhy diſagreeable taſte, and very ſoon putrefies: but all theſe little animals are within two or three yards of the ſhore, and moſtly in ſtill water; for a ſmall current ſweeps them all away; and, upon a freſh-flood coming down the river, not one of them is to be ſeen: conſequently they can be no objection to the ſupplying this town with water from the river, as the water might eaſily be brought to the pumps of an engine without conveying any of them along with it.

'I ſhall not trouble my reader with a tedious relation of all the different experiments which I have made upon this water; but ſhall ſelect two trials, one of which was made of the water taken up at half ebb, and the other at high water, when the river was in its moſt uſual ſtate: in the firſt of them, indeed, which was taken up on the 24th of January, 1770, the river was rather more muddy than uſual, and I allowed the water to ſtand two days before I weighed it.

'Its ſpecific gravity was to that of rain water as 1,348,481 to 1,348,145; the difference being 336, or nearly $\frac{1}{4011}$ of the whole.

'Its taſte was mild, cool and agreeable.

'It made no change with the lixivium of tartar, or ſolution of ſugar of lead; nor yet with galls, ſyrup of violets, or acids.

'A gallon of it left upon evaporation only gr. $4\frac{56}{100}$ of a light brown ſediment; which taſted evidently, though ſlightly, ſalt; and felt gritty betwixt the teeth.

'The quantity of this reſiduum was ſo very ſmall, that it ſcarcely afforded an opportunity of ſeparating the ſalt from the earth, or of trying any other experiments; and upon ſome other evaporations of the water, taken up at half flood and half ebb, the reſiduum was ſtill leſs; ſo that I looked upon any minute examination of them as trifling and inſignificant.

'On the 29th of January, 1770, I took a quantity of water from the river, at the weſt end of the town, juſt at the time of high water in a ſpring tide. The weather was then dry and remarkably warm for the ſeaſon, and the water much brighter than that which I uſed in the laſt experiment; and I think had no brackiſhneſs diſcoverable by the taſte: but it turned quite milky and precipitated upon dropping in a little ſolution of ſugar of lead.

'A gallon of it left, upon evaporation, gr. $19\frac{76}{100}$ of a light brown reſiduum, which taſted very ſalt, crackled upon the hot iron; made an ebullition and white fumes with ſpirit of vitriol, but no apparent change in ſyrup of violets, and attracted moiſture very faſt.

'Five grains of it were, by the hot iron, reduced to $4\frac{13}{100}$, but increaſed again in weight ſo faſt, that I could not be ſo exact as I could have wiſhed.

'After it was well waſhed in diſtilled water, it left a dark grey inſipid powder of calcareous and abſorbent earth, which weighed gr. $1\frac{364}{1000}$.

'The ſalt was entirely muriatic; and the cryſtals, when viewed through the microſcope, appeared as in the copper-plate.

'The ſalt was in proportion to the earth as 3038 to 1362; ſo that each gallon of this water contained $14\frac{378}{1000}$ grains of ſalt, and $5\frac{382}{1000}$ of earth.

'*Obſ.* Though this water was manifeſtly brighter than that which was uſed in the preceding analyſis, yet the earthy parts of it were more than the whole reſiduum of the other; and I am ſure that they were both collected and weighed with equal care: which ſhews that the tides impregnate the water in this river with ſomething more than ſalt; or the ſalt may probably be a means of uniting more earth with the water; but theſe ſubſtances are, in a very little time, either moſtly carried away or ſpontaneouſly precipitated.

'Upon analyſing ſome water, taken up in another ſpring tide, I only obtained gr. $12\frac{68}{100}$ from a gallon; but in very dry weather, when, perhaps, not one-third part of the freſh water comes down *the river*, an high tide may bring up a larger proportion of ſalt; as *indeed is* evident from the ſpecific gravity of the Tyne water taken this day. But in general, or at leaſt for above eight months in the year, it contains no ſalt, even at high water, that can be any way prejudicial: and when we conſider, that from half ebb until half flood, or for upwards of ſeven hours out of twelve, there is ſcarcely any perceptible ſalt in it, no reaſonable objection can be made, upon this account, againſt ſupplying the town with it; as an engine might work, very well, above fifteen hours in the day; and in that time, with the greateſt eaſe, it might raiſe four or five thouſand hogſheads to the higheſt part of the town.

‘ The contents of this water are ſo ſmall in quantity, and in their nature ſo very inoffenſive, that they are by no means worthy of conſideration: and the other objections, which have been made to it, are equally trifling and inſignificant. It has been ſaid that it gives both meat and linen a bad colour; ſo will the Thames water, or that of almoſt any river in England, if it be uſed before it has ſubſided; but ſeveral families in this town who keep it in proper ciſterns make no ſuch complaint, and ſome of it which I have now by me, and which was taken up quite muddy, is as clear and bright as any water which I know. The force of the pumps, the conveyance through pipes, and the reſting in large reſervoirs, will all undoubtedly contribute to render it bright and pure. It is known to keep exceedingly good and ſweet through long voyages, as it has been frequently carried to North America: and what is ſtill a farther argument for the ſupplying of this town with it, it is a ſource which can never fail, and indeed the only one which can ſafely be depended on: for the opening of new collieries, and the extending of old ones, often make ſtrange alterations, in the courſes of ſeveral ſprings in this neighbourhood.’

ART. IX. *The Fables of Flora.* By Dr. Langhorne. 4to. 3s. ſewed. Murray. 1771.

FABLE is a ſpecies of literature from which great benefit, and no inconſiderable degree of pleaſure, may accrue to mankind. It is, as hath been juſtly remarked [*], the moſt *eaſy*, *winning*, and *engaging* way of *teaching*; it furniſhes the moſt proper and effectual means of inſpiring men with a love of virtue, and hatred of vice; and it has frequently happened that the *old* and *wiſe*, as well as the *young* and *inconſiderate*, have reaped the advantages flowing from this mode of inſtruction. The former will admire the important truths ſo artfully yet ſimply conveyed in theſe agreeable fictions, while the latter, who uſually look no farther than the ſurface and form of the vehicle, may not only find the pleaſure they ſeek for, but, as they increaſe in years and judgment, will receive thoſe ſolid and uſeful inſtructions which they never before thought of. Thus far with reſpect to the idea of Fable, and its uſeful tendency, in its original deſign, and primitive ſimplicity of conſtruction. In later times its ſphere has been conſiderably enlarged; much dreſs and ornament has been ſuperadded; and the *narrative* and *moral*, which formerly were exhibited quite naked and unadorned, are, by our modern writers, clothed with the choiceſt embelliſhments of imagination.

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[*] Obſ. on this ſubject, by Dr. Lamotte, 1742.

An ingenious but unknown writer, in a late fugitive eſſay, ſpeaking of the performance before us, has very pertinently obſerved, that, 'at firſt view, one would imagine the walk of apologue to be much too confined for a man of glowing fancy and elevated genius;' but when we conſider that, in this department, 'Nature reigns in her richeſt ſplendor, and moſt luxuriant profuſion,' preſenting not only all *animal* but '*vegetable* life to the poet's imagination, we then perceive the field enlarged, and that Fable no longer walks within the narrow limits in which we fancied her confined. She has the moſt beautiful objects of Nature to ſelect, aſſemble, and combine; aud when theſe can afford her no farther variety, ſhe takes a ſtill more comprehenſive view, and, comparing the vegetable and intellectual ſyſtem, ſhe traces reſemblances and alluſions, before unnoticed and unſeen: thus, riſing in dignity and uſe, ſhe illuſtrates moral truths, by inveſtigating the intentions of Nature in the different properties of her productions.'

Dr. Langhorne himſelf, ſpeaking of the Fables now befor[e] us, in his prefatory advertiſement, ſays—'The plan of Fabl[e] is enlarged, and the province extended,' *in theſe poems*; th[at] 'to the original NARRATIVE and MORAL, are added IMAGERY, DESCRIPTION, and SENTIMENT;' that the 'ſcenery i[s] formed in a department of Nature more adapted to the geni[us] and diſpoſition of POETRY; where ſhe finds *new* objects, interests, and connexions, to exerciſe her fancy and her powers.'—He concludes—'the charter of *Quidlibet audendi*, the birthrig[ht] of every poet, ſufficiently authorizes the attempt of any ne[w] ſpecies of writing; but by the judgment of the public it mu[st] ſtand or fall.'

But, ſurely, our Author does not intend to perſuade us th[at] HE is the firſt bard who hath extended the province of apologu[e] and added *imagery*, *deſcription*, and *ſentiment* to the bare narrative and moral of the ancients! Have we not the fables of Fontaine, and others, in France, and thoſe of Gay, Moore, &c. in England? and have not thoſe juſtly applauded writers gaine[d] their great reputation by ſimilar improvements in this branc[h] of literature?—Certainly Dr. L.'s claim of originality, with regard to his preſent production, requires ſome *qualificatio[n]* or *explanation!*

But, not to interfere too far in diſputes between the *old magpie and the new*, let us proceed to give our Readers a ſpecim he entertainment they will meet with, if they chuſe to call *le latter*. We ſhall firſt ſelect

Fable X. The *Wilding* and the *Broom*.

'In yonder green wood blows the Broom;
Shepherds, we'll truſt our flocks to ſtray,
Court nature in her ſweeteſt bloom,
And ſteal from care one ſummer-day.

'From him[*] whoſe gay and graceful brow
Fair-handed Hume with roſes binds,
We'll learn to breathe the tender vow,
Where flow the fairy Fortha winds.

'And oh! that he † whoſe gentle breaſt
In nature's ſofteſt mould was made,
Who left her ſmiling works impreſt
In characters that cannot fade.

'That he might leave his lowly ſhrine,
Though ſofter there the Seaſons fall—
They come, the ſons of verſe divine,
They come to fancy's magic call.

——————" What airy ſounds invite
My ſteps not unreluctant, from the depth
Of Shene's delightful groves? Repoſing there
No more I hear the buſy voice of men
Far-toiling o'er the globe—ſave to the call
Of ſoul-exalting poetry, the ear
Of death denies attention. Rouzed by her,
The genius of ſepulchral ſilence opes
His drowſy cells, and yields us to the day.
For thee, whoſe hand, whatever paints the ſpring,
Or ſwells on ſummer's breaſt, or loads the lap
Of autumn, gathers heedful—Thee whoſe rites
At nature's ſhrine with holy care are paid
Daily and nightly, boughs of brighteſt green,
And every faireſt roſe, the god of groves,
The queen of flowers, ſhall ſweeter ſave for thee.
Yet not if beauty only claim thy lay,
Tunefully trifling. Fair philoſophy,
And nature's love, and every moral charm
That leads in ſweet captivity the mind
To virtue—ever in thy neareſt cares
Be theſe, and animate thy living page
With truth reſiſtleſs, beaming from the ſource
Of perfect light immortal—Vainly boaſts
That golden Broom its ſunny robe of flowers:
Fair are the ſunny flowers; but, fading ſoon

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[*] *William Hamilton of Bangour.*

† Thomſon.

And fruitleſs, yield the foreſter's regard
To the well-loaded Wilding—Shepherd, there
Behold the fate of ſong, and lightly deem
Of all but moral beauty."

——————" Not in vain"——
I hear my Hamilton reply,
(The torch of fancy in his eye)
" Tis not in vain," I hear him ſay,
That nature paints her works ſo gay;
For, fruitleſs though that fairy broom,
Yet ſtill we love her laviſh bloom.
Cheered with that bloom, yon deſart wild
Its native horrors loſt, and ſmiled.
And oft we mark her golden ray
Along the dark wood ſcatter day.

" Of moral uſes take the ſtrife;
Leave me the elegance of life.
Whatever charms the ear or eye,
All beauty and all harmony;
If ſweet ſenſations theſe produce,
I know they have their moral uſe.
I know that NATURE's charms can move
The ſpring's that ſtrike to VIRTUE's love."

We ſhall leave our Readers to determine how far Dr. L. has ſucceeded in his imitation of Thomſon's ſtyle. Perhaps he has more fortunately hit the free and eaſy manner of Mr. Hamilton [*], which ſeems to be nearly congenial with his own.

In the following piece the bloody rites of the Druid, and the miſerable apathy and ſloth of the Anchorite, are diſplayed with equal horror and juſtice:

FABLE XI. The *Miſletoe* and the *Paſſion-flower*.

' In this dim cave a druid ſleeps,
  Where ſtops the paſſing gale to moan;
The rock he hollowed o'er him weeps,
  And cold drops wear the fretted ſtone.

' In this dim cave, of different creed,
  An hermit's holy aſhes reſt:
The ſchool-boy finds the frequent bead,
  Which many a formal matin bleſt.

' That truant-time full well I know,
  When here I brought, in ſtolen hour,
The druid's magic Miſletoe,
  The holy hermit's Paſſion-flower.

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[*] See an account of his poems, Rev. vol. xxiv. p. 162.

‘ The offerings on the myſtic ſtone
Penſive I laid, in thought profound,
When from the cave a deepening groan
Iſſued, and froze me to the ground.

‘ I hear it ſtill—Doſt thou not hear?
Does not thy haunted fancy ſtart?
The ſound ſtill vibrates through mine ear—
The horror ruſhes on my heart.

‘ Unlike to living ſounds it came,
Unmixed, unmelodized with breath;
But, grinding through ſome ſcrannel frame,
Creaked from the bony lungs of death.

‘ I hear it ſtill—“ Depart,” it cries;
“ No tribute bear to ſhades unbleſt:
Know, here a bloody druid lies,
Who was not nurſed at Nature’s breaſt.

“ Aſſociate he with dæmons dire,
O’er human victims held the knife,
And pleaſed to ſee the babe expire,
Smiled grimly o’er its quivering life.

“ Behold his crimſon-ſtreaming hand
Erect!—his dark, fixed, murderous eye!”
In the dim cave I ſaw him ſtand;
And my heart died—I felt it die.

‘ I ſee him ſtill—Doſt thou not ſee
The haggard eye-ball’s hollow glare?
And gleams of wild ferocity
Dart through the ſable ſhade of hair?

‘ What meagre form behind him moves,
With eye that rues th’ invading day;
And wrinkled aſpect wan, that proves
The mind to pale remorſe a prey.

‘ What wretched—Hark—the voice replies,
“ Boy, bear theſe idle honours hence!
For, here a guilty hermit lies,
Untrue to Nature, Virtue, Senſe.

“ Though Nature lent him powers to aid
The moral cauſe, the mutual weal;
Thoſe powers he ſunk in this dim ſhade,
The deſperate ſuicide of zeal.

“ Go, teach the drone of ſaintly haunts,
Whoſe cell’s the ſepulchre of time;
Though many a holy hymn he chaunts,
His life is one continued crime.

“ And bear them hence, the plant, the flower;
No ſymbols thoſe of *ſyſtems* vain!
They have the duties of their hour;
Some bird, ſome inſect to ſuſtain.”

On the whole, we may pronounce, of theſe Fables, that, with all their *poetical* merit, they contain more ornament than ſubſtance, more deſcription than deſign, more fancy than moral.

ART. X. *A Courſe of experimental Agriculture, &c,* continued. See our laſt Month's Review.

WE now commence *Reviewers* of Mr. Young, as a *Reviewer.*

'The ancient writers, *De Re Ruſtica*, are continually (Mr. Y. obſerves) in the *directive* ſtyle, without experiments to *convince* us that they know *how* to direct.' 'They have many obſervations, adds he, not only ridiculouſly *weak* and *trivial*, but *moſt ſuperſtitious.* Cato, Palladius, Varro, and even Columella, abound with theſe faults.' He concludes, that 'they had no notion *of regiſtering* experiments.'

'The *Geoponic* Writers (Mr. Y. determines) are *much* lower in merit, with all the faults of the former, and leſs authority.'

Juſtice to the dead obliges us to obſerve, that their religion, and age in which they lived, excuſe the ſuperſtitious obſervations of thoſe writers; and if Mr. Y. means to extend the cenſure of *weak* and *trivial* only to thoſe obſervations which are *ſuperſtitious* (as propriety of expreſſion requires), he is very injurious to writers who were conſiderably *learned* and doubtleſs *uſeful* in their day. A ſimilar cenſure might *juſtly* be paſſed on Livy, and according to Mr. Y.'s canon of criticiſm here advanced, we ſhould not lament the loſs of ſeveral of his decads, but the ſurvival of the reſt.

We heartily wiſh that more modern writers on agriculture had not many *weak* and *trivial* obſervations, for which the excuſe of *national ſuperſtition* cannot be pleaded.

It is but fair to obſerve, that he muſt be an *exact* and almoſt *univerſal* ſcholar, who is able to read *with underſtanding* the writers here moſt ſeverely cenſured; and we apprehend that the more able their reader is, the more candid he will be in his judgment. Mr. Y. has lately received a gentle hint from a friend*, that he ſhould have underſtood the meaning of *ſarritions* and *runcations* better, before he condemned them as *inefficacious.*

The method of raiſing agricultural knowledge on the baſis of *accurate experiments*, is a modern improvement, and we think that Mr. Y. ſhould not thus ſeverely condemn the ancients for not ſeeing what moderns only ſee by being raiſed on their ſhoulders.

In one word, Mr. Y. tells us, that the Geoponic writers have leſs merit than the writers '*De Re Ruſtica*,' but he has not owned any merit in theſe laſt mentioned Authors.

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* See Mr. Comber's Correſpondence with Mr. Young.

'Moſt moderns (purſues Mr. Y.) adopt the manner of theſe ancients, neglecting experiments;' and on this head are condemned, *Gallo*, in his '*Vinti Giornete dall' Agricoltura*;' (4to. 1550) Tarello in his *Ricordo d' Agricoltura*; alſo our Fitz-Herbert in his *Boke of Huſbandry and Surveying* (1539), and the Frenchman, De Serres, in his '*Theatre d' Agriculture*' (1600).

Yet Mr. Y. confeſſes that he has not only never read the two firſt in the original, but alſo that he has only ſeen *extracts*, whence he cannot rightly judge of the *whole* of their works.

He owns alſo, that though the works of the third of theſe writers contain not *one* experiment in forty years huſbandry, yet his works are valuable for the age he lived in, and that both theſe two laſt writers practiſed and underſtood huſbandry.

'The inquiries of the great *Bacon* which related to agriculture (ſays Mr. Y.), as far as they extend, are worthy of his immortal genius—*purely experimental*, and related with a philoſophical preciſion; ſtrange, that ſucceeding writers ſhould not catch from his works a *juſter idea*' [of a work on agriculture we preſume]. This praiſe of Lord Bacon is very juſt.

Mr Y. owns, that he has never been able to meet with any of the works of Gabriel Platte, and therefore knows not his manner.

Here we take an opportunity of ſtepping, for a moment, out of the ſtrict path of Reviewers, to expreſs our wiſh, that ſome able collector would preſent the public with a good edition of all our old writers *De Re Ruſtica*. If Mr. Y. would undertake the taſk, probably he would find *motives* to ſpeak of them more favourably than he does at preſent. We need hardly add, that an *anonymous*, but *excellent* contributor to the *Muſeum Ruſticum*, has given ſuch a catalogue and account of them, as muſt greatly facilitate ſuch an undertaking, and if himſelf is (as we hope) alive, we ſhould with peculiar pleaſure review an edition of them from his hand, and doubt not but we could, with integrity, recommend it to the grateful public.

Our Author owns Hartlib's Legacy (printed in 1665) to be a work of great merit, though not much in the *experimental ſtyle*; he praiſes it for being *not nearly* ſo thickly *ſtrewed* with the extravagancies [conceits] of the age, as the works of ſome of his cotemporaries; and he condemns Beati's annotations on it, as having *too many*. We own, that if he has *any*, he has *too many*, but wonder that Mr. Y. ſhould ſelect that which he gives the public, from p. 279, where *Beati* ſpeaks of rape crops, which *cannot* produce leſs than from five to ten quarters. We are ſorry to be thus obliged to review Mr. Y. as a *critic on ſtyle*; a walk in which we expected not to meet with him. Our impartiality to the *living* and *dead* obliges us to ſay, that this expreſſion ſeems not juſtly cenſurable, *as the unaffected* ſtyle of *common life* juſtifies this phraſeology, which ſeems alſo agreeable to *philoſophic preciſion.* We could eaſily enter further into a juſtification of it, but we think ſuch a taſk *unneceſſary* *.

Mr. Y. now complains, that Sir H. Platte, in his Treatiſe of *paſture* and *arable* lands, has no juſt idea of *experimental agriculture*, but, in ſome other works, even *burleſques* agriculture; and he inſtances the following conceit in his 'Garden of Eden' (5th edit. 1659), *viz.* "A touch at *the* VEGETABLE WORK in phyſic, whoſe principal fire is the *ſtomach of the oſtrich.*" p. 167.

He notes a very different fault in *Blythe*'s 'Engliſh Improver improved' (1652), *viz.* that *all* his experiments are ſo *extravagantly ſucceſsful*, that one muſt want common ſenſe to believe *half* of what he ſays. Indeed clover worth 12 l. per acre, and turnips, without hoeing, worth as much, ſeem *very hyperbolical* in *fact*; but as to *hyperbolical terms*, of which alſo Mr. Y. complains, we ſee none of them, and if we were diſpoſed to pleaſantry, we might ſay, that *hyperbolical expreſſion* is a very ſuitable vehicle or garb for *hyperbolical facts*.

By Mr. Y's ſaying that he who wants not common ſenſe, believes not half of Mr. *Blythe*'s aſſertions, every Reader is reminded of a repartee aſcribed to a great wit, who, on an illuſtrious lady's complaint that the world reported ſhe had *two* baſe-born children, aſſured her, that he never believed above half of ſuch reports. If Mr. Y. believes that the unhoed turnips amounted to nearly 6 l. per acre, he will be in danger of a ſuſpicion that he has parted with more than *half* his common ſenſe, eſpecially if he adds, that eight or ten quarts of ſeed were employed.

To theſe *hyperboles* of Mr. Blythe, Mr. Y. adds the aſſertion of a farmer, viz. that 'his hog would not eat a turnip *without boiling*.' He might be *honeſt*, and Mr. Blythe not *over-credulous*. Even a ſwine has not always an appetite, and perhaps he had been pampered with *bon morceaus!* Such experiments as this can hurt nobody, for they can deceive nobody. When men ſhoot with the *long bow*, we always wiſh them to ſhoot far enough, that every body may know whence the ſhaft comes. Mr. Blythe's ſoftenings, which Mr. Y. obſerves, viz. 'Reader, if thou *dar'ſt* believe me!' are quite unneceſſary.

However, we cannot aſſent to Mr. Y. who ranks with the former extravagancies Mr. Blythe's crops of oats worth 6 l. per acre on land '*good for nothing*," if he will only make a few *grains* of reaſonable allowance. Ground which, *comparatively* ſpeaking, is *good for nothing* while *unploughed*, frequently yields (eſpecially if pared and burned) ſuch quantities of oats at the firſt crop, as may, when the crop in general in that neighbourhood is bad, amount to 6l. or ſix quarters per acre.

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* What will Mr. Y. ſay to the expreſſion, 'Clipping the pinions of *drilling ideas*, which *ſoared* too much?' Yet ſuch is found in a late Courſe of Experiments on Agriculture.

Mr. Adam Speed is next cenſured, and juſtly, for giving into moſt of the extravagant promiſes of ſucceſs which diſgrace that age. Mr. Y. inſtances his advice to *improve* [land, we ſuppoſe] by rabbits [*] in hutches, up to 2000l. *per annum.* See his '*Adam* out of *Eden*, or an Abſtract of divers *excellent Experiments* touching the Advancement of Huſbandry', 1659.

It is impoſſible, unleſs the book or the whole ſcheme were before us, to judge of the propriety of Mr. Y's exclamation, 'Enough to ruin any man!' At preſent we muſt think that ſuch a ſcheme could hardly have ſuch *dire effects*, unleſs the attendance roſe to a conſiderable ſum.

The inſtances of turnips worth 30l. per acre (p. 19.), and clover of one acre, which is to keep four cows Summer and Winter (p. 45.) are indeed laugh-at-able articles, and *innocent ſhots.*

Surely ſuch inſtances do no great honour to the *experimental* method; and yet we doubt not, that had any perſon addreſſed Mr. Speed for ſatisfaction, he would have produced his books in which all his experiments were *originally* recorded, with as much *gravity* as Mr. Y. could produce his vouchers.

All we mean to inſinuate, is, that the credit of experiments depends intirely on the credit of the author for *integrity*, *accuracy*, and *judgment.*

Mr. Y. cites M. Stephenſon's 'Twelve Months,' printed in 1661, as a *curioſity*; and ſuch it is in point of ſtyle. He gives the following inſtances from January and March, *viz.*

'After a conflict betwixt the ſteel and the ſtone, ſhe [the maid] *begets* a *ſpark*; at laſt the *candle lights* on his *match*,' p. 5. '*Linen*, in *dirty* December, had gotten the *yellow* jaundice; and this is the only time to *purge* them,' p. 12.

Our Author thinks Mr. Worlidge, in his '*Syſtema Agriculturæ*, not only *totally* devoid of experiment, but *very ſuperficial*, and judges Mr. Mortimer in his "Whole Art of Huſbandry," in *one reſpect* no bad writer, viz. that he is every where *practical*, and had no *vanity* of ſhining as an author, much leſs as a *ſyſtematiſer*; that he pretends only to *collect* and *methodiſe* the commonly received ideas of good huſbandry, and executes his deſign in a plain and judicious manner.'

As Mr. Y. has aſſumed to be the critic in language, we muſt conclude, from the propriety of his expreſſions, that Mr. Mortimer is, in his judgment, a *bad* writer in every reſpect *but*

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[*] By the dung, moſt likely.

one: however, this *one* reſpect is ſo diffuſive, that it includes *almoſt every* thing valuable, viz. *method*, *plainneſs*, *judgment*!

We muſt obſerve, that Mr. Mortimer has ſtood ſo high in the opinion of ſubſequent writers, that they have copied him literally for whole pages, down to the author of a *Compleat Syſtem* of Agriculture, in *many* volumes.

Mr. Y. eſteems Mr. Liſle one of the *moſt peculiar* writers in the walk of huſbandry. 'He has regiſtered his obſervations in *no unexperimental* manner, the facts being derived from the experience of himſelf or old farmers, and he has no *favourite* point, which may warp his judgment. He gives only the plaineſt narratives.' Yet our Author thinks it '*as difficult* to give as to *refuſe* the name of a book of experiments to his work. What can be the reaſon of this difficulty? Mr. Y. ſatisfies us: Mr. Liſle 'ſeldom gives above one-tenth of the circumſtances which ſhould be known.' Will not this criticiſm raiſe a *juſt* objection to the *experimental* method? Mr. Liſle's work is already of a *decent* ſize, and if it ſhould, in the *experimental way*, have been ten times as large, may not both *buyers* and *readers* (for they are often diſtinct perſons) and *poor reviewers* too, deprecate the omen?

Of Mr. Tull, Mr. Y. ſays, that, 'with all the advantages of learning, fortune, travelling, and a vaſt ſhare of *natural penetration* and *ingenuity*, he ſaw with *wonderful quickneſs* the omiſſions of *all* preceding writers.—Full of the juſteſt ideas of proceeding on experiment *alone*, he executed a vaſt number, and for many years formed repeated trials of his method upon a *large* extent of ground. But when he came to publiſh, inſtead of laying before his reader a *plain narrative* of his *experience*, and ſubjoining his reflections, he compoſed a folio * of reflections, inſtructions, and opinions, which might be *juſt* and *well-founded*, but carried not with them the proofs of their propriety.' He then inſiſts much on the difference of giving *experiments in particular*, and a *general* aſſurance of having made them; and avows his own *poignant* regret, that Mr. Tull has not given his *in detail* (p. 10.), and this omiſſion of Mr. Tull appears to be what Mr. Y. has called that rock, for ſplitting on which, Mr. Tull ſo much *condemned* others.

And here we muſt own, that Mr. Y.'s appears to be the better method; but much may be ſaid in excuſe for Mr. T.'s as it is certain, that long experiments in detail require an attention which few readers will give; and, if Authors will be read, they muſt in a certain degree conſult the taſte of the generality of their readers.

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* Horſe-hoeing huſbandry, 1733.

Mr. Y. has, however, another objection to Mr. Tull, which, if allowed to be *true*, is *inexcuſable*, viz. that he 'was by no means an *impartial* writer.'

Having obſerved that Mr. Tull *embraced the idea* of the drill ploughing with the utmoſt warmth, he adds, 'inſomuch that he lets nothing eſcape his pen, that has the leaſt tendency to deſtroy his favourite meaſure.'

Hence our Author accounts, and perhaps with truth, for the neglect into which the drill huſbandry fell, till revived by ſome very ſpirited perſons in France, whoſe practice has drawn the attention of all Europe.

To a writer of a very different, nay oppoſite character, a recommender of the old huſbandry, viz. Mr. William Ellis of Little Gaddeſden in Hertfordſhire, Mr. Y. next pays his compliments, and praiſes his works *, as deſerving much more attention than they meet with, and containing a vaſt fund of real experience. He owns, however, that *many long* paſſages in them are moſt diſguſting, and that, through *half* of his works, he is a *mere old woman*. Indeed, the titles of ſeveral chapters are ſuch, that on peruſal of them the *delicate* reader will, rather than have the diſguſt of peruſing the chapters themſelves, give Mr. Y. credit for his aſſertion, and be apt to conclude, that he who is *moſt frequently* a *mere old woman*, can ſeldom be any thing better.

To Mr. Bradley our Author allows the character of a *ſenſible* writer, but blames him for *talking* of experiments, and *giving* none; and thinks that many ſtrokes of his practice afford us a *pretty accurate* idea of his experiments.

Mr. Y. refers to many inſtances, ſome of which ſhew Mr. Bradley *certainly* to have had little experience; ſuch as that from which he determines, that the turnip, with a root like a parſnip's, is *beſt* for light lands (p. 238 of Complete Body of Huſbandry, 8vo, 1727); and that other, viz. that dry chalk is *injurious* to land, if meant *generally*, ſeems of the ſame kind (p. 63.). To the ſame claſs probably may be referred his opinion, that ſheep's dung and ſand are the *ruin* of light lands (p. 76.), and *certainly* that other (p. 141.), that ground to be *laid* ſhould be ploughed as long as it will bear corn with *any* ſpirit.

There are, however, many ſkilful farmers, who will think, with Mr. Bradley, that no dung ſhould be uſed till it is like earth (p. 91.), and that the dung of pigeons and poultry ſhould be ſteeped in water (p. 82, 83.), though we *perhaps* hold neither of theſe opinions.

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* Modern Huſbandman, 4 vols. 8vo, 1744. The Timber Tree improved, 8vo, 1745. Agriculture improved, 2 vols 8vo, 1746. *Chiltern* and *Vale* Farming, 8vo, 1745. Shepherd's Guide, 8vo, 1749.

And now, Mr. Y. obſerves, that the experiments of Monſ. *Du Hamel* and his correſpondents have been ſo much praiſed, that ' ſome may imagine they *preclude freſh experiments.*'—He will therefore give them a *little* attention, and *juſtly* praiſes them, ' as being generally *conciſe*,' (and we may pronounce *conciſeneſs* to be a great excellence, when joined to *ſufficiency*,) ' *admirably expreſſed*, and with great attention to *moſt concurrent* circumſtances,' yet adds, with truth, that *ſome* circumſtances of *high importance* are omitted in them.

In ſupport of this concluſive obſervation, Mr. Y. mentions one groſs omiſſion in thoſe experiments, which muſt have ſtruck every attentive reader, yet cannot be too often noticed, viz. that ' expences of the new huſbandry are *totally* omitted;' and without this circumſtance, an experiment is in many caſes uſeleſs.' He notes, that he will engage to raiſe *vaſt* crops of corn in the *worſt* fields (p. 12.), and *judiciouſly* proceeds to remark, that Monſ. *De Chateau Vieux*'s comparative experiments between the *old* and *new* huſbandry frequently extend no farther than *one* or *two* crops on the ſame land: and that he calculates crops for *many* years, on the *data* of that 1ſt, or 2d.

He alſo rightly adds ' the ſuperiority of the *new method* to the *old huſbandry* of *Geneva*, with *alternate* fallows, is a *ſmall* recommendation of it, as that [old huſbandry] is a *very imperfect* one; and that in *England* the caſe is widely different, ſo that no compariſon can be *deciſive*, unleſs conducted for ſeveral years, and an exact regiſter kept.'

Mr. Y. ſupports his very uſeful general remark by an inſtance of Mr. De Chateau Vieux's calculating from a crop of 1752, that the crop of 1753 will be *equal*; nay, ſuggeſting that there is no doubt but it will be *greater*. He exclaims juſtly againſt *ſuppoſitions* artfully interwoven with *facts*; and then drawing from thence many concluſions and maxims.

He very handſomely acknowledges, that the well-being of mankind was the *only view* of Mr. De Chateau Vieux, but obſerves, that as his experiments ' are publiſhed for *univerſal benefit*, it is highly neceſſary, eſpecially in foreign countries, to examine cloſely whether the *new* practice promiſes advantage ſuperior to the *old*, which it is intended to *ſubvert*;' and theſe experiments being tranſlated into *Engliſh*, and *ſtrongly* recommended to our farmers, he aſks, ' Will the compariſon betwixt *Geneva* and *England* hold good? How miſerably defective (cries he) muſt their *old* huſbandry be, to produce, on a medium, not more than *three times* the ſeed.'

He concludes, that after a moſt attentive examination of theſe experiments, he could not determine whether, on given land, the drill huſbandry *deſerved* to be *adopted*.

Thus

he clears himſelf from the imputation of temerity, in publiſhing his courſe of experiments, 'as in *ſome* inſtances better adapted to the practice of Britiſh cultivators,' and profeſſes to pretend to equal Mr. Du Hamel and his correſpondents in nothing but *ſincerity*.

Mr. Y. acknowledges (in the *faſhionable phraſe*) that 'the whole range of *œconomic* writings does not preſent a *more valuable morſel* * than the hiſtory of Turbilly's improvements,' and adds, that 'the *general* œconomy of a farm is ſo much concerned in them, that the want of *regiſtered experiments* is comparatively but *little felt*.'

But is not the ſame apology *admiſſible*, in certain degrees at leaſt, for other writers to whom the ſame indulgence is not ſhewn? We would not be thought to reckon the Marquis of Turbilly among the *black kind*; otherwiſe we ſhould repeat the ſatyriſt's adage, *Dat veniam corvis*, &c.

Mr. Y. acknowledges the uncommon pleaſure which he received from peruſing, in the *Encyclopedie* of Meſſrs Le Roy and Queſnoy the ſon, the articles *Fermier*, *Froment*, *Culture*, and *Grain*. He avows their giving accurate deſcriptions of ſeveral practices, and obſervations on them, drawn from reaſon; and on this plan thinks theſe articles *moſt excellently* executed, with great penetration.

He praiſes, as of the ſame nature, M. Patullo's '*Eſſai ſur l'Amelioration des Terres*' (12mo, 1758), which has numerous reflections of a practical kind, and includes an elegant idea of a newly-incloſed farm, with *calculation* of expences, produces, and profit, for a term of years, with *conſiderable preciſion*.

We mean not to decry this work, but muſt obſerve, that here, if any where, plans ſhould go on experiments, as *calculations* without proof of experience, are moſt fallacious in building, incloſing, &c.

But our Author condemns the works of Mr. Le Large, viz. '*Memoires ſur l'Agriculture*' (12mo, 1752), and Monſ. Sarcey de Sutieres, viz. *Agriculture Experimentale* (12mo, 1764), as *pretending* to experiments (the latter of twenty years) without the merit of good reaſoning or reflections.

We think, with Mr. Y. that ſuch a *deficiency* is a very great one, but ſtill the experiments remain to *reaſon* upon; unleſs Mr. Y. means that theſe gentlemen only *pretend to*, but *have* or *give* no experiments.

He praiſes the *Memoires et Obſervations* of the Berne ſociety, as *abounding* with a *great variety* of knowledge *truely uſeful*; but thinks the eſſays profeſſing to be *experimental*, leſs *ſatisfactory*, as blended too much with *reaſonings*, *reflections*, and *inſtructions*.

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* The good eating of the French has introduced this faſhionable phraſe into *literary matters*. Indeed the *bon gout* has long been familiar.

We cannot agree with Mr. Y. in this cenſure, as it ſeems a contradiction to what we have agreed with him in, on the laſt-named writers, if the reaſonings &c. be good.

He notes, that ſeveral of theſe writers have a proper idea of [the neceſſity of] inſerting their expences (p. 14, 15.) but laments that *experimental* eſſays bear no *proportion* to the *argumentative*; and applies this remark to the agricultural part of the Memoirs of Britanny. But, before his readers join with him they will wiſh to make an eſtimate of the reſpective merits o two kinds of writing, both very uſeful.—He confeſſes, that h could not procure the Memoirs of Rouen, and ſome other citi of France. A fact at which we wonder much.

Dr. Home's Treatiſe of the Principles of *Agriculture* and *Vegetation*, is juſtly praiſed by Mr. Y. as affording ſpecimens *pure* and *truly philoſophic experiments*; and he declares, that i the Doctor had attended to a *larger* courſe of experiments, h would have *prevented* the publication of Mr. Y's *imperfect ſketch*. Such confeſſions as this, may deprecate the ſeverity of *judg* but we muſt note, that two bulky volumes in 4to are uſually expected to give more than an *imperfect ſketch*.

Dr. Home's omiſſion of expences is indeed (as Mr. Y. notes) great defect.

Our Author laments that he cannot ſpeak of Mr. Dickſo Treatiſe of Agriculture (8vo, 2d edit. 1765), in the ſame ter of reſpect; regreting, that he kept no regiſter of his buſineſs an experiments on a *conſiderable farm* for *many* years; and ſays, Experience is an admirable *foundation* for *any* kind of *ſtructure*; b in agriculture ſhe muſt be the *ſuperſtructure itſelf*, not the *foundation* only. We can ſcarcely allow this diſtinction, as every ſuperior ſtone &c. in *every building*, is a *ſuperſtructure* to the inferior.

Mr. Y. makes the ſame objection to Mr. Randal's *elabora* Treatiſe, and notes, that Mr. Randal's fallow year is ſo *prodigiouſly* expenſive, that his readers muſt *neceſſarily* deſire to ſee ho it *anſwered* with himſelf, before they venture to *adopt* it. Ha he given a number of acres on which he tried his method, ſtati every operation, and the *actual* expence, with the produce a profit, &c. for a term of years, ſuch a *ſingle* experiment wou have more weight with the world, than a volume of reaſoni from experience.

Mr. Y. reſides, indeed, at a great diſtance from the ſeat Mr. Randal's *ſemi-virgilian* huſbandry; but as he has lately ma the *northern tour*, we ſhould have thought that he might ha *eaſily* learned how to reconcile the ſeemingly diſcordant trut

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viz. that Randal's *method* is *prodigiouſly expenſive*, and *prodigiouſly beneficial to him*.

Mr. Y. juſtly celebrates Mr. Stillingfleet's Miſcellaneous Tracts relating to Natural Hiſtory, as deſerving to be univerſally read. He congratulates Ireland on the regiſters of Mr. Wynn [not *Whynn*] Baker, and praiſes Mr. Billing's Treatiſe on the Culture of Carrots, as a very precious performance, truly experimental, &c.; but juſtly condemns Rocque's piece on Lucerne, &c. as *wild*, *improbable*, *inaccurate*, and *totally inconcluſive*. He concludes his Review of *agricultural* writers, with a juſt confeſſion, that Mr. Harte's 'Eſſays on Huſbandry' (8vo, 1755), are much ſuperior to any *eulogium*, &c.

'The peruſal (Mr. Y. ſays) of theſe books, led him to conclude the ſubject of them [Agriculture] by no means exhauſted, and that he might add to their number, without the imputation of attempting to *improve perfection*:

"*Extremi primorum*, *extremis uſque priores* *."

He declares, 'I ſubmit with deference to their [the Public's] deciſion; but, conſcious of *numerous imperfections*, I feel with *anxiety* the *raſhneſs* of parting with a MS. on which I wiſhed to ſtamp a merit it is far from poſſeſſing.'

He adds, that the *experimental part* of this work coſt him, excluſive of products, nearly 1200l. This aſſertion will not appear improbable to the Reader, when he is aſſured, that Mr. Y. had the reſolution to try *every thing*, even the experiments, which he was *ſenſible could* not *anſwer*. On ſuch a plan who can wonder at *any* loſſes †? Well may he diſcourage *all* perſons from following his example, of quitting the *prudent path*. 'There may have been ages (ſays he) in which patriotiſm was as *ſubſtantial a good* as *food* or *raiment*; but the preſent I take to be *ſomewhat different*.'

This is certainly no *fit place* to diſcuſs the *profit* of *patriotiſm* in our days. We apprehend, however, that the public will hardly allow, that the *expence* of making experiments, which the maker is '*ſenſible cannot poſſibly* anſwer,' is a proof of *patriotiſm*.

There are nevertheleſs methods of *turning* a man's loſſes to good account; and an experiment which turned out loſs, may, by being held out to the public as a *warning*, be converted to ſolid *profit*, and the loſt gold, by a *certain chemiſtry*, riſe in the ſpecies of *food* and *raiment*.

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* "Extremus *primorum*, extremis uſque *prior* ſis!" ſays the exhortation of the ſatyriſt.

† This conduct, however, is agreeable enough to a maxim with which he begins his preface, viz. that 'in agriculture it is *ſomewhat neceſſary* to *act before we think* (p. 1.), an axiom which, for the *honour of agriculture, we cannot* admit.

In the mean time, we muſt applaud Mr. Y's determination to 'leave *expenſive* experiments to the *nobility* and *gentry* of large fortunes,' and to avoid 'the preſumption of attempting a *private execution* of public ideas.'

[*To be continued in our next.*]

Art. XI. *A Letter to the Authors of the Monthly Review; occaſioned by their Remarks on two Pamphlets lately publiſhed; one entitled,* Thoughts on ſeveral intereſting Subjects; viz. On the Exportation of, and Bounty upon Corn: On the high Price of Proviſions: On Manufactures, Commerce, &c*. *The other, A Defence of the above Pamphlet. Being a* Reply to the Appendix annexed to The Expediency of a Free Exportation of Corn at this Time. In which the Miſrepreſentations, falſe Reaſoning, and wilful Deceit of the Author, are fully expoſed and refuted †. By Mr. Wimpey. 8vo. 6d. Crowder.

WE are at preſent much in the ſame ſituation with thoſe who are ſaid to have pulled an old houſe about their ears; having expoſed ourſelves to a challenge for offering a ſlight hint or two in favour of the bounty on corn: though we by no means deſired to be conſidered as taking up Mr. Young's quarrel, there ſtill remaining points of ſome importance to be ſettled, even if he ſhould happen to be on the right ſide of that queſtion.

As we have ſeveral times, on former occaſions, and lately in conſidering Mr. Young's pamphlet and another together on that ſubject ‡, entered pretty fully into the queſtion of the bounty, we hope Mr. Wimpey will excuſe our recapitulating what has been ſo often urged: but as we would not be accuſed of treating him with neglect, we ſhall produce ſix *Facts*, on which he lays great ſtreſs, and examine what they amount to.

'1. 'Tis an undoubted fact, that exportation is never carried to ſo great an height as when corn is very plenty, and conſequently cheap.'

Granted.

'2. That the firſt unfavourable or unfruitful year that follows ſuch large exports, inevitably advances the price 50, 60, and ſometimes 100 per cent.'

An unfavourable ſeaſon, by the nature of things, will inevitably raiſe the price of corn: but what was the conſequence of an unfavourable ſeaſon in the early part even of the laſt century, when hiſtorians tell us, that the nation ſtill depended on foreigners for daily bread; that there was a *regular import* from the Baltic, as well as from France, and if it ever ſtopped, the bad conſequences were ſenſibly felt by the nation? § We will not carry Mr. W. a century farther back.

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* Review, vol. xliii. p. 159.

† Rev. vol. xliii. p. 400.

‡ Rev. vol. xlii. p. 229.

'3. That the LEGISLATURE, in ſuch an emergency, has always thought it expedient and fit, to prohibit, for a certain time, all exportation, even without a bounty.'

And very prudently: as there is one price of corn which limits the bounty, it would be well if another price was fixed, beyond which exportation ſhould ceaſe.

'4. That the LEGISLATURE, in caſes of great exigence, hath not only prohibited all exportation, but hath opened our PORTS, and given free permiſſion for importation.'

And with good reaſon; the advantage of commerce is the mutual ſupply of national wants.

'5. That exportation has been ſo far carried beyond its due bounds, by the bounty, that what has been exported one year, with a bounty of 20 per cent. we have ſometimes been obliged to buy again the next, at an advance of 100 per cent.'

That too much corn may be ſometimes carried abroad, may be determined by a ſubſequent bad crop, but what has the bounty to do with that? The bounty having a limitation, cannot be charged with occaſioning a ſcarcity: this muſt be owing to exportation beyond or without the bounty, when it is ſent abroad to better markets. Perhaps we may ſometimes purchaſe corn in again at a dearer rate than we before ſold it at. Inconveniencies attend all human affairs; here is a temporary inconvenience, which, though it may play ſome money into the hands of corn-jobbers at critical times, and make the conſumer diſcontented, yet preſerves the corn trade alive, by buying in when we can no longer ſell out.

'6. That theſe occurrences have not only happened once, as if by chance, but from the commencement of the bounty to the preſent time, ſcarcity and high prices have regularly and conſtantly followed a large and extenſive exportation, as certain effects from an infallible cauſe; though they have been ſometimes longer, according as the following ſeaſons proved, ere they were felt or perceived.'

We here beg leave to doubt the regularity and conſtancy which Mr. W. aſſerts. Conſidering how many variable circumſtances muſt be taken into the examination, we imagine he will find it a difficult matter to give a clear proof of it: and ſurely Mr. W. will not ſeriouſly ſuppoſe a ſcarcity occaſioned this year, to operate after the intervention of a plentiful ſeaſon or two, during which it was not perceived! Indeed, if ſuch an indefinite latitude is aſſumed in aſſigning cauſes, it will be difficult to ſay what may not be proved.

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§ Hume. App. to James I.

To conclude, we would recommend the following points to Mr. W.'s private conſideration, without wiſhing to engage him in a farther controverſy, for which neither he nor the Reviewers may have leiſure or inclination:

1. Whether it is not expedient that corn, as a neceſſary of life and an article of commerce, ſhould be kept as nearly as poſſible at a regular medium price?

2. Whether the bounty with its attendant reſtriction, does not tend to keep corn at a medium price?

3. Whether this expedient, by preventing corn from ſtagnating on the farmer's hands, has not encouraged the growth of corn, and cauſed more land to be tilled than was applied to that purpoſe before the bounty exiſted?

4. Whether, if the bounty was diſcontinued, the firſt plentiful ſeaſon would not ruin many of our farmers, and hence diſcouraging the growth of wheat, render us again dependent on other countries for bread?

Without the bounty our merchants could only export corn when the price is ſo much advanced at foreign markets as to pay the freight and gratify them for the trouble of negociation; but by aid of the bounty they are now enabled to export it when foreign markets are as much below that ſtandard as the bounty amounts to; hence a ſtagnation of corn at home is prevented: and when the price of corn at home exceeds the medium price eſtabliſhed between the raiſer and conſumer by the Legiſlature, the operation of the bounty ceaſes. Hence any conſequent ſcarcity is not fairly chargeable on the bounty, which only aſſiſts in carrying off the ſuperfluity it gave riſe to. But when a ſcarcity happens, from whatever cauſe, either abroad or at home, we have a certain ſecurity againſt famine, by ſhutting up our ports outward, and, if needful, by opening them inward, till the ſeaſons come round again. Thus, though corn may riſe in price, it will always be to be had. A happy circumſtance, which the records of hiſtory inform us we could not always boaſt.

ART. XII. *King Lear*; *a Tragedy*. Written by William Shakeſpeare. Collated with the old and modern Editions. 8vo. 3 s. ſewed. White. 1770.

THE plays generally aſcribed to Shakeſpeare are forty-two in number. If the Editor lives to fulfil his declared intention of publiſhing all the dramatic works of this voluminous Bard, in a manner conformable to this ſpecimen, the public are to expect *an edition of Shakeſpeare's plays in forty-two octavo volumes!* an edition which, in the bookſeller's phraſe, may, with good reaſon, be ſtyled *a library book*. Perhaps, however, he may propoſe to bind two plays in one volume. This may be done, provided they do not exceed the ſize of the preſent ſpecimen, which conſiſts of 192 pages, beſides 26 of Preface, &c.—But, ſtill, the *Price*, SIX POUNDS SIX SHILLINGS unbound! Tibbald, at one-ſixth of the money, will continue to ſtand the beſt chance in the market; notwithſtanding the beautiful mezzotinto print of Shakeſpeare, here prefixed, by way of frontiſpiece: which is, indeed, a very fine one, from an original picture, by Cornelius Janſſen, in the collection of Charles Jennens, Eſq; of Gopſal, Leiceſterſhire, to whom the work is dedicated.

The public will naturally expect ſomething extraordinary in the *notes*, as an equivalent for the *extraordinary purchaſe*. But if we are to judge from the ſample before us, this, of all the numerous editions that have been given of Shakeſpeare, with annotations, will be the moſt tediouſly trivial; the greateſt number of the notes conſiſting merely of verbal variations in the ſeveral readings of the various impreſſions: many of them of no other conſequence than to ſhew the Editor's amazing induſtry, and to ſwell the ſize of the book.—Here and there indeed, but not very frequently, we obſerve the annotator venturing out into the higher road of commentary, and reaſoning on the true meaning of his Author, where it is obſcured by errors of the preſs, the miſtakes of a tranſcriber, or the whimſies of an Editor; but, for the moſt part, he contents himſelf with barely telling us that the *fo's* read ſo, the *qu's* thus, *P.* this way, and *R.* that; with regard to the omiſſion, inſertion, or variation, perhaps, of ſome paltry expletive.

As a ſpecimen of his more important annotations, let us take the firſt that occurs, on caſually opening the book.—Act 4. Sc. 2. we obſerve his illuſtration of two very doubtful words, in Albany's fine reflection on Gonerill's unnatural behaviour to her father:

> "She that herſelf will *ſilver*, and diſ-branch,
> "From her *material* ſap, perforce muſt wither,
> "And come to deadly uſe."——

On the firſt of the words printed in *italic*, our Editor's note is '*P.* reads *ſhiver*;' but he takes no notice of Hanmer's reading, *ſliver*[*]: which we wonder at, in ſo minute a collector! On the word *material* he has the following note: '*T. H.* and *I.* read *maternal* for *material*; to ſupport which latter reading, in the uſual ſenſe of the word, *W.* has a long note; but after all confeſſes that material may ſignify maternal; and quotes the title of an old Engliſh book to prove that material has been uſed in that ſenſe: the title is as follows—"Syr John Froiſſart's Chronicle tranſlated out of the Frenche into our *material* Engliſh tongue by John Bouchier, printed 1525." But a few words, ſays our Editor, will determine the reading to be *material* in the uſual ſenſe; for the force of Albany's argument to prove that a branch torn from a tree muſt infallibly wither and die, lies in this, that it is ſeparated from a communication with that which ſupplies it with the very identical matter [†] by which it (the branch) lives, and of which it is compoſed.'

We ſhall conclude this article in the Editor's own words, as they will ſerve to remind the public, what acknowledgment is due to the undertaker of a work which demands ſo much patience and perſeverance; to ſay nothing of the other requiſites for the execution of ſuch a deſign:—'Tis no doubt a ſlaviſh buſineſs to proceed through ſo voluminous a writer, in the flow and exact manner this Editor hath done in King *Lear*, and propoſes to do in the reſt of Shakeſpeare's plays: and though it is a work that ſeemed abſolutely neceſſary, yet nothing but the merit of the Author, and the approbation of his admirers, could inſpire one with patience to undergo ſo laborious a taſk.'

ART. XIII. *Clementina; a Tragedy: As performed, with univerſal Applauſe, at the Theatre in Covent Garden.* 8vo. 1 s. 6 d. Dilly, &c. 1771.

THIS piece does not languiſh in narrative and declamation; it is full of action, and event; but the events are brought about not improbably only, but inconſiſtently: they ariſe from perpetual violation of character, and extravagance of conduct. The ſame perſon is repreſented as wiſe and fooliſh, as kind and cruel, candid and arbitrary, to produce incidents of diſtreſs which could not ariſe from nature and uniformity; and though it is true that the ſame perſon may, in different ſituations, appear to act from different principles, it is alſo true that theſe apparent inconſiſtencies are always reſolvable into that predominant paſſion, or diſpoſition, that marks the character, into which the inconſiſtencies of conduct in this performance cannot be reſolved.

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[*] If *we* may be allowed to add one conjecture to the thouſands that have been offered by the expounders of this *dramatic* Bible, we think it moſt probable that *ſever* is the word that Shakeſpeare wrote; for it is the word that makes the beſt ſenſe of the paſſage: and, ſurely, it is no affront to the memory of this admirable poet, to ſuppoſe him to have choſen the *beſt*.

[†] Here, too, we differ from the Editor; *maternal*, we think, is moſt likely to be the word uſed by Shakeſpeare, as being not only more poetical than *material*, but more expreſſive of the intended alluſion to the caſe of Gonerill, who had ſo unnaturally eſtranged (*ſever'd*) herſelf from her parent.

Clementina, the daughter of Anſelmo, Duke of Venice, having privately married Rinaldo, between whoſe houſe and her father's there was an irreconcilable enmity, ſuppoſes him to have been ſlain in the defence of his country againſt Ferdinand, the ſucceſſor of Charles the Fifth. Six months after this ſuppoſed death, her father inſiſts that ſhe ſhould marry Palermo: this ſhe obſtinately refuſes: but neither ſeems to have a ſufficient motive for ſuch conduct.

She, indeed, calls upon the ſpirit of her huſband to ſee

> How, *faithful to her vows,*
> She braves a ſure deſtruction for his ſake.

But it is preſumed that ſhe had not *vowed* to be his wife after he was dead; and the father implores the daughter to conſent, that he might not, in the cloſe of life, be expoſed to *diſhonour*, and urges her

> Nobly to ſave him from the *guilt of falſehood.*

But whatever may be the cauſe of *guilt* and *diſhonour* in *Tragedy*, it is certain that a daughter's refuſing to take for a huſband, a man to whom a father has promiſed her, can bring neither guilt nor diſhonour upon him in *life*.

Anſelmo is repreſented as a man of kind and liberal ſentiments, as inflexibly juſt, and maintaining the point of honour even to ſuperſtition; yet he perſiſts in a reſolution of ſubjecting his daughter to a legal rape, after the following expoſtulation:

> ——— Venerable Sir, if e'er my peace,
> My ſoul's dear peace, was tender to your thoughts,
> Spare me, O ſpare me, on this cruel ſubject!
> Let the brave youth, ſo honour'd with your friendſhip,
> Partake your wealth, but do not kill your daughter.
> Do not, to give him a precarious good,
> Doom me to certain wretchedneſs for ever!
> I have an equal claim upon your heart,
> And call as much for favour as Palermo.

That ſuch claim ſhould not be admitted by ſuch a father, is certainly very improbable, ſuppoſing Palermo's happineſs to be equal to the lady's miſery; but the father is thus determined to make his daughter wretched, even without procuring happineſs to Palermo.

Palermo has juſt told him that

> He never merited a worthy heart
> Who meanly ſtoop'd contented with *a cold one.*

Yet a *cold heart* was all that Anſelmo could give to his friend, by the utmoſt exertion of authority to outrage nature and curſe his child. An authority which he perſeveres to exert.

He tells his daughter indeed that

> A little time ————————
> Will charm her gentle boſom into reſt,
> And ev'n return Palermo love for love.'

But he does not appear to believe this abſurdity, even while he advances it; for he has juſt affirmed the direct contrary. 'I ſee, ſays he,

> ———————— with infinite regret
> Your ſcorn, your *fix'd* averſion to Palermo.

This man loves his daughter more than his deareſt friend; he declares that the diſtreſs of a friend ſhould make us more active in his behalf, yet to give a friend what that friend declares is not worth having, he not only deſerts his daughter in diſtreſs, but brings the diſtreſs upon her.

Is this leſs abſurd than Prince Prettyman's forſaking his miſtreſs and marrying the fiſherman's daughter, in gratitude for having ſaved his life?

A promiſe, however, having been extorted from Clementina that ſhe will marry Palermo, though in the utmoſt agony of grief, abhorrence, and deſpair, the good father falls immediately into an extacy of joy, and he cries out

> My tranſport grows too mighty to be borne!
> O let me haſten to the brave Palermo
> And raiſe him from deſpondency to rapture.

Clementina however ſuppoſes that her father would at once deſiſt from his ſuit if ſhe ſhould tell him that ſhe had married Rinaldo, though Rinaldo was dead, which is not a very probable ſuppoſition; but ſhe ſuppoſes alſo that this man of punctilious honour, and inflexible rectitude, would exert his power, as temporary governor of Venice, to ruin Rinaldo's family, in revenge for his having married his daughter, and for that reaſon ſtill keeps the ſecret to her own ruin, which revealed would ſet her at eaſe.

It ſoon appears that Rinaldo is alive: he was carried off wounded from the field, and ſuppoſed to be dead; but a noble Frenchman, who had taken notice of him in the battle, recollecting his features, made an attempt to recover him, and ſucceeded:

ceeded: he likewiſe ſo warmly recommended him to the King of France, that he is appointed ambaſſador to Venice, with propoſals that if the Venetians will acknowledge themſelves ſubject to France, their own form of government ſhall be eſtabliſhed, and they protected from their enemies: but the offer of a 'foreign ruler' to Venice by a Venetian, is a capital offence; therefore Rinaldo having been created Lord of Granville by the French King, propoſes not to diſcover who he is while he is treating: if his propoſals are accepted indeed, he intends to claim his wife; if not, to carry her off privately.

In conſequence of this notable project, the following events are ſuppoſed to take place.

Rinaldo, a noble Venetian, whom every body in the army knew when he fell, for '*concurring multitudes* beheld him fall,' and reported that he was dead; nobody knows, when he returns in a public character to his country: he is ſo happily transformed into a French *man*, by his French *title*, that no Venetian diſcovers him to be his countryman; and though Palermo had been his fellow-ſoldier, and Anſelmo quarrelled with his family, neither of them have the leaſt knowledge of his perſon, and he appears in public without reſerve, the event juſtifying his preſumption.

Within leſs than an hour after the arrival of Rinaldo, Palermo diſcovers Clementina embracing him in an arbour. He tells her father what he has ſeen, but the old man gives him a hearty ſcolding for believing his eyes. He then directs him where he alſo may ſee the lovers tête-a-tête: he goes to make the experiment, but without any other emotion than contempt and anger at the ſuppoſed folly of the report.

His own eyes ſoon convince him that Palermo was not miſtaken. Here then is a very extraordinary ſituation: the father finds his daughter embracing a Frenchman, who had not been an hour in the country, and whom ſhe is ſuppoſed never to have ſeen before: yet, in the general tenor of the dialogue that enſues, there are no traces of this peculiarity; it is juſt ſuch as might have happened if the lover had been a perſon with whom the lady had been long privately familiar: he appears to be well acquainted with her ſituation, and juſtifies his paſſion by boaſting that he is as good as Palermo, who had been capriciouſly preferred, and ſhe her's, by aſſerting her right of choice.

It would ſurely have been more natural for Palermo, who has ſo warmly declared againſt a connection with a cold heart, to have broke off all connection with an alienated one: yet he talks as if he was compelled to marry Clementina by a ſpell which could not be broken. Hear him exclaim:

> What though her error is ideal yet,
> *And actual* guilt has ſtamp'd no ſable on her;

is

Is not her mind, that all-in-all of virtue,
Polluted, ſtain'd, nay proſtitute before me?
Do I not take, O torture! to my arms,
A mental wanton, in the rage, the madneſs
Of flaming will, and burning expectation?
Will not this fiend, damnation on him, Granville,
Will he not dart like light'ning to her memory,
And fire her fancy ev'n —— O hold my brain—
Let me avoid the mere imagination—
It ſtabs—it tears—On love's luxurious pillow
It blaſts the freſheſt roſes, and leaves ſcorpions,
Eternal ſcorpions only, in their room.

The diſtreſs of the piece is to ariſe from a forced match, and therefore in violation of all nature: Anſelmo is to ſacrifice his child to Palermo, becauſe he has promiſed; and Palermo is to take her againſt her will, to the total ſubverſion of his own happineſs as well as her's, rather than abſolve Anſelmo from ſo abſurd and fatal an obligation.

It is ſtrange that no ſpark of ſuſpicion ſhould kindle in Anſelmo's breaſt, that the perſon whom he had ſeen in his daughter's arms was not wholly unknown to her; and it is ſtranger that when ſhe intimates that he is not, he ſhould treat the intimation as an artifice. 'Conceal your name and quality with care,' ſays ſhe to Rinaldo in her father's preſence; and her father replies,

What ſhallow air of myſtery is this?

He orders guards to ſeize the ambaſſador of France and force him aboard his ſhip: the lovers, as uſual, lay hold on each other; he is pulled one way, ſhe another, an order is given to hew them aſunder, and they are forced out ſeparately; an incident that always produces a fine effect.

In the firſt act Clementina exclaims againſt parental tyranny, and at the end of the third juſtifies it:

What claim, what right, miſjudging Elizara,
Can tyrant cuſtom plead, or nature urge
To force the free election of the ſoul?
Say, ſhould affection light the nuptial torch,
Or ſhould the raſh deciſion of a father
Doom his ſad race to wretchedneſs for ever?
No, Elizara; cuſtom has no force,
Nature no right, to ſanctify oppreſſion;
And parents vainly tell us of indulgence,
When they give all but happineſs to children.

Afterwards ſhe ſays,

Why do I exclaim? His cauſe for rage
Is juſt—he only acts *what Nature dictates.*

After the ſcene in the arbour, Anſelmo tells Palermo that now to wed his daughter would be baſeneſs; that ſhe is ſunk below his thought, and ſhould be deſpiſed and forgotten: Palermo perfectly agrees with him in this ſentiment, and ſays,

> ——— I were a ſlave indeed,
> A ſoul-leſs ſlave, to proſtitute a thought,
> A ſingle thought on ſuch a woman longer.

Yet ſoon after we find Clementina importuning him to do what he has done already:

> *Nay*, for your own ſake give me up Palermo.

This ſurely implies that he had refuſed to give her up in the beginning of the altercation which this verſe continues. He however diſclaims her at laſt in the ſtrongeſt terms, reproaches her with having

> Loſt a whole life of *innocence* and *honour*,

and declares that he requires no pleas to ſhun an obvious baſeneſs, and would ſooner wed diſtraction than diſhonour: however, upon Rinaldo's coming back, after having been forced on board his veſſel, he prepares to prevent his carrying her off, becauſe, ſays he, 'my noble friend ſhall not be baſely plundered of his daughter.'

At this criſis Anſelmo arrives, orders Rinaldo again to be ſeized, and, ſtrange as it may appear, to be put to death.

ANSELMO.

And now conduct the hero to his priſon.
His monarch maſter, though in perſon here,
Should not unpuniſh'd violate our laws,
Nor offer ſuch an outrage to Anſelmo.

GRANVILLE. [*Rinaldo.*]

Why all this pomp of needleſs preparation?
I know my crime, and dare your inſtant ſentence.
Bring forth your knives, your engines, or your fires—
Next to ſucceeding in a great attempt,
The gen'rous mind eſteems to ſuffer nobleſt.
Bring forth your racks then, witneſs to my triumph,
And be yourſelf, obdurate Lord, the judge,
Which is moſt brave, the torturer or tortur'd.

CLEMENTINA.

Stop not with him—Prepare your racks for me—
I am moſt guilty, and to heav'n I ſwear,
Whate'er his fate is, that is Clementina's.
Yet, my dear Granville, if we are to fall,
We'll vindicate our fame; and though offending,
Aſſert at leaſt the honour of our loves.
Let us inform this venerable chief,
It is a ſon he hurries to the block,
And that my fancy'd ſpoiler is my huſband.

ANSELMO.
Your huſband, traitreſs!—infamous evaſion,
To varniſh o'er your unexampled baſeneſs,
And ſnatch, if poſſible, this foreign caitiff,
This foul offender, from the ſtroke of juſtice.

GRANVILLE.
Take heed, reveal not all, my Clementina.
Fate's worſt is done, and dying undiſcover'd,
Guards thoſe I prize much dearer than my life.
Remember this; and O remember too,
Known, or unknown, that equal death awaits me.

CLEMENTINA.
My father, hear me—Yes, he is my huſband.
However ſtrange, myſterious, or unlikely—
I muſt no more—But time, a little time,
Will prove it all—Then, gracious Sir, diſtreſs
No longer an unhappy pair, whoſe hands
High heaven has join'd—Allow the wretched wife
To gain her wedded lord; and judge, O judge,
If aught but this, the firſt of human duties,
Cou'd tear her thus from Venice and her father.

ANSELMO.
Your huſband—married—when—by whom, and where?
Away, degen'rate, infamous deceiver,
Away, and from the world hide quick
That guilty head—Your minion dies this hour—
The next, a cloyſter ſhuts you in for ever.
Take him from hence—

CLEMENTINA.
And take me with him, guards.

GRANVILLE.
Unman me not with this exceſſive ſoftneſs,
My life's ſole joy; but let me meet my fate
As may become a ſoldier—Where's my dungeon?
Perhaps Anſelmo, when a little calmer,
May think my blood ſufficient expiation,
And let my guiltleſs followers eſcape,
Whoſe only crime is duty to their leader.
Gracious heav'n compoſe her— [*Borne off.*

CLEMENTINA *to the Guard preventing her.*
Off—let me go—
Is this a time to drag me from my huſband?
Will not his blood ſuffice your utmoſt rage,
But muſt he, in the bitter hour of death,
Loſe the poor comforts of a wife's attendance?
Where is the mighty freedom of your ſtate,
Where your ſtrict love of liberty and juſtice?
Why, ſay, O why, ye too benignant powers!
Did you from ruin ſnatch this barbarous realm,
Where ev'n our virtues are conſider'd crimes,

And ſoft compaſſion's conſtituted treaſon—
Revoke, revoke your merciful decrees ;
From your dread ſtores of everlaſting wrath
Hurl inſtant fury down, and blaſt thoſe laws
Which talk of freedom, yet enſlave the mind,
And boaſt of wiſdom, while they chain our reaſon!

ANSELMO.

Blaſpheming monſter—ſtop that impious tongue,
Nor thus provoke me longer, to commit
Some dreadful deed of honourable phrenzy:
Already driv'n beyond a father's patience,
I ſcarce can ſpare the very life I gave.
Hence from my ſight then, execrable wretch—
To urge me farther, is to ruſh on death,
And add new horrors to the fate of Granville.

CLEMENTINA.

Do ſtrike at once—behold my ready boſom—
Yet ſpare, Anſelmo, my unhappy huſband :
He is not what he ſeems—O Sir—he is —
My brain—my brain—When, when ſhall I have reſt ?
My father, be conſiſtently ſevere,
Wreak not this cruel murder on my peace,
And think that nature ſanctifies my perſon.

ANSELMO.

He is not what he ſeems—Declare who is he ?
How loſs of truth attends the loſs of honour !
Abandon'd girl, your arts are all in vain,
Are all unable to prevent his fate.
At my requeſt, th' aſſembling ſenate now
Prepare to hear his crime, and will pronounce
His doom directly—Nay, this wretched tale
Shall ev'n give vengeance wings—accelerate
His fall ; and like the dreadful whirlwind, ſweep
Him to deſtruction. [*Exit.*

CLEMENTINA.

Stay, Anſelmo, ſtay—
He is—but that is alſo certain death,
And I myſelf prepare the horrid axe
If I reveal him—Which way ſhall I act ?
The lab'ring globe convulſing to its baſe,
Is downy ſoftneſs to my mad'ning boſom :
I'm all diſtraction—Reaſon drops her rein,
And the next ſtep is dreadful deſperation. [*Exit.*

Surely the Reader is ſhocked at the injury done to nature and probability by the part that Anſelmo bears in this ſcene. Is it poſſible that he could ſuppoſe his daughter had never ſeen Rinaldo till two hours before this time ? That ſhe could inſtantly fall in love with him, and ſo haſtily indulge her paſſion as to have been diſcovered embracing him ? That ſhe could firſt feign he was in a borrowed character, and then that he was her huſband, merely to give colour to ſo ſudden and unaccountable an attachment, without the leaſt foundation in fact? Is it poſſible that he ſhould not, at leaſt, be ſtimulated to *Enquiry*, by her ſolemn aſſeverations in an agony of diſtreſs, which could not be feigned, even when ſhe precludes all objection ariſing from the ſtrangeneſs of the event, by ſaying it is unlikely and myſterious, and that a little time would prove it?

Our Tragedy however required this abſurdity; for if Anſelmo had acted, as every thing human would have acted upon the occaſion, the fine *ſituation* at the end of the 4th act could not have been brought about. It was neceſſary that while the happineſs of the lovers is poſſible, Anſelmo ſhould be inexorable, and that the moment it ceaſed to be poſſible he ſhould relent.

Anſelmo, juſt at the proper time, diſcovers that his daughter's anguiſh was *undiſſembled*, as appears by the following ſcene;

ANSELMO *and* PALERMO.

ANSELMO.

And yet, my good Palermo,
My ſecret ſoul inclines to hear her too.
O did you mark her *undiſſembled* anguiſh?

PALERMO.

I did—I did—and felt it moſt ſeverely—
Her burning eye expanding into blood,
Stood deſperately fix'd, while on each cheek,
Each pallid cheek, a ſingle tear hung quiv'ring,
Like early dew-drops on the ſick'ning lily,
And ſpoke a mind juſt verging into madneſs.

ANSELMO.

I'll ſee her once again—for when I weigh
All the nice ſtrictneſs of her former conduct;
When I reflect, that to this curſed day,
She look'd, as if her perſon, wholly mind,
In Dian's breaſt could raiſe a ſigh of envy,
I cannot think her utterly abandon'd:
Abandon'd too, in ſuch a little ſpace!
Deſpiſe me not, Palermo—for the father
Still ruſhes ſtrongly on my aching heart,
And fondly ſeeks for argument to ſave her.

PALERMO.

Check not the tender ſentiments of nature,
But ſee her—make her, if poſſible, diſcloſe
Who Granville truly is, ſince ſhe affirms
He is not what he ſeems, and is her huſband—
That he's a Frenchman, and of noble rank,
Appears too plainly from his high commiſſion—
But ſtill ſome ſecret ſtrongly heaves her ſoul;

And hid beneath this myſtery of woe,
Who knows how far that ſecret may not merit
Compaſſion, or excuſe——

ANSELMO.

I'll try at leaſt—
I'll act as fits the fondneſs of a father;
Forgive, as far as honour can forgive,
And if her guilt exceeds a father's mercy,
I'll beg of heaven the firmneſs of a man—

But though the father is now entering into the world of reaſon, he leaves Palermo behind him. He ſuppoſes that 'this ſeeming myſtery is wholly art;' becauſe if he acted like a reaſonable creature another *ſituation* would be prevented.

Palermo and Rinaldo fight, and Rinaldo is mortally wounded; and, to make this event truly tragic, all miſunderſtandings between the daughter and the father vaniſh juſt before it takes place, and ſhe hears that her huſband is dying immediately after the paternal bleſſing has ſanctified her marriage.

It muſt alſo be obſerved that, to make the reconciliation *moving*, Clementina accuſes herſelf as nothing leſs than a *depraved monſter*, for having exerted a right of chuſing for herſelf, which ſhe has ſo well defended in the firſt act.

When Palermo is in Rinaldo's power, he commands his people to treat him with a *juſt* reſpect; for, ſays he, I *know him noble.* The next time he ſees him he cries out, *infernal villain turn.* This was alſo neceſſary, firſt to heighten Rinaldo's character, and then to bring on the duel.

It muſt alſo be remarked as an abſurdity occurring wherever Rinaldo is preſent, that though nobody knows him, he knows every body. He accoſts Anſelmo and Palermo as being well acquainted with their perſons; but what intercourſe could have acquainted him with their perſons which would not have acquainted them with his?

Thus much for the characters and plot; the ſentiment, though ſeldom new, is generally juſt, and the language is not wholly unpoetical, though abounding with falſe metaphor, and extravagant rant. A few examples will ſuffice.

——— When the arm of kings
That ſhould protect all mankind from oppreſſion
Is ſtretch'd to ſeize on what it ought to guard,
Then heaven's own *brand* in aggravated fire
Should ſtrike the illuſtrious villain to *his* hell,
And *war* in mercy for a groaning world.

In this paſſage mankind has the Scotch accent on the firſt ſyllable, and a *brand*, inſtead of *heaven*, is ſaid to *war*. Hell is alſo appropriated by the word *his*, which is neither elegant nor fit.

In the following paſſage an *arrow* is aided by a *dart:*

> Let us not——————
> —— aid the *arrow* of a galling need
> With the keen *dart* of diſappointed love.

The expreſſion *a galling need* is alſo inelegant and improper, a *need* ill expreſſes penury or want, and the epithet *galling* belongs not ſo much to the *need* as to the *arrow*.

Love is made to court one hero with *ripe roſes*, and another is ſaid to drag a *chain of being*, a lady is compaſſed *round* with *ſurrounding* virgins, men are ſuppoſed to *feel* ſlavery moſt ſeverely when the chains have *cruſhed them into duſt*; from which it appears that ſlaves have either the ſtrange property of living when they are cruſhed *into duſt*, or the ſtranger, of feeling after they are dead. The Author alſo uſes *kindleſs* for *unkind*, and *timeleſs* for *untimely*, and carries the repetition of a word in the the ſame ſentence, which ſometimes has a good effect, to a diſguſting exceſs. We have—look, O! look; ſay, O! ſay; I wiſh, I wiſh; judge, O! judge; revoke, revoke; long, long; 'tis hard, 'tis hard; if this, if this; thus, thus; and many others, recurring almoſt in every ſpeech. Upon the whole, this performance is in ſome reſpects an embrio, and in ſome a monſter: it has ſome deformities that ariſe from the imperfect, and ſome from the preternatural formation of its parts.

⁂ Our quotations are from a copy corrected by the Author.

MONTHLY CATALOGUE,

For MARCH, 1771.

MEDICAL.

Art. 14. *An Eſſay on the Cure of Ulcerated Legs, without Reſt,* exemplified by a variety of Caſes, in which laborious Exerciſe was uſed during the Cures. By William Rowley, Surgeon. 8vo. 1s. 6d. Newberry. 1770.

A Method of curing *ulcerated legs* without reſt, and even during laborious exerciſe, is, on many accounts, a *deſideratum* of very great conſequence in the art of ſurgery. Should Mr. Rowley's practice prove as ſucceſsful in other hands as in his own, the public will certainly be much indebted to him for this eſſay.

'The medicine, ſays Mr. Rowley, which I moſt depend on in the cure is nitre; which I commonly order in large doſes, and in a diſſolved ſtate, joined with the ſpt. ſal. ammoniac. or camphor, which will prevent its having thoſe ill effects on the ſtomach, moſt frequently complained of. I moſt commonly begin with one ſcruple, and according to the conſtitution of the patient, and circumſtances of the caſe, increaſe the doſe to one dram, or one dram and half, which I order to be taken three or four times in the day, diſſolved in any convenient liquid, with the addition of twenty or thirty drops of ſpt. of *ſal.* ammoniac, or with ſome of the julepium e camphora; which laſt I prefer to the volatile ſpirit, in caſes which are violently inflammatory,

tory, tho' I believe their effects are nearly the ſame in correcting the nitre, and rendering it leſs liable to diſturb the conſtitution; for I am very ſenſible, that nitre given in the large doſes which I have mentioned, would produce very alarming effects in a number of patients, unleſs given in the manner which I have recommended.

‘ The laxative which I order for the irregular patients, is compoſed of about one-fourth of pulv. jalap, to three-fourths of powdered nitre, of which may be given from one ſcruple to half a dram, and at the ſame time the nitrous draught muſt not be omitted.

‘ Theſe remedies moſt commonly occaſion very great pain all round the ulcers, when they are firſt taken, but the pain gradually decreaſes as the ulcers advance in their cure; and they promote, in general, a moſt copious urinary diſcharge. What great aſſiſtance this diſcharge of urine, or by what means nitre given in this manner produces ſuch good effects, I ſhall not take upon myſelf to determine, but leave it to be accounted for by the theoriſts. What I have attended to are facts, and it is a matter of no very great conſequence with me, as the patients are cured, whether my method agrees with the common received opinions or not; as I am conſcious, that I have diſcharged my duty in making my obſervations public, in a practice which for ſome years, in repeated inſtances, has proved ſucceſsful.'

‘ The ulcers, continues our Author, which I propoſe curing by nitre are the phagædenic, all old callous ulcers, and every ulcer attended with inflammation. In ſome old ulcers, which are commonly callous both at their bottom, and for a conſiderable ſpace round their edges, I have obſerved, that the firſt ſign of amendment is the calloſity all round ſoftening, next the calloſity at the bottom of the ulcer appears rather looſe, as though Nature ſeemed puſhing off this obſtruction to the cure, with a generation of new fleſh underneath; and I have greatly aſſiſted the ſeparation, by paring it with a knife, which never occaſions any pain, as theſe calloſities in general when looſened, are moſt commonly inſenſible.'

For the caſes and obſervations, which are related in proof of the utility of this method, we muſt refer our readers to Mr. Rowley's eſſay.

Art. 15. *Elements of Agriculture and Vegetation.* By George Fordyce, M. D. of the Royal College of Phyſicians; Phyſician to St. Thomas's Hoſpital; and Reader on the Practice of Phyſic, in London. 8vo. 2 s. 6 d. 1771. Johnſon.

Theſe elements are very conciſe, very ſyſtematic, and very unintelligible to any but expert chemiſts.

The firſt part contains, the elements of chemiſtry, neceſſary to be underſtood for the explanation of the principles of agriculture; the ſecond, treats of the properties of bodies neceſſary to be known in this ſcience; the third, of the ſtructure and œconomy of vegetables; the fourth, of the nouriſhment of plants; and the laſt, of the ſubſtances neceſſary for the examination and analyſis of ſoils.

Much has been ſaid, and various have been the conjectures, concerning the *ſpecific matter* which conſtitutes the nouriſhment of plants. Dr. Fordyce determines it, to be chiefly a *gelatinous mucilage*.—As what is advanced on this ſubject, will be more generally underſtood than the other parts of this work, we ſhall tranſcribe what our ingenious Author ſays

Of the Nouriſhment of Plants.

‘ A plant will grow in ſand alone, moiſtened with pure diſtilled water, and in the pureſt air, but not ſo luxuriantly as in a rich ſoil.

‘ A plant will alſo grow better in a mixture of ſand and clay, where the tenacity is adapted to the puſhing power of its root than in ſand alone; and will alſo grow better if a proper quantity of water be applied, according to the diſpoſition of its roots to reſiſt putrefaction, but with both theſe advantages, it will not flouriſh ſo well as in a rich ſoil.

‘ If, in a proper mixture of ſand and clay, a plant is properly ſupplied with water, it will grow better than in the ſame mixture expoſed to the weather, and the chances of being too moiſt or too dry; but it will grow ſtill better in a rich ſoil.

‘ There is therefore in a rich ſoil ſomething independant of texture, or the retention of water, which contributes to the flouriſhing of plants.

‘ A rich ſoil contains ſubſtances inſoluble in water; or ſubſtances ſoluble in water.

‘ The ſubſtances inſoluble in water cannot enter the veſſels of the roots of plants, and therefore can only contribute either to the texture, or the production of ſubſtances ſoluble in water.

‘ The ſubſtances inſoluble in water may neceſſarily only be ſand or clay; thoſe at any time found are, Sand;—Clay;—Aſbeſtes Talc; &c.—Calcareous earth;—Magneſia;—Earth of allum;—Calces of metals; particularly iron and copper; and—The fibres of vegetables.

‘ Thoſe ſoluble in water that are found in all rich ſoils, are Mucilage;—Nitrous ammoniac;—Nitrous ſelenites;—Common ammoniac;—Fixt ammoniac;

‘ Theſe ſubſtances all get into the plant along with the water; and the ſalts are found in the juices of the plant, unchanged.

‘ A mucilage is alſo found, but very different from that contained in ſoils.

‘ Therefore a plant may be nouriſhed by pure water and air alone; but it will be more luxuriant, if it alſo abſorbs, and digeſts, a quantity of gelatinous mucilage.

‘ Richneſs of the ſoil depends on

‘ Firſt, A proper degree of tenacity, which is procured by

(a) ‘ A mixture of clay with ſand, or any other earth, ſo that it ſhall contain between one fourth of clay, and three fourths.

(b) ‘ Mucilage, which gives friability to the clay, and tenacity to ſand.

(c) ‘ The quality of the clay, the more diffuſible it is in water, it gives the better texture to the ſoil.

‘ Secondly, The quantity of mucilage, the more there is in a ſoil, the better.

‘ One grain in a thouſand will be of advantage, as it will give a ſenſible tenacity to a ſufficient quantity of water, to moiſten the ſoil thoroughly.

‘ Thirdly, The quantity of ſubſtances capable of being converted into mucilage.

‘ (Vide mucilage, page 42.)

‘ Fourthly, The matters in the ſoil diſpoſing theſe to be converted into mucilage.

‘ Theſe are, Calcareous earth ;—Earthy ſalts.

‘ If a ſoil be rich, a ſmall proportion of an alkali, neutral ſalt, cauſtic calcareous earth or earthy ſalt (except the ſalts of allum) will improve it, but theſe ſubſtances, unleſs they be putreſcents, hurt plants growing in a poor ſoil.

‘ Theſe ſubſtances may be ſaid to be *forcers*, in as much as they not only tend immediately to produce a larger crop, but deſtroy the mucilage.

‘ They may act by deſtroying the weak fibres of the roots, and occaſioning them to puſh out more numerous and ſtronger ones.

‘ They may prevent the evaporation of the water.

‘ They may deſtroy inſects.

‘ Poſſibly, they may aſſiſt the digeſtion of the plant.

‘ A very ſmall proportion of them, produces an effect.

‘ In manuring poor ſoils, we are therefore to render them of a proper texture, by adding clay or ſand, where it can be done ſufficiently cheap, taking care that they be free from pyrites, and it is to be obſerved, that leſs clay will be uſeful in ſandy ſoils, than ſand in clay ſoils.

‘ FROST by the expanſive power of the cryſtallization of the water, breaks down the maſſes, which form in ſtiff ſoils.

‘ We are to apply gelatinous mucilage, or ſubſtances from whence it may be formed, or ſubſtances forwarding the formation of it.

‘ (Vide mucilage, page 42.)

‘ Theſe are enriching manures.

‘ And in rich ſoils, we may venture to apply the forcing manures, as otherwiſe we ſhould not have the whole effects of the mucilage.

‘ Any defect of texture may be made up by mucilage, and the alteration clay undergoes on culture, but the defect of mucilage cannot be made up by texture.

‘ A ſoil, if it have all the properties of a rich one, may have theſe counteracted by its containing poiſonous ſubſtances, which are,

‘ Firſt, Metallic ſalts, or pyrites.

‘ Secondly, Salts containing earth of allum (or pyrites.)

‘ Thirdly, Acids uncombined.

‘ Fourthly, Any other ſalt in too large a proportion.

‘ The firſt, ſecond, and third, may be deſtroyed by quick lime; the fourth is got the better of by time, and the waſhing the ſoil with water, by the rains, unleſs there be a freſh ſupply from ſprings.

‘ The advantages of draining a ſoil, are the preventing the water from—Rotting the ſeeds ;—Rotting the roots, eſpecially at the time of flowering ;—Taking off the effects of the mucilage, by too great dilution.

‘ The advantages of FALLOWING are,

‘ The converſion of the vegetable fibres into mucilage, by deſtroying their life, and expoſing them to the air.

‘ The deſtroying weeds, by giving their ſeeds an opportunity of growing, killing them, and converting them into mucilage.

‘ The decompoſing pyrites, and metallic and alluminous ſalts.

‘ A very poor ſoil will be but little benefited by fallowing, in as much as there is nothing contained in it capable of being converted into mucilage, except the rain water, it is better to employ an enriching crop.

‘ Fallowing for ſeveral years would deſtroy a ſoil, as it would convert the whole putreſcent ſubſtances into mucilage, and that mucilage into ſalts, and theſe would be decompoſed.

‘ The advantages of DRILLING are,

‘ The giving an opportunity to deſtroy the weeds, cut the fi of the roots ſo as to make them branch out again, and looſen earth about the roots, and throwing the earth on the ſtems, ſo as make freſh roots break out.

‘ The ſaving ſuperfluous ſeed and ſowing the ground more equally.

‘ The giving a free paſſage to the air.

‘ It is not yet determined how far the rows ſhould be from o another, nor how thick the plants ſhould be ſown; it will require that they ſhould be ſown thinner to produce a great crop of ſeeds, or roots, than a great quantity of herbs.

‘ Quere, Is there any difference in the direction of the rows?

‘ Enriching crops are ſuch as ſupply the ſoil with matters capable of being converted into mucilage, they do this

‘ Firſt, By exſudation from the roots.

‘ Secondly, By leaving the roots which will putrify.

‘ Thirdly, If ploughed in, the whole plant will putrify; and i is to be obſerved in this caſe, that the plants ſhould always be down when in full vigour; and while the exſudation is ſtill ta place ſtrongly.

‘ If the juices exſuded are very aſtringent, they counteract good effects of this method of culture by preventing the putrefaction

‘ A liſt of MANURES.

‘ Firſt, Thoſe furniſhing mucilage or ſubſtances convertable i it. As, Glue;—Skins;—Hair;—Horns;—Bones;—Rags, &c. —Dung of animals;—Inſects.

‘ Vegetable putrified ſubſtances; theſe go through the ſacharin vinous, and acetous fermentations firſt; ſo that a dunghill is n ſufficiently putrified, until the heat is over; but it is better to putrify too little, than too much, as in the firſt caſe, the putrefact may be continued in the ſoil; in the ſecond, the mucilage is c verted into ſalts, and cannot be reſtored.

‘ Putreſcible vegetable ſubſtances: it is to be obſerved that v getable ſubſtances that are of too ſolid a texture, as wood, putrify with great difficulty into a mucilage, and alſo thoſe that have aſtringent juices, and ſuch as have lain in the earth a conſiderable time and ſugar.

‘ Enriching crops.

‘ Secondly, Manures converting putreſcible ſubſtances into mucilage.

‘ Calcareous earth, as Marle;—Chalk;—Effete lime:

‘ Earthy ſalts, in the dung of fowls, rabbits, &c.—Too p *dunghills*;—Sea water in ſmall quantity.

‘Thirdly, Forcing manures, as, Quick lime;—Fixt alkalis in vegetable aſhes;—Neutral ſalts which do not aſſiſt putrefaction;—Earthy ſalts as above.’

POETICAL.

Art. 16. *Verſes addreſſed to John Wilkes, Eſq; on his Arrival at Lynn.* 4to. 6d. Whittingham at Lynn. Baldwin in London. 1771.

Amidſt the lamentable defection of numbers of the patriotic band, a ſon of Freedom and the Muſes has kindly ſtepped forth, to cheer the deſerted leader in his courſe, and to ſtrew, with the choiceſt flowers he could ſelect, the rugged, and now, alas! nearly deſolate paths of patriotiſm. He prophetically holds forth to his hero the noble and high-ſounding titles of patriot and guardian of the laws, which, he foreſees, will be adjudged to him by poſterity; and makes it a matter of comfort to him that, ‘in theſe our days, in this declining age,’ he is in no danger of being curſed with grandeur, or diſgraced by the favours of the crown:

> On thee ſhall favour ne'er its vengeance pour,
> Or on thy head the curſe of grandeur ſhow'r;
> In courts no villain teach the civil leer,
> No titled blockhead hail thee "brother peer."

If Mr. Wilkes receives any conſolation from this laſt declaration of the prophetic muſe, he is indeed a patriot of a very different complexion from any that have appeared within our memories. As to the event, however, we would take the muſe's word for a thouſand pounds.

Though theſe verſes, as we have been informed, were actually preſented to Mr. Wilkes, on his late arrival at Lynn, to take up the freedom voted to him by that borough, they are by no means however, as their title may ſeem to import, of a private or local nature, nor bear any particular alluſion to the object of that viſit. They may accordingly be underſtood, and read with equal profit and delight, in any part of the three kingdoms; Scotland perhaps excepted, ‘from whence (if we are to believe our poet, deſcribing the late ſuppoſed incurſions of deſpotiſm into this country) tyranny

> ——————— who long had ſlept,
> In northern ice immured, now forward ſtept;

accompanied by ſlavery, corruption, rage, with their attendant chains and ſcorpions. Heaven however perceiving the danger of poor Britannia from this helliſh crew, at length ſends her guardian angel to her reſcue:

> A *Wilkes*, a hero came:—ſerenely brave,
> Dauntleſs he ruſh'd a ſinking land to ſave,
> ————————————————
> Chaſtiſed ambition with victorious hand,
> And once again *with freedom bleſt the land.*

If this be true, bleſſings on him, we ſay, with all his infirmities: ſuch public ſervices would cover a multitude of private ſins. We rejoice too to find our encomiaſt acknowledging that, through his hero's toils, we enjoy freedom at laſt. Few either of our rhyming or proſing patriots have the grace to confeſs ſo much.

Though profuſe in the praiſes of Mr. Wilkes, our poet has, with ſingular modeſty, devoted only one ſolitary line to his own. After repeated ſummons of *Procul eſte profani!* addreſſed to the 'great vulgar,' the miniſterial 'lordlings,' he reiterates the injunction, and thus chaſtely and conciſely ſpeaks of himſelf:

Fly!—nor the vengeance of my fury truſt,
The man who writes is honeſt, brave, and juſt.

We ſhall take leave of our *ſoi-diſant* brave, juſt, and honeſt poet, with the lines immediately following the ſelf-approving couplet; which will furniſh a not unfavourable ſpecimen of his ſatiric talents:

No birth-day Whitehead here ſhall tire the ear,
Or make the reader curſe the new-born year:
No penſion'd Johnſon's proſtituted pen
Shall varniſh crimes, and praiſe the worſt of men;
No ſoftly-warbling, ſweetly-penſive Gray,
Attempting Ode, ſhall blunder in his way,
Miſtake his talent, ſee his laurels fade
In madrigals of praiſe to villains paid.

We cannot queſtion an unknown gentleman's bravery; but we may be allowed to doubt of his juſtice, or at leaſt of his diſcernment, and of the decency of the latter part of this quotation. The Inſtallation Ode, we apprehend, is here very unjuſtly or ignorantly claſſed with *madrigals*, and the ſubject of it indecently, at leaſt, ranked with *villains*.

Art. 17. *The Exhibition in Hell; or, Moloch turned Painter.* 4to. 1 s. Organ.

Moloch is the devil of a painter indeed! He has pourtrayed the Carlton-houſe junto (under which denomination certain gentlemen who figure in the political world are generally underſtood) in the blackeſt and moſt frightful colours.—We can ſay nothing in praiſe of his performance, though honeſtly inclined to give the devil his due.

Art. 18. *Carmen Arabicum, ſive verba Doctoris Abdallæ Alnaſaphi, de Religionis Sonniticæ Principiis numero vincta; nec non Perſicum, nimirum Doctoris, Shaadi Shirazitæ operis, Pomarii dicti initium ubi de Deo T. O. M. Edidit ac Latinè vertit* J. Uri 4to. 2 s. Oxford, printed at the Clarendon Preſs. Sold in London by White, &c. 1770.

A new and tolerably correct edition of an Arabic and a Perſic poem with a Latin proſe tranſlation on the oppoſite page. There is nothing either new or curious in the poems themſelves.

Art. 19. *Poetical Eſſays*, chiefly of a moral Nature. Written at different Periods of Time, by a young Man. 8vo. 1 s. 6d Wheble. 1770.

The Author of theſe pieces appears to be a good kind of young man, who has written ſome well-meaning verſes, and gratefully dedicated them to his mother. He alleges, as a reaſon for their publication, that he had not hitherto rendered himſelf uſeful to ſociety. For the credit of theſe matters we will give him our beſt and ſinceret advice. We aſſure him that he will never attain to any merit in

poe

poetry; and we recommend it to him to think of ſome other plan of making himſelf uſeful to the public.

Art. 20. *A Poetical Eſſay, on the Exiſtence of God.* Part I. By the Rev. W. H. Roberts of Eton, late Fellow of King's College, Cambridge. 4to. 1 s. Wilkie. 1771.

Some of the moſt common arguments in favour of the exiſtence of the Supreme Being, are here given in blank verſe; and ſo expreſſed in general as not to do any diſcredit to the Author. Two more parts are propoſed, one on the Attributes, the other on the Providence of God.

Art. 21. *The Village Oppreſſed*; a Poem: Dedicated to Dr. Goldſmith. 4to. 1 s. Robſon. 1771.

This is a feeble and unpoetical complaint of the imaginary miſeries of a village oppreſſed.

DRAMATIC.

Art. 22. *The Drunken News-writer*; a Comic Interlude: As it is performed at the Theatre Royal in the Hay-market. With a new Song, ſet to Muſic, and ſung in Character. 8vo. 6 d. Smith, in Greek-ſtreet.

This interlude conſiſts only of one ſcene; and the *dramatis perſonæ* affords but one character, the drunken paragraph-writer: a fellow, *not* of infinite humour, but of ſome drollery. The ſong a pretty good Bacchanalian-piece.

POLITICAL.

Art. 23. *An Anſwer to Junius*: Shewing his imaginary Ideas, and falſe Principles; his wrong Poſitions, and random Concluſions. 8vo. 6 d. Organ, in the Strand.

We do not remember to have, at any time, read a publication which promiſed ſo much, and which has performed ſo little, as this attack upon Junius. The blows which it ſtrikes are ſo very innocent, that we can only ſmile at the zeal and the weakneſs of its Author.

Art. 24. *A Juſtification of the Conduct of the Miniſtry relative to Falkland's Iſland.* In a Letter to both Houſes of Parliament. 8vo. 1 s. Organ.

This performance is verboſe and pompous; but contains no obſervations of any force or value. It loads with compliments thoſe miniſters who, in the opinion of many, have only diſgraced their country, in their late tranſactions with Spain.

Art. 25. *Papers relative to the Negociations with Spain; and the taking of Falkland's Iſland from the Engliſh.* 4to. 3 s. Almon.

The parliamentary debates afford the beſt account of theſe ſtate-papers.

Art. 26. *Propoſals to the Legiſlature for numbering the People.* By the Author of *The Tours through England.* 8vo. 1 s. Nicoll. 1771.

Great advantages would certainly reſult from the project which is here recommended to the legiſlature; and with regard to the method and form of its execution, the hints thrown out in theſe propoſals might be of ſingular ſervice.

NOVELS.

NOVELS.

Art. 27. *The Brother.* By a Lady. 12mo. 2 Vols. 5s. ſewed. Lowndes.

Prattling letters—ſcraps of ſongs—ends of verſe—and *La belle paſſion*, to captivate the milleners apprentices; with a diſmal tale at the end, to diſſolve their pretty eyes in a pearly ſhower. The two little volumes may eaſily be peruſed in twice as many hours; and the Lady Fannys of the age, to whom we are obliged for moſt of the productions in this light eaſy way of writing, will ſpin ye one of their *blond-lace* and *trolly* performances, we doubt not, in the ſame time.

Art. 28. *Belle Grove*; or, The Fatal Seduction. 12mo. Two Vols. 5 s. ſewed. Noble.

If we may venture to conclude, from ſimilitude of manner, this is the work of the ſame fair hand that furniſhed the preceding article; but the manufacture ſeems to be of rather a more ſubſtantial texture, the fabric ſomewhat finer, and the pattern richer. Inſtead of the flimſey materials abovementioned, we here meet with what may comparatively be ſtiled right *Mecklin* and *Bruſſels* point. Yet all the parts are not of equal goodneſs: though the defects we have obſerved in it, as well as thoſe in *The Brother*, are leſs owing, perhaps, to want of ability in the artiſt, than to that bane of all excellence in workmanſhip, *hurry to get the buſineſs done*, however imperfectly finiſhed; or, to ſpeak with more technical preciſion, not *finiſhed* at all.

Art. 29. *The Hiſtory of Mr. Cecil and Miſs Grey.* In a Series of Letters. 12mo. 2 vols. 5 s. ſewed. Richardſon and Urquhart.

Very *ſober*, very *innocent*; but, we are ſorry to add, when ſpeaking of a moral production, very *dull*. To thoſe, however, who can think good ſenſe and virtuous ſentiments a ſufficient compenſation for any deficiency in point of taſte, or of ſpirit, this honeſt and not wholly unintereſting work, may be acceptable.

Art. 30. *The Nun*; or, The Adventures of the Marchioneſs of Beauville. 12mo. 2 s. 6 d. Roſon.

Like moſt of the tales of nuns and convents, this narrative abounds with ſcenes of lewdneſs and complicated wickedneſs, unfit for the eye or ear of a modeſt and virtuous reader; though ſome indiſcreet Proteſtants have, perhaps, promoted the circulation of ſuch books, in the view of contributing ſomewhat toward rendering Popery the more odious, by diſplaying the ill effects of that ſyſtem of religion, in all its branches.

Art. 31. *The Hiſtory of Sir William Harrington.* Written ſome Years ſince, and reviſed and corrected by the late Mr. Richardſon; now firſt publiſhed. 12mo. 4 Vols. 10 s. ſewed. Bell. 1771.

Imitation of Richardſon's manner hath been the prevailing mode in novel-writing, ever ſince the extraordinary ſucceſs of his works gave the hint that his prattling, goſſiping ſtile was peculiarly agreeable to the readers of that ſpecies of compoſition.

By the foregoing epithets, however, we do not mean wholly to condemn Mr. Richardſon's productions. They have, undoubtedly, great merit, although that merit is not to be ſought for in his endleſs verboſity, and innumerable minutiæ of circumſtances. His excellence lay in admirably drawing, varying, contraſting, and ſupporting his characters; joined to his extenſive knowledge of human nature: in which great and capital reſpects, he may be juſtly conſidered as the SHAKESPEARE of Romance.

The preſent performance appears to have been one of the earlieſt imitations of Clariſſa and Grandiſon. The anonymous Editor aſſures us it was written by an intimate friend of Mr. Richardſon's, who himſelf reviſed and corrected it. Admitting the truth of this declaration, notwithſtanding it has been (not very ſatisfactorily indeed) *contradicted* in an advertiſement * publiſhed by the widow and daughters of Mr. Richardſon, yet it will by no means follow, that Mr. Richardſon *thought* it, or by his corrections *made* it, a work of extraordinary merit.

In fact, although the hiſtory of Sir William Harrington is far from being the moſt inconſiderable of the numerous imitations to which thoſe celebrated models abovementioned have given birth, it is, however, at the beſt, but a faint copy of Mr. Richardſon's juſtly admired ORIGINALS; for ſuch they unqueſtionably are, notwithſtanding the imperfections we have hinted at. Yet, in all probability, this performance would have been thought to have poſſeſſed conſiderable merit, had not Richardſon wrote firſt, and left its Author, with all his other followers, under the diſadvantageous circumſtance of a *compariſon* which none of them have yet been able to ſtand.

SERMONS.

I. *The Grounds of a particular Providence*,—Preached before the Lords Spiritual and Temporal, in the Abby Church, Weſtminſter, on Wedneſday Jan. 30, 1771. By Edmund Lord Biſhop of Carliſle. 4to. 1 s. Robſon.

In this very ſenſible diſcourſe, of a learned and worthy prelate, the following parallel is drawn between the " ſigns of the times" in the reign of Charles I. and thoſe of the preſent reign.

After endeavouring to ſhew that the affairs of this world are all under the direction of a *particular Providence*, and thence inferring, that we ſhould look a little beyond *ſecond cauſes*; that we ſhould lift up our eyes to the ORIGINAL DISPOSER of them; and that we ſhould, with all humility, enquire what he may chiefly intend by each remarkable event, and what he would have us learn in the commemoration of it; he thus proceeds:

' We ought, in a particular manner, to reflect upon thoſe crying ſins which uſually call down his heavy judgments on a land; ſuch more eſpecially as once attended on this day; the hiſtory whereof is too well known to need explaining in this place. Nor are we leſs acquainted with the cauſes that immediately produced them among the bulk of the people, at and ſome time before this fatal period: namely, an eager impatience of reſtraint and diſcipline, a reſtleſs ſpirit of diſobedience to all order, law, and government; a reſolution to ſuſpect and cenſure, to calumniate and expoſe every action and intention of all perſons placed in ſuperior ſtations. And I heartily wiſh it were leſs obvious to remark, that theſe ſame cauſes ſtill ſubſiſt among us, and in ſo high a degree, as may be juſtly apprehended to draw down the like, or greater vengeance on our heads. So far are we from having profited by former examples, that we have the very ſame principles and practices revived in church and ſtate, which upon this day completed the deſtruction of them both; on one hand appears the ſame, or rather a more flagrant and avowed contempt of every thing that is ſerious and ſhould be held ſacred; on another, the very ſame wild enthuſiaſtic notions in religion are prevailing; the ſame violent meaſures are purſued, and unſound maxims of civil policy too frequently advanced on every hand. One cannot but obſerve the ſame notorious, or even a yet more undiſguiſed inſult upon Majeſty, and open ridicule of every ordinance divine or human;—that ſuperior growth of Atheiſm and profaneneſs;—thoſe bold attacks on the foundation and firſt principles of piety and virtue;—that enormous height of luxury, and lewdneſs and corruption;—that almoſt univerſal diſſipation, and abandoned diſſoluteneſs, which it is difficult to parallel in hiſtory.

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* To which the Publiſher of this work made a very proper and decent reply.

'When crimes like theſe become extenſive and predominant, 'tis eaſy to foretel where they muſt end. When by ſuch ways any nation renders itſelf ripe for deſtruction, then does Divine Providence, concurring with and aiding natural cauſes, proceed to inflict the judgment ſuch a nation has deſerved, by raiſing up ſome foreign enemies to inſult and invade it; or by permitting its own unnatural ſons to weaken and diſtract it; or by both theſe together, which indeed uſually excite and inflame each other, completing its decay, and haſtening its diſſolution.

'What reaſon we have from appearances to expect that this may ſhortly be our caſe, unleſs prevented by a thorough reformation, happy would it be for us were we wiſe enough to underſtand, and well enough diſpoſed to conſider:—to diſcern the "ſigns of the times," and take due warning by what befel our forefathers, that the like iniquity may not prove our ruin.'

This is not the vague rant of an *enthuſiaſtic pietiſt*, but the ſolid obſervation of a rational divine, well qualified for clearly diſcerning, and rightly interpreting, the "ſigns of the times."

II. Before the Houſe of Commons, at St. Margaret's, Weſtminſter, Jan. 30, 1771. By James King, M. A. Chaplain to that Hon. Houſe. 6 d. Wilkie, &c.

III. Before the Governors of Addenbroke's Hoſpital, June 28, 1770, in Great St. Mary's, Cambridge. By Samuel Hallifax, LL. D. Profeſſor of Civil Law in the Univerſity of Cambridge. Sold for the Benefit of the Hoſpital. 1 s. White, &c.

☞ We are obliged to TYRO MEDICUS for his friendly notice of ſome errors of the preſs, and ſuch little overſights as every candid Reader will expect, and excuſe, in a work which is obliged to be hurried through the preſs, in order to keep time with the ſtated returns of periodical publication.

⁂ THE MINSTREL in our next.

††† *Erratum* in our laſt.—P. 114, par. 3, l. 2, for 'having *ſecuring*,' read, 'having *ſecured*.'

THE

MONTHLY REVIEW,

For APRIL, 1771.

ART. I. *The Minſtrel; or, the Progreſs of Genius. A Poem.* 4to. 1 s. 6 d. Dilly. 1771.

THE effects of ENTHUSIASM in poetry are ſo very different from its influences on religion, that, though poiſon to the latter, it is nutriment to the former. Nothing can be more ſtrongly characterized than this genuine enthuſiaſm! Nothing more eaſy to be diſtinguiſhed!—Pope never knew it: he had wit, he had elegance, harmony, and vivacity; but he never was *a ſecretioribus naturæ conſiliis.* The *ingenti perculſus amore* ſeemed to be what he did not underſtand; was certainly what he did not feel. In Spenſer there is hardly a page which does not bear viſible marks of it; and what but this could now reconcile us to the dry perplexity of his allegory, the frequently nauſeating circumſtances of his imagery, and the tireſome uniformity of his meaſure?—It is fortunate for the Author of this poem, that, as he has thought proper to adopt the latter, he has the ſame happy enthuſiaſm to ſupport and render it agreeable. He gives the following account of his performance:

‘ My deſign * was to trace the progreſs of a poetical genius, born in a rude and illiterate age, from the firſt dawnings of Fancy and Reaſon, till that period at which he may be thought capable of ſupporting the character of a Minſtrel, that is of an itinerant poet and muſician; a character, which, according to the notions of our forefathers, was not only reſpectable but ſacred. A poetical illuſtration of ſuch a ſubject ſeemed to promiſe variety of amuſement, and even ſome topics of inſtruction both moral and philoſophical. Perhaps I miſtook it, as well as my own abilities: however, in making a trial there could not be much harm. My friends are pleaſed with what I have done; but, as they cannot entirely acquit themſelves of partiality, adviſe me to lay a ſpecimen before the public.

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* The firſt hint of this performance, the Author ſays, was ſuggeſted by Mr. Percy's ingenious *Eſſay on the Engliſh Minſtrels*, prefixed to his 1ſt volume of RELIQUES OF ANCIENT ENGLISH POETRY.

'The purſuits and amuſements of the Minſtrel's childhood and early youth, are deſcribed in the firſt book; which, if the title were altered, and a few phraſes ſtruck out that refer to a ſequel, might, perhaps, be conſidered as a ſort of whole by itſelf. *The incidents that qualify him for his profeſſion, and determine him to enter upon it, will furniſh materials for the books that are to follow.* If this be honoured with the public approbation, I ſhall think it has merit ſufficient to juſtify my beſtowing ſome time in finiſhing what remains, which is already in great forwardneſs. Should it be unſucceſsful, I will, with no great concern, relinquiſh a ſcheme, which cannot be completed without ſuch an expence of time and thought, as a perſon in my way of life cannot eaſily ſpare. *If, as the Critics tell us, the chief end of poetry is to pleaſe,* ſurely the man who writes verſes with ſome inconvenience to himſelf, and without any pleaſure to the public, ſpends his time to very little purpoſe.

'I have endeavoured to imitate Spenſer, not in his allegory, or antiquated dialect, which, though graceful in him, appear ſometimes aukward in modern writers, but in the meaſure and harmony of his verſe, and in the ſimplicity and variety of his compoſition. All antiquated expreſſions I have ſtudiouſly avoided, admitting, however, ſome old words, where they ſeemed peculiarly ſuitable to the ſubject; but I hope none will be found that are now obſolete, or in any degree unintelligible to a reader of Engliſh poetry.'

In the above account the Author informs us, that 'the incidents that qualify the Minſtrel for his profeſſion, and determine him to enter upon it, will furniſh materials for the books that are to follow.' We would not by any means have him ſtop here. The Minſtrel's progreſs to his profeſſion cannot poſſibly be ſo entertaining as his practice in it. To repreſent him in his itinerant life, to invent amuſing incidents expreſſive of the might of his minſtrelſy over the natural and moral evils that may diſturb the peace of families where he is entertained, and over all

> 'The ſtrewed ills that watch his way,'

would certainly be a glorious field for fancy and variety. What, for inſtance, could be more ſtriking than the Minſtrel's ſoliciting entertainment at the door of Spleen or Avarice, elevating the heart of one, and opening that of the other! The deſcription of ſo many different objects would greatly animate and diverſify the poem.

The Author quotes an obſervation of the Critics, that the *chief* end of poetry is to pleaſe. This maxim has lately been aſſerted by Dr. Hurd, but not ſupported; and it is in fact u

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ſupportable as it is idle. If the end of poetry is to pleaſe, it is to profit too; for every thing is profitable, even in a moral ſenſe, that produces inoffenſive pleaſure.

The Minſtrel opens with the following ſtanzas:

Ah! who can tell how hard it is to climb
The ſteep, where Fame's proud temple ſhines afar!
Ah! who can tell how many a ſoul ſublime
Hath felt the influence of malignant ſtar,
And waged with fortune an eternal war!
Check'd by the ſcoff of Pride, by Envy's frown,
And Poverty's unconquerable bar,
In life's low vale remote hath pined alone,
Then dropt into the grave unpitied, and unknown!

And yet, the languor of inglorious days
Not equally oppreſſive is to all.
Him, who ne'er liſten'd to the voice of praiſe,
The ſilence of neglect can ne'er appal.
There are, who, deaf to mad Ambition's call,
Would ſhrink to hear th' obſtreperous trump of Fame,
Supremely bleſt, if to their portion fall
Health, Competence, and Peace. Nor higher aim
Had HE, whoſe ſimple tale theſe artleſs lines proclaim.

The ſentiment of the firſt ſtanza appears too cloſely copied from a paſſage in the Church-yard Elegy to give either merit to the Author, or pleaſure to the Reader. The ſecond ſtanza is more original, excepting the phraſe of 'health, competence, and peace,' which ought not to have been admitted, as being too trite, and too much hackneyed for elegant poetry.

This ſapient age diſclaims all claſſic lore,
Elſe I ſhould here in cunning phraſe diſplay,
How forth the Minſtrel fared in days of yore,
Right glad of heart, though homely in array,
His waving locks, and beard all hoary grey:
And from his bending ſhoulder decent hung
His harp, the ſole companion of his way,
Which to the whiſtling wind reſponſive rung,
And ever as he went, ſome merry lay he ſung.

The two firſt lines of this ſtanza appear affectedly antiquated, which it generally is, and ought always to be, the Author's object to avoid. There is moreover a want of truth in the former. The deſcription of the Minſtrel's ſallying forth is inartificial, but not the leſs pleaſing on that account.

Life's ſlender ſuſtenance his only meed
'Twas all he hoped, and all his heart deſired.
And ſuch Dan Homer was, if right I read,
Though with the gifts of every muſe inſpired.
O when ſhall modern bard like him be fired!

Give me but leiſure to attend his lays,
I care not, though my rhimes be ne'er admired,
For ſweeter joy his matchleſs ſtrain ſhall raiſe,
Than courts or kings can yield, with penſions, poſts, and praiſe.

In purſuing the path of ſimplicity great care ought to be taken in avoiding the burleſque. The prepoſitive *Dan* ſeems now to have acquired that air. We ſhould therefore prefer the *Mæonian Bard*, or ſome ſimilar appellation, to *Dan Homer*. The following lines are ſimple, pathetic, and beautiful:

Riſe, ſons of harmony, and hail the morn,
While warbling larks on ruſſet pinions float,
Or ſeek at noon the woodland ſcene remote,
Where the grey linnets carol from the hill,
O let them ne'er, with artificial note,
To pleaſe a tyrant, ſtrain the little bill,
But ſing what heaven inſpires, and wander where they will.

Yet, in our opinion, they are introduced abruptly; and the epithet *ruſſet*, applied to the lark's pinion, having no connection with her harmony, is in this place ſuperfluous. The epithet *grey*, applied to the linnet, is not ſo, becauſe it diſtinguiſhes the bird. It is obſervable that Virgil ſeldom uſes an epithet without ſerving ſome purpoſe. The following ſtanza has every kind of merit:

O how can'ſt thou renounce the boundleſs ſtore
Of charms, which Nature to her votary yields!
The warbling woodland, the reſounding ſhore,
The pomp of groves, and garniture of fields;
All that the genial ray of morning gilds,
And all that echoes to the ſong of even,
All that the mountain's ſheltering boſom ſhields,
And all the dread magnificence of heaven,
O how can'ſt thou renounce, and hope to be forgiven!

The deſcription of the Minſtrel's childhood and early youth will be found to be a genuine painting of Nature, by ſuch, at leaſt, as are of her ſecret councils:

And yet poor Edwin was no vulgar boy;
Deep thought oft ſeem'd to fix his infant eye.
Dainties he needed not, nor gaude, nor toy,
Save one ſhort pipe of rudeſt minſtrelſy.
Silent when glad; affectionate, though ſhy;
And now his look was moſt demurely ſad,
And now he laugh'd aloud, yet none knew why.
The neighbours ſtar'd and ſigh'd, yet bleſs'd the lad;
Some deem'd him wondrous wiſe, and ſome believ'd him mad.

But why ſhould I his childiſh feats diſplay?
Concourſe and noiſe and toil he ever fled;
Nor cared to mingle in the clamorous fray
Of ſquabbling imps; but to the foreſt ſped,

Or roam'd at large the lonely mountain's head;
Or, where the maze of ſome bewilder'd ſtream
To deep, untrodden groves his footſteps led,
There would he wander wild, till Phœbus' beam
Shot from the weſtern cliff, reliev'd the weary team.

Th' exploit of ſtrength, dexterity, or ſpeed
To him nor vanity, nor joy could bring.
His heart, from cruel ſport eſtrang'd would bleed
To work the woe of any living thing,
By trap, or net; by arrow, or by ſling;
Theſe he deteſted, thoſe he ſcorn'd to wield;
He wiſh'd to be the guardian, not the king,
Tyrant far leſs, or traitor of the field:
And ſure the ſylvan reign unbloody joy might yield.

Lo! where the ſtripling, wrapt in wonder, roves
Beneath the precipice, o'erhung with pine;
And ſees, on high, amidſt th' encircling groves,
From cliff to cliff the foaming torrents ſhine:
While waters, woods, and winds in concert join,
And echo ſwells the chorus to the ſkies.
Would Edwin this majeſtic ſcene reſign
For aught the huntſman's puny craft ſupplies?
Ah! no: he better knows great Nature's charms to prize.

And oft he traced the uplands, to ſurvey
When o'er the ſky advanced the kindling dawn,
The crimſon cloud, blue main, and mountain grey,
And lake dim-gleaming on the ſmoky lawn;
Far to the Weſt the long long vale withdrawn,
Where twilight loves to linger for a while;
And now he faintly kens the bounding fawn,
And villager abroad at early toil.—
But, lo! the ſun appears! and heaven, earth, ocean ſmile.

And oft the craggy cliff he lov'd to climb,
When all in miſt the world below was loſt.
What dreadful pleaſure! there to ſtand ſublime,
Like ſhipwreck'd mariner on deſert coaſt,
And view th' enormous waſte of vapour, toſt
In billows, lengthening to th' horizon round,
Now ſcoop'd in gulphs, with mountains now emboſt!
And hear the voice of mirth and ſong rebound,
Flocks, herds, and waterfalls along the hoar profound!

In truth he was a ſtrange and wayward wight,
Fond of each gentle and each dreadful ſcene.
In darkneſs, and in ſtorm, he found delight;
Nor leſs, than when an ocean-wave ſerene
The ſouthern ſun diffuſed his dazzling ſhene,
Even ſad viciſſitude amus'd his ſoul:
And if a ſigh would *ſometimes* intervene,
And down his cheek a tear of pity roll,
A ſigh, a tear ſo ſweet, he wiſh'd not to controul.

In ſtanzas xxxii. and xxxiii. the Author has done injuſtice to his abilities, by making uſe of the trite ſimile of the boy's running to catch the rainbow; but; after his reflections on the diſappointments of age, he has made amends by a very juſt and truly philoſophical obſervation:

> But why ſhould foreſight thy fond heart alarm?
> Periſh the lore that deadens young deſire!
> Purſue, poor imp, th' imaginary charm,
> Indulge gay Hope, and pleaſing Fancy's fire:
> Fancy and Hope too ſoon ſhall of themſelves expire.

Though the Author may have borrowed this thought from Rouſſeau's Emilius, yet ſtill we are obliged to him for the pleaſing dreſs he has given it.

Two ſtanzas more on early poetical imagination will not be diſpleaſing:

> When the long-ſounding curfew from afar
> Loaded with loud lament the lonely gale,
> Young Edwin, lighted by the evening-ſtar,
> Lingering, and liſtening, wander'd down the vale.
> There would he dream of graves and corſes pale;
> And ghoſts, that to the charnel-dungeon throng,
> And drag a length of clanking chain, and wail,
> Till ſilenced by the owls terrific ſong,
> Or blaſt, that ſhrieks by fits the ſhuddering iſles along.
>
> Or, when the ſetting moon in crimſon dy'd,
> Hung o'er the dark and melancholy deep,
> To haunted ſtream, remote from man, he hied,
> Where Fays, of yore, their revels wont to keep;
> And there let fancy roam at large, till ſleep
> A viſion brought to his entranced ſight.
> And firſt, a wildly-murmuring wind 'gan creep
> Shrill to his ringing ear, then tapers bright,
> With inſtantaneous gleam, illumed the vault of night.

The following deſcription of morn will be admitted as genuine:

> But who the melodies of morn can tell?
> The wild brook babbling down the mountain's ſide;
> The lowing herd; the ſheepfold's ſimple bell;
> The pipe of early ſhepherd dim deſcried
> In the lone valley; ecchoing far and wide
> The clamorous horn along the cliffs above;
> The hollow murmur of the ocean-tide;
> The hum of bees, and linnet's lay of love,
> And the full choir that wakes the univerſal grove.
>
> The cottage-curs at early pilgrim bark;
> Crowned with her pail, the tripping milkmaid ſings;
> The whiſtling plowman ſtalks afield; and, hark!
> Down the rough ſlope the ponderous waggon rings;

Throug

Through ruſtling corn the hare aſtoniſh'd ſprings;
Slow tolls the village-clock the drowſy hour;
The partridge burſts away on whirring wings;
Deep mourns the turtle in ſequeſter'd bower,
And ſhrill lark carols clear from her aëreal tour.

We would recommend it to the Author to alter the laſt line of ſtanza lviii. He will ſee that it is below the mark of true and elegant ſimplicity.

ART. II. *An Eſſay on Military Firſt Principles.* By Major Thomas Bell. 8vo. 4s. ſewed. Becket. 1770.

FROM this ſpecimen of Major Bell's abilities, he appears to be a good ſoldier, and it would have given us pleaſure could we have added that he is alſo a good writer. By a good writer is here meant, one whoſe knowledge of language is equal to the purpoſe for which the pen is aſſumed: for to write, and at the ſame time to diſclaim all pretenſion to literary ſkill, though this is ſometimes done, is an abſurd affectation of ſelf-denial, and ſtands no chance of being accepted as a ſatisfactory apology for inſufficiency.

The language of this tract is by no means equal to the matter of it: for it is ſo obſcure, and the train of thought is ſo deſultory, that in reading the preface we could not help contracting an unfavourable idea of the work that was to follow, as a *ſyſtem* of firſt principles, or elements of military ſcience. The firſt principles of any art, are its fundamental truths; and on the proper choice and clear eſtabliſhment of theſe principles, depend the ſtrength, ſymmetry, and beauty, of the ſuperſtructure raiſed on them. But though the Author is fond of the expreſſion *firſt principles*, let the Reader determine by the following extract from his preface, whether we have done this gentleman any injuſtice by theſe preliminary obſervations:

> 'To treat of any art or ſcience by a primary relation of firſt principles, and from thoſe principles to attempt to draw juſt inferences, muſt ever be the way leaſt liable to err, and when erring, its errors the eaſieſt perceived:—for that method which drily addreſſes itſelf to the underſtanding alone, will ever by it have its ſyſtems acknowledged, or detected and exploded.
>
> 'There are ſome truths to which a large part of mankind give an entire aſſent, yet it has been thought neceſſary to have thoſe truths, thoſe firſt principles by all confeſſed, to all for ever repeated and inculcated.
>
> 'The firſt principles of all military matters have ever had, and perhaps ever will have, the utmoſt neceſſity of repetition; as peace continually ſhews in all ſtates, practices and cuſtoms repugnant to true principles, and war has ever produced plans and actions where principles *have been unknown or forgotten.*

'Whatever profeſſion is embraced as the purſuit for life, to arrive at, comprehend, and if poſſible, be maſter of the firſt principles of ſuch profeſſion, muſt be the ardent wiſh, nay the only, the ultimate end of all application.—For he who applies himſelf to any buſineſs, art, or ſcience, civil or military, and although poſſeſſing the greateſt love, the utmoſt paſſion for it, yet if he does not obtain a knowledge of the true means, of firſt leading truths, he never can arrive at the only end.

'In the military profeſſion firſt principles are the only governing rules; if they are diſregarded, appearances may dazzle and miſlead, and the moſt fatal effects may flow from a choice void of attention to them.

'Without firſt principles all ſorts of preparations in peace, all ſorts of operations in war will never be brought to the bar of truth—which is alſo the bar of national utility and of victory;—and all warfare will paſs away without impreſſing on the mind truths and lights for future conduct and future benefit:—they are the only clue that lead through the labyrinth; they ſet up and pull down ſtates and kingdoms:—with ſuch companions, all countries find every thing within themſelves;—the clothing, the exerciſe, the manœuvres, the diſcipline of troops are found without external ſearch.

'Cicero is an authority that may without fear be cited, in his treatiſe *De Oratore* he writes, "I poſitively ſay there is no art in which rules can be laid down for all its effects, but whoever has entered into the nature of certain directing principles, can never be under any difficulty of compaſſing the reſt."

'There can be no man ſo ideal, ſo abſolutely uninformed, ſo unterreſtrial, as to ſuppoſe any ſociety of men will, for any length of time, act up to the firſt principles of their inſtitution; but the neceſſity for knowing firſt principles is not in the leaſt deſtroyed thereby, for in critical ſituations it muſt be from the perception of ſuch truths, and the acting conſiſtently with them, that can alone give birth to ſafety; and the military ſociety can in war only hope for victory and conqueſt, but by the like ſimilar means.

'All hiſtory from the firſt record of events to the preſent time, however voluminous and various, might have the greateſt part of its military relations comprized in a very few pages of firſt principles.'

From this laſt paragraph the Author does not appear to uſe his words with any preciſion; for we can never ſuppoſe that the greateſt part of the military *relations* in hiſtory, might be comprized in a few pages of firſt principles; though poſſibly the principles of attack and defence, *deduced from thoſe relations* of military tranſactions, might be contained in a very ſmall compaſs.

The vague uſe our Author makes of his terms, is ſtill more apparent in the following paſſage, where, for *firſt principle*, the ſenſe of the paſſage requires *firſt duty*, and they are by no means ſynonimous expreſſions.

'The firſt *principle* of a commander in war, is, to ſtudy the *ſubject*, be it campaign, battle, ſiege, or expedition. A due attention to ſuch *principle*, is productive of ſound plans, of enterprize, of conqueſt, deciſiveneſs of conduct, happy deciſions, of little ſlaughter, undiſmay, and victory.'

A writer of ſcientific principles, has no manner of uſe for figurative modes of expreſſion; brevity and perſpicuity being the beſt characteriſtics of his language. The enſuing odd incoherent ſimile could not be paſſed over without notice:

'All fancies in war might be like infectious proviſions, buried; and when peace comes, they might be ploughed up, and ſee day-light, if it ſhould be ſo ordained.'

The objects of Mr. Bell's attention, are treated of in the following order: *Of Firſt Principles—Invaſions in general, and their Principles—Exerciſe—Exerciſe of the Firelock—Battalion Firings—Evolutions—War in general, and of its Study—Campaigns—Battles—Sieges—Expeditions—The long Linen Gaiter—A Cloak—The Military Conſtitution, and of Diſcipline—Light Infantry—Power of Speech.*

Though this arrangement of ſubjects cannot be called either analytical or ſynthetical, yet in a detached view there are many judicious and pertinent remarks under each head, which prove the Major not to have been inattentive to thoſe ſtudies which diſtinguiſh the able officer.

That our military readers may be enabled to form a competent judgment of the manner in which theſe principles are delivered, we ſhall give that ſection entire which treats of battles.

'Battles have ever been the laſt reſource of good generals; a ſituation where chance and accident often baffle and overcome the moſt prudential and moſt able arrangements, and where ſuperiority in numbers by no means are certain of ſucceſs, is ſuch as is never entered into without a clear neceſſity for ſo doing.—The fighting a battle only becauſe the enemy is near, or from having no other formed plan of offence, is a direful way of making war: Darius loſt his crown and life by it; King Harold of England did the ſame; and Francis I. at Pavia, loſt the battle, and his liberty.—King John of France fought the battle of Poictiers, though ruin attended his enemy if he did not fight.

'The true ſituation for giving battle, is when an army's ſituation cannot be worſe, if it is defeated, than it muſt be if it does not fight at all, and when the gain may be great, and the loſs little.—Such was the Duke of Cumberland's at Haſtenbeck, and Prince Ferdinand's at Fellinghauſen.

'Another ſituation for giving battle, or attacking, is, when the enemy ſhall have put himſelf, or be drawn into a ſituation in which there may be the moſt moral probability of defeating him.

'There may be exigencies of ſtate that require its army to attack the enemy at all events.—Such were the cauſes of the battles of Blenheim, and of Zorndorff and Cunneſdorff in the late war.

'Another cauſe for giving battle, is, to attempt to relieve a place beſieged, when, by overcoming either the beſieging army or the covering one, the enemy may be obliged to abandon the ſiege, when, if defeated, the enemy's offenſive projects can only aim at the taking of the place.

' A battle may alſo be proper to be given when any great corps is near making a junction with the army of the enemy, which, when made, will give him ſuch a ſuperiority, as to be deciſive of the campaign in his favour, and when a defeat will not diſenable to purſue the defenſive plan.

' Extraordinary deſpondency in an army, a want of all confidence in their chief or chieſs, a diſunion among them, the general commanding not in any great meaſure to be dreaded, the army differently compoſed, and badly diſciplined, and the oppoſites of the foregoing being in the oppoſing army, may induce the general of the latter to give battle.—Such circumſtances, in great meaſure, cauſed the battle of Roſbach to be fought by the Pruſſians.

' The preparations for battle admit of infinite variety; by a knowledge of the detail of battles, the precept will accompany the example.—The main general preparatives are, to profit of any advantage of ground, that the tactical form of the army be in ſome meaſure adapted to it; and that ſuch form is, if poſſible, a form tactically better than the adverſary's; and, in forming the army, to have a moſt careful attention to multiply reſources, ſo that the fate of the army does not hang on one or two ſingle efforts; to give any particular part of the army, whoſe quality is ſuperior to ſuch part in the enemy's army, a poſition that enſures action; and, finally, to have a rear by nature, or, if poſſible, by art, capable of checking the enemy in caſe of defeat.

' Since the uſe of fire arms, tactics have in great meaſure been diſregarded; thoſe forms have only been ſought which oppoſed the greateſt quantity of fire: cannon will deſtroy columns, and troops drawn up with depth, are not ſo properly formed to defend hedges, where a long line of fire may be neceſſary: but, however, victories perhaps may be gained at preſent by mere dint of tacticiſm, as ſurely as they were ever gained heretofore.

' If an army attacks, and marches of courſe to its adverſary, impreſſion muſt be its object, and that very often will be beſt done by an effort of weight upon a particular part; for when one part of an army gives ground, it is in general likely it will be defeated.—The concealing the real purpoſed attack may not always be poſſible, from the nature of the ground affording the enemy a view of all proceedings; but it will, on the contrary, very often permit concealment.—Marſhal Luxembourg, at the battle of Fleurus, perceiving the Prince of Waldeck could not ſee the march of his cavalry on the left wing, drew them up on the Prince's right, which they attacked, and gained the victory.

' The drawing up an army in two long lines and a ſhort one, muſt be from the different nature of ground, the different form and numbers of the enemy, only juſt taking things as they are found, without any ſort of adjuſting armies to ground, and to their opponents.

' The *coup d'œil* of field fortification is, by irregular and detached works adapted to ground, to form a complete ſyſtematical piece of fortification, though to a common eye disjointed and unconnected.—

The *coup d'œil* of battle is to throw an attacking army into only one, perhaps, or two or three points of form that ſhall bear down, or, by its ſucceſſion of reſource, drive away an oppoſition not formed adequate to repulſe its attackers.

'The ſtratagems of battle are without end.—If any particular part of the enemy's army ſhould be leſs liable to reſiſt than the other parts, there would be attack on that part.

'It has been ſaid, the Duke of Cumberland's ſituation at Haſtenbeck was one to give battle in.—The Duke having been, from the great ſuperiority of the French army, obliged to retreat, arrived at Haſtenbeck; if he retreated farther, the electorate of Hanover was certainly loſt; if he fought a battle, and was beat, he could but then ſtill retreat, and loſe the electorate; and if he was victorious, he might be able to preſerve Hanover, if not ſome part of the biſhoprics:—if he had fought a battle before, he would have had no near place of ſafety for retreat; and if he fought it on the ground near Haſtenbeck, he had Hamelin cloſe in his rear, which would afford him a ſecure and a ſafe one.—Here then was a true ſituation to fight a battle, much to be got by its gain, and nothing to be loſt by defeat*.

'Duke Ferdinand, at the battle of Fellinghauſen, had Ham to protect his retreat; if he croſſed the Lippe without fighting, Lipſtadt would have quickly been inveſted; if he did fight, and was ſucceſsful, the ſecurity of the biſhoprics would probably be the fruits of the ſucceſs:—if he was beat, he then only would have croſſed the Lippe, and do what he would otherwiſe have done had he paſſed it without fighting at all.—Moreover, the having both the French armies acting againſt his whole army, was a point to be wiſhed; 1ſt, Becauſe his army was unable to divide in any degree of equal oppoſition to the French; and, as there was a great jealouſy and diſagreement between the French Marſhals, he might reaſonably and juſtifiably hope that ſuch jealouſy would produce its natural effects, and which it did do.—This then was another ſituation for battle, where the gain was great and probable, the loſs not to be attended with fatal effects, and where an opportunity offered to fight, with ſuch favourable circumſtances, as, if miſſed, would not probably be regained.

'The King of Pruſſia's battles, during the late war, were chiefly battles of ſtate neceſſity; he was ruined if he did not fight.—In 1758, when the King of Pruſſia fought the battle of Zorndorff, his country was either to be ravaged by the Auſtrians or the Ruſſians, if he acted on the defenſive, as he could not make head againſt both;—a battle therefore might free him from one, and enable him to keep the other in check at leaſt.—The victory of Zorndorff freed him from the Ruſſians, and gave him liberty to act againſt the Auſtrians.

'In 1759, the battle of Cunneſdorff againſt the Ruſſians, was another of abſolute neceſſity: all the Pruſſian dominions were in poſſeſſion of his enemies; defending was ruin; and nothing but victory, or a ſevere check to his adverſaries, could in any ſhape anſwer his uncommon circumſtances.

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* Our *Author having, juſt before,* obſerved, that if the Duke had *not fought, he muſt have loſt* the electorate.

'The compoſition of the Imperial army in 1756, at the battle of Roſbach, was ſuch as might have induced an oppoſing general to a battle, from the great probability of their defeat.—No defence could be expected from that part of it drawn from the circles of the Empire; and its chief, as well as the French commander, gave fair hopes of ſucceſs to an attacker.

'The battle of Blenheim was of ſtate neceſſity.—A defenſive plan would have left the French to have wintered in Bavaria, and at the ſame time expoſed Flanders to loſſes, on account of the abſence of its army.—A battle therefore might gain every thing, and a loſs of it ſcarce leave the empire more open to the French than before.

'The citing of a number of examples needs no other pains than the peruſal of hiſtory, where will be found battles fought on all manner of accounts, ſome with ſolid objects in view, others when ſcarce any benefit could attend their gain, others when ruin would attend their loſs, and little advantage their ſucceſs.—Some fought in improper ground, ſome with the ground judiciouſly choſen;—ſome whoſe tactical forms bid fair for ſucceſs, others almoſt enſured a defeat.

'The laſt Duke of Burgundy, before he fought the battle of Granſon againſt the Swiſs, was offered every advantage, if he would agree to peace, that he could poſſeſs by victory; he refuſed to treat, fought, and was beat.—He drew up his men in a narrow paſs, where the Swiſs, much his inferiors in numbers, could oppoſe as great a front as that of his own army.

'When Hannibal fought the battle of Zama, his ſecond line having no intervals for the retreat of his firſt, was tactically liable to defeat.

'When the Hereditary Prince's army paſſed the Rhine, after the affair of Cloſter Campen in 1760, the French general had the faireſt opportunity of deſtroying them.—If he had been repulſed, Weſel could be in no danger, and the year ſo far advanced, as that no advantages could have accrued to the Allied Army from ſucceſs; and it was in his power (a thing very rarely the caſe) to have entered as little, or as much into the attack as he had pleaſed, for the Prince's buſineſs was to paſs the Rhine.—The Allied Army had been defeated, and of courſe diſpirited, and were totally worn down by want of victuals and fatigue.—The French had gained a victory, and were not in want of proviſions.—The Prince's bridge broke where there was an entrenchment to defend it, and was obliged to be moved where there was none; and farther, upon the leaſt faulter, or break, or giving ground of the Allied troops, the river Rhine muſt have been their fate.—Had the French general marched his army, which was much ſuperior to the Prince's, and attacked before the Allies began to paſs, or after ſome were paſſed, a total, or a very great deſtruction, muſt have certainly enſued, and which would have been of the moſt ſerious conſequences in the fate of the next campaign; inſtead of which, no attack was made at all, and one of the moſt ſolid and uncommon fair opportunities to deſtroy a corps was miſſed.

'The battle of Val, in 1747, was a battle of reſource; Marſha Saxe kept conſtantly feeding the object of attack.

'In fortification, the defendants are chiefly in force where the attack or attacks are made: in battle, where the attacks are, there is the principal defence.—If an army attacks, it forms at pleaſure, it makes its points at will; if it defends, it will be difficult ſometimes to penetrate into the deſigns of the enemy, but, when once found, ſuccour ſucceeds to the diſcovery.—Ground and numbers muſt ever lead in the form of battles:—impreſſion and reſource will ever bid faireſt for winning them.'

Leſt our Readers ſhould be at a loſs to conceive how the *power of ſpeech* happens to be the ſubject of a chapter in a military treatiſe, we ſhall inform them, that Major Bell, under that head, treats of the advantages of proper addreſſes to ſoldiers, by their commanding officers, on ſignal occaſions, in critical ſituations, and important emergencies.

ART. III. *New Lights thrown upon the Hiſtory of Mary Queen of England, eldeſt Daughter of Henry VIII.* Addreſſed to David Hume, Eſq; Author of the Hiſtory of the Plantagenets, the Tudors, and the Stuarts. Tranſlated from the French. 8vo. 2 s. ſewed. Wilkie. 1771.

AS this publication has impoſed upon its Tranſlator, and as it may fall into the hands of Readers who have little acquaintance with the Engliſh hiſtory, we think it our duty to expoſe its defects, and to point out its general ſcope and intention.

Inſtead of throwing any light on the tranſactions of Mary's reign, it ſerves to involve them in confuſion; and from the cenſure which it has profuſely laviſhed on a celebrated hiſtorian, we can only learn, that its Author is totally uninformed concerning the ſubject which he has endeavoured to illuſtrate.

The following obſervations, at the ſame time that they will exhibit a ſpecimen of the performance, will furniſh us with an opportunity of making ſuch ſtrictures on it as will ſufficiently evince its imperfections.

'In the firſt volume of the French tranſlation of your hiſtory of the Tudors, ſays the Author, addreſſing himſelf to Mr. Hume, we read, that during the reign of Edward VI. the Princeſs Mary his ſiſter, *attempted to eſcape* WITH *Charles, her kinſman, to avoid greater perſecutions, but that her deſign was diſcovered and prevented.* This expreſſion ought certainly to be explained: firſt, Who is this kinſman Charles with whom ſhe attempted to eſcape? Was it Charles V. her couſin-german? If it was him, it ſhould have been ſaid that ſhe attempted to withdraw, and take refuge with Charles her relation; for certainly that Emperor did not then come into England to aſſiſt in her eſcape.

What ſteps did ſhe take in order to leave England (for the word *attempt* implies ſome action and effort) and what was done to hinder her flight? Had ſhe ſet out in order to embark, or had any veſſel been prepared to receive her? Was ſhe ſtopped upon the road before ſhe reached the ſea-ſhore, or was any one meaſure taken to deprive her of the ſhip engaged for her tranſportation? One might reaſonably expect ſomething would have been offered to obviate ſuch doubts as muſt naturally ariſe in the mind of an attentive and intelligent Reader.

'M. de Noailles places this project of a flight to have happened in the ſhort interval between Edward's death and her advancement to the throne. He ſays, the Princeſs had ſome thoughts of croſſing the ſea after the death of her brother, to which ſhe was adviſed by ſeveral perſons, in order to ſecure her life and liberty; and adds, that if ſhe had then quitted England, ſhe would not have found one friend to ſupport her intereſt, or contribute to her return. It is very probable ſhe relinquiſhed this deſign ſo ſoon as ſhe perceived her party was ſtronger and more numerous than was at firſt imagined; and inſtead of abandoning her hopes to the impulſe of fear and diſtruſt, ſhe found herſelf in a condition to render her power reſpectable.'

In the reign of Edward VI. when Somerſet reſigned the protectorſhip, the adminiſtration of affairs was conducted by the Duke of Northumberland, who promoted the principles of the reformation; and among other ſteps which were then taken for the ſuppreſſion of popery, it was determined, that the Princeſs Mary ſhould no longer be ſuffered to adhere to the maſs, and to reject the new liturgy. She was, therefore, remonſtrated with on this ſubject; and her two chaplains were thrown into priſon. In this ſituation, dreading farther violence, "ſhe endeavoured, ſays Mr. Hume, to make her eſcape *to* [*] her kinſman Charles; but her deſign was diſcovered and prevented." That ſhe made this attempt is ſufficiently aſcertained by authentic proofs, and by the conſequences it produced. For when Charles found that ſhe was detained in England, he threatened hoſtilities if liberty of conſcience was refuſed her; and the young King, who lamented his ſiſter's obſtinacy, was prevailed with to allow her to continue in the Romiſh faith. But our Author, while he is unacquainted with the terms in which Mr. Hume has expreſſed himſelf, with regard to this deſign, has alſo aſſerted, that he is miſtaken in relation to the period of time when Mary formed the project of her flight. M. de Noailles, he obſerves, places this circumſtance in the ſhort interval between Edward's death and Mary's advancement to the throne. It is not, however, to this circumſtance that M. de Noailles has alluded; and if our Author had given himſelf the trouble to conſult the Engliſh hiſtorians, he might have learned, that Mary had, at *different times*, conceived an intention of abandoning the kingdom. At the time referred to in the diſpatches of M. de Noailles, ſhe thought of flying into a foreign country, in order to eſcape the vigilance of the duke of Northumberland, whoſe criminal ambition had induced him to plot againſt her life, that he might ſecure to lady Jane Grey the ſucceſſion to the crown of England.

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[*] Not *with*. The error of the French tranſlator is aſcribed to Mr. Hume. It is perfectly ridiculous to put the queſtion, *Who is this kinſman Charles?* Had Mary any other kinſman of that name beſide the Emperor Charles to whom ſhe could think of flying for protection?

The ignorance and inaccuracy ſo apparent in the extract we have given from this performance, are no leſs conſpicuous in the other obſervations which it contains. It appears to be the production of a rigid papiſt; and its general tendency is to vindicate the character of Mary from the juſt reproaches that have been thrown upon it by the proteſtant hiſtorians. It is a panegyric on a queen, who joined to great weakneſs of underſtanding, the moſt obſtinate bigotry and the utmoſt malignity of diſpoſition.

ART. IV. *Critical Obſervations on the Buildings and Improvements of London.* 4to. 2s. 6d. Dodſley. 1771.

IN this performance, the particular defects of many of our public ſtructures are pointed out; and the Author has very properly ridiculed that aukward imitation of the country amidſt the ſmoke and buſtle of the town, which is ſo diſguſting in ſome of the ſquares in this metropolis. But though, in general, his obſervations are juſt, we muſt remark, that in criticiſing ſome of our public works, which are not of very modern date, he ſeems inclined to draw concluſions from them concerning the taſte of the preſent inhabitants of London. From edifices, however, which have exiſted for any length of time, we can only judge with propriety of the ideas of elegance and convenience which were entertained at the period of their erection. In this caſe we are not to reaſon from the paſt to the preſent; and inconvenient ſtreets, and unſhapely fabrics, cannot be demoliſhed in a moment, and inſtantly conſtructed and rebuilt after happier models, to pleaſe the caprice of a virtuoſo or an artiſt.

Perhaps the preſent period is that in which the moſt general ſpirit of improvements of every kind has prevailed in this country; and to do juſtice to our Author, he ſeems to be abundantly ſenſible of this fact in ſeveral parts of his performance. 'Every ſeſſion of parliament, ſays he, is now marked by ſome bill for the incloſing of commons, cutting of canals, conſtructing of bridges, embanking of rivers, making, mending, and watering of highways, and for the paving and lighting of ſtreets.' From the taſte now diffuſed among all ranks of men, the greateſt advantages are doubtleſs to be expected. The improvements begun, will be extended and continued; and it is impoſſible to ſay to what length they ſhall be carried, in a country where commerce is perpetually enriching the individual, and where the diſplays of his magnificence are unreſtrained by *ſumptuary* laws.

The object in London ſuſceptible of the higheſt improvement in the opinion of our Author, is the river Thames.

'The Thames, the pride and *palladium* of London, has hitherto, ſays he, been allowed to ſteal through the town, like Mr. Bays's army, in diſguiſe, while the Seine, the Arno, and every ditch in Holland, are adorned with ſuperb keys. However, the time ſeems at hand when it is to emerge from its antient obſcurity. Already two bridges, worthy of its waters, ſtretch gracefully from ſhore to ſhore; and the third, which has ſo long obſtructed and diſhonoured its ſtream, bids fair under the preſent enlightened ſyſtem of the city, to be ſoon removed. It may not be amiſs to obſerve here, that Blackfryars bridge, to its own intrinſic merit, adds this concurrent advantage of affording the beſt and perhaps the only true point of view for the magnificent cathedral of St. Paul's, with the various churches in the amphitheatre that reaches from Weſtminſter to the Tower.

'The project of embanking alſo promiſes much for the embelliſhment and improvement of the river. Beſides the benefit to navigation, it opens a vaſt field of reformation on the wharfs and keys. The works carrying on amid the antient ruins of Durham Yard, is a ſample of what may be done in that way; and from the terras of that ſtately pile we can beſt judge of the effect of ſo noble an object as the Thames properly diſplayed. You have here an extenſive ſweep of water with numberleſs gay images moving on its ſurface; two handſome bridges bound the unbroken proſpect, while beyond, the various ſpires of the city, and of Weſtminſter, appearing at a diſtance, add to the richneſs of the ſcene. Were but the embankment completely finiſhed all along, it would depend ſolely on the inhabitants to have keys on the Thames, which none in Europe could rival either in beauty or extent.'

What he has advanced concerning the building of a ſenate-houſe, and concerning a palace for our kings, deſerves the attention of the legiſlature.

The former, he remarks, 'ſhould not only comprehend every accommodation of eaſe and dignity for the two houſes of parliament, but alſo include the courts of juſtices with their proper offices, that the oracles of law may no longer be delivered from wooden booths, run up in the corners of an old Gothick hall,

hall. Nothing more readily impreſſes ſtrangers with reverence for the laws and government of a country, than the pomp and ſplendor which ſurround them. Whoever beheld the *Stadt-houſe* at Amſterdam, without conceiving a more reſpectful idea of the republic of Holland, than can be conveyed by the words *High* and *Mighty* repeated fifty times in a *placaart* *?'

The latter is certainly an undertaking which is loudly demanded by the honour and dignity of the nation. 'How diſgraceful, ſays our Author, to ſee the head of this mighty empire worſe lodged than the *Gonfalioniere* of *San Marino*, or the chief magiſtrate of *Glaris* or *Zug*! But it is not ſufficient to have a mere royal houſe for the reſidence of the ſovereign. In it ſhould alſo be comprehended proper offices for the departments of the executive power that are more immediately connected with the crown, ſuch as thoſe pertaining to the privy-council and the ſecretaries of ſtate; the latter of which are at preſent ſcattered in different corners of the town, and ſome of them hired by the week.

'Theſe objects, continues he, properly fulfilled, would add luſtre to the crown and weight to the government. It is truly laughable to hear the expence mentioned as an argument againſt them, in a nation that has on many occaſions thought light of beſtowing ten times the ſum neceſſary for theſe ends in foreign ſubſidies, often employed by the princes who received them to no better purpoſe than patching up an old caſtle, or ſpouted away in *jet d'eaus*. I ſhould imagine forty or fifty thouſand pounds a year ſufficient for carrying on and completing thoſe works: a ſum which a moderate duty on a few articles of luxury alone could eaſily raiſe. Not to mention numberleſs other untouched reſources for ſo trifling a ſupply, the lotteries would furniſh it with eaſe, ſince they are found by experience capable of producing annually two hundred thouſand pounds clear by a voluntary tax on the folly and ſuperfluity of the people.'

The other improvements which our Author has ſuggeſted for the decoration of London, would alſo tend conſiderably to produce that effect; and he deſerves the higheſt commendation for the public ſpirit which his obſervations diſcover. In regard to compoſition and literary merit, his performance is by no means defective; but we could have wiſhed, we muſt confeſs, that there had been leſs affectation in it, and that he had been more ambitious to diſtinguiſh himſelf by a modeſt ſimplicity, than by foppiſh and meretricious ornaments.

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* Why not *placard?* If our author meant to follow the Dutch orthography, he ſhould have written *plakaert*.

ART. V. *Elementa Logicæ. Subjicitur Appendix de Uſu Logicæ & Conſpectus Organi Ariſtotelis.* 8vo. 3s. Oxonii, excudebat G. Jackſon. 1770. Sold by White, &c. in London.

THE art of logic has ſuffered more from ſchoolmen and ſyſtematic writers than any other. Whilſt they profeſſed to aid the operations of the human mind, and to pave the way for the diſcovery and communication of truth, they, in effect, reſtrained the freedom of the former, and raiſed inſurmountable obſtacles in the way of the latter. Men of true genius felt and deplored the ſhackles they impoſed, though their implicit ſubmiſſion to venerable authority, the happy æra of our releaſe from which was not yet arrived, would not permit them to aſſert their native liberty, and to think and judge for themſelves.—Others who were deſtitute both of genius and taſte, learnt to think and reaſon by a ſet of mechanical rules, as children uſed to make verſes: and under a notion that art ſupplied all the deficiencies of nature, ſet up for prodigies of learning. Pedants and bigots became very numerous, and *artificial* ſcience greatly prevailed, to the diſgrace and injury of real knowledge.—The celebrated lord Bacon ſtruck out new light, in an age of general ignorance and corruption, and prepared the way for thoſe ſubſequent diſcoveries and advances in every branch of ſcience which have rendered the laſt century ſo diſtinguiſhed in the annals of time.—Newton and Boyle purſued the track which he had marked out for unfolding the ſyſtem of nature, whilſt Locke applied the hints he had given, to the inveſtigation and analyſis of the powers of the human mind. His eſſay on the human underſtanding, needs none of the encomiums which we may be diſpoſed to beſtow on it: but we are ſorry to obſerve, though we are profeſſedly the advocates of FREE ENQUIRY, and would ever proteſt againſt an implicit ſubmiſſion to any authority, however reſpectable, that it is more the faſhion of modern writers than might be wiſhed, to ſlight the author, and undervalue a work, *ære perennius*. We ſhall be excuſed for bearing our teſtimony in its behalf, at a period when truth muſt be rendered eaſy of acceſs, and alluring in its aſpect, to engage the attention and gratify the taſte of the bulk of readers. This is a dangerous ſymptom, and we cannot but apprehend, that in proportion as the name and writings of Locke ſink into neglect and diſuſe, ſcepticiſm will prevail. Nor is our apprehenſion altogether groundleſs, as ſeveral publications, of late years, ſeem to furniſh but too ample a foundation for it. We have therefore waited an opportunity to do ſome juſtice to a Writer of the firſt rank on the ſcience of the human mind, and the article before us ſerves our purpoſe in this reſpect.

The title of this piece conveys a juſt notion of the work. It contains a brief abſtract of the elements of logic; and though the intelligent reader can expect to find nothing new in it, he will be pleaſed to ſee the principal definitions and rules of this art compriſed in ſo ſmall a compaſs, regularly digeſted under their proper heads, and expreſſed with equal clearneſs and conciſeneſs. He will, perhaps, regret that the Author had not taken a larger ſcope, and introduced a greater number of illuſtrations. There is undoubtedly a mean between the extremes of prolixity on the one hand and brevity on the other. Logic itſelf teaches the neceſſity of treating every ſubject ſo copiouſly as that nothing may be wanting, yet ſo conciſely as to exclude all redundance. Some may likewiſe be at a loſs to know why, in his definition of logic, (ſince it is an eſſential character of a good definition that it be univerſal or adequate) the Author has confined it to the direction of the mind in the *diſcovery* of truth, whilſt moſt writers have extended it to the *communication* of it alſo; and why he has excluded *diſpoſition*, when he is enumerating the operations of the human mind, for the regulation and aid of which this art is intended. It is true, the Author has, in his concluſion, diſcuſſed the ſubject of method; though *method* itſelf ſeemed to require his dividing his ſubject into four general parts inſtead of three. Some danger may ariſe from connecting words and ideas, as he does in the firſt part of his work. Young perſons, for whoſe uſe this treatiſe ſeems to be intended, may not diſtinguiſh with that preciſion and accuracy which the Author himſelf has done.

On the whole, notwithſtanding the above remarks, which our duty in this province led us to make, this work may be acceptable and uſeful as a ſchool-book, to give young perſons ſome notion of this important art.

ART. VI. *A New Syſtem of Mathematics.* By John Muller. 8vo. 10s. 6d. bound. Cadell.

THE deſign of this ſhort treatiſe, ſays the Author in his preface, is to reduce the principal parts of the extenſive ſcience of mathematics into ſo narrow a compaſs, as to contain no more than what is abſolutely neceſſary to be known, with reſpect to practice, in the different uſeful arts of life to which mathematical knowledge may be conveniently applied; and hereby ſave both time and expence, as well as prevent that diſguſt occaſioned to many ſtudents from a tedious round of intricate and at the ſame time uſeleſs ſpeculations.

Were the execution in any meaſure anſwerable to the deſign, this work would be exceedingly valuable and important: but we are ſorry to ſay, that the Author has raiſed expectations which he has miſerably diſappointed. And though no particular charge can be alleged againſt what he has done, we have juſt reaſon to complain on account of that which he has not done. It is, without doubt, very deſirable and neceſſary to relieve ſtudents from whatever is burdenſome in the purſuit of mathematical ſcience, by cutting off all ſuperfluous ſpeculations, and retaining no more than what directly tends to inſtruction in that practical knowledge required in various profeſſions. But when we conſider that the Author of this treatiſe intends it as a complete ſyſtem, containing every thing abſolutely neceſſary to be known with reſpect to practice in all the different arts of life, we were led to expect it would have been much more complete and perfect. We cannot but be aſtoniſhed, that the comprehenſive ſcience of mathematics and mechanics, the *ſuperfluous* parts only being lopped off, and every thing eſſential retained, ſhould be reduced into ſo ſmall a compaſs as a thin octavo volume of about 130 pages, printed in an open letter, and with a very handſome margin. Happy genius! that can ſo condenſe the labours of ancient and modern mathematicians, and adapt the important ſceince, ſo reduced in ſize, to the capacities of ſtudents!

The Author ſeems well acquainted with the ſubjects of which he treats; and had he allowed himſelf ſufficient ſcope, might have been of real ſervice to thoſe for whoſe benefit this treatiſe is compiled. Perhaps ſomething more extenſive and perfect might have been produced with leſs haſte and greater labour, without any conſiderable addition of expence: for a ſaving in this reſpect as well as in others, was one object the Author had in view. We will not pretend to ſay, that the value of a work depends on its ſize, and that we are to eſtimate its price by numbering its pages. Notwithſtanding this, we cannot help thinking, that the *New Syſtem of Mathematics* is, for its bulk, excluſive of its internal merit, as dear a book as moſt we have ſeen; and that the purchaſers might have been allowed a little more in quantity into the bargain, without any great injury to the Author, for and by whom this treatiſe is printed and ſold.

We obſerve that it is entered at Stationer's Hall, ſo that there is no danger of its being pirated and ſold under price. A very prudent and neceſſary caution!

ART. VII. *Tabulæ Motuum Solis et Lunæ novæ et correctæ, Auctore Tobia Mayer; quibus accedit Methodus Longitudinum, promota, eodem Auctore. Editæ juſſu Præfectorum Rei Longitudinariæ.* 4to. 10s. ſewed. Nourſe. 1770.

WE ſhould have taken earlier notice of this valuable publication, had not an ingenious aſſociate, to whoſe inſpection a copy was entruſted for that purpoſe, been long prevented by bad health and urgent avocations. We hope an article of this kind, though a little out of time, will not be unacceptable to the public; and we are the more deſirous of preſenting our Readers with an account of this uſeful work, as it affords us an opportunity of making ſome extracts, which may ſerve to give ſatisfaction on a controverſy that hath long ſubſiſted concerning the beſt method of determining the longitude at ſea.

There are two queries which will naturally be propoſed on this ſubject, viz. With what certainty and preciſion the longitude may be determined by the method here explained? And likewiſe how far, and with what degree of expedition, it may be generally adopted and practiſed?

Theſe are undoubtedly important and intereſting enquiries; and when two ſolutions of the ſame problem are propoſed, we cannot decide in favour of one or the other, without taking both theſe conſiderations into the account. It is not ſufficient, in a caſe of general concern, that the problem may be accurately reſolved, unleſs the principles and method by which ſuch a ſolution is effected are capable of an eaſy and univerſal application. Perhaps in common caſes it would be right to recede a little from rigid exactneſs, for the ſake of a method leſs accurate that may be generally adopted and uſed, and which from its very nature is capable of continual improvement. Our readers will eaſily perceive the tendency of theſe obſervations; and though they are not intended to derogate from the merit of the ingenious inventor of the time-piece for determining the longitude, they diſpoſe us to give the preference, as far as we are capable of judging, to the method now under conſideration. It has not yet appeared, that the former is conſtructed on principles that are of eaſy and general application; this is an arcanum which the public are ſtill to ſeek. We ſhall, however, leave others to judge for themſelves in caſes of competition, and will gladly embrace every opportunity of applauding ingenuity and merit wherever we find them. The article before us furniſhes many juſt occaſions of this kind; it is a very important and valuable acquiſition, and fairly entitled the Author to the recompence his family obtained.

The Editor of theſe tables has taken great pains to ſupply their defects, to adapt them to the meridian of the obſervatory at Greenwich, to ſupply thoſe precepts of calculation and explanation which were wanting, and to render them in every reſpect convenient and uſeful. He has given us, in his preface, the following account of them:

‘ In the beginning of the year 1755, the learned profeſſor Mayer, of the univerſity of Gottingen, communicated a new ſet of manuſcript lunar tables to the Right Honourable the Lords Commiſſioners of the Britiſh Admiralty, putting in his claim at the ſame time for ſome one of the rewards which he might be thought to merit, promiſed by the famous act of parliament of the 14th year of the reign of Queen Anne to the diſcoverer or diſcoverers of a method of finding the longitude at ſea within certain limits. They were immediately referred to the learned Dr. Bradley, then aſtronomer royal, for his opinion; who compared them with a great number of his accurate obſervations, and ſoon was convinced of the excellence of the tables.—But the learned and indefatigable author having continued his reſearches for further improving and correcting theſe tables till the time of his death, (which happened in the beginning of the year 1762) left behind him a more complete and correct ſet of ſolar and lunar tables, which were ſent to the board of longitude by his widow a little after, or about the year 1763. Theſe are the tables which, in conſideration of their great uſe in finding the longitude, were honoured with a reward of 3000l. by act of parliament, which was paid to the widow of the deceaſed profeſſor. Theſe tables were put into my hands, that I might cauſe them to be printed, and publiſh them afterwards, and alſo direct the calculations of the Britiſh *Nautical Ephemeris*, then firſt ſet on foot, to be made from them; and now they are preſented to public view.'

Several additions and alterations of conſiderable importance were ſupplied by the ingenious Editor himſelf, and theſe are particularly enumerated in the ſequel of the preface. The preface, together with the precepts and calculations, are tranſlated, for the ſake of the Engliſh reader.

This work contains, beſides the tables, calculated with great labour and accuracy, and the neceſſary precepts and illuſtrations, a new and exact method of determining the true diſtance of the moon from the fixed ſtars at ſea, together with the deſcription and uſe of an inſtrument proper for ſuch obſervations. And it is manifeſt, that when the apparent diſtance is carefully obſerved, and reduced to the true diſtance, by means of the tables and rules provided for that purpoſe, the important problem of determining the longitude is very eaſily reſolved; it being nothing more than this, to find the apparent time of the obſervation by the meridian of Greenwich; the difference of this and of the time of the obſervation given, will be the difference of longitude in time. And it appears upon the whole, that if the tables are ſufficiently correct to give the true place of the moon within one minute, the longitude will of courſe be found within half a degree; to which we may add, that the chief difficulties attending both the previous obſervations and the ſubſequent calculations, are removed by the tables and precepts accompanying them: Hadley's quadrant, the uſe of which is familiar to every ſeaman, and a watch, loſing no more than one minute in ſix hours, are inſtruments ſufficient for this purpoſe.

To this general and brief account of the deſign and uſe of theſe tables, we ſhall add ſeveral teſtimonies and facts, evincing their importance and the advantages to be derived from them. The firſt teſtimony is that of Dr. Halley, who obſerves, ‘ that the advantages of the art of finding the longitude at ſea, are too evident to need any arguments to prove them; and having by his own experience found the impracticability of all other methods propoſed for that purpoſe, but that derived from a perfect knowledge of the moon's motion, he was ambitious, if poſſible, to overcome the difficulties that attend the diſcovery thereof. And firſt, he had found it needed only a little practice to be able to manage a five or ſix foot teleſcope capable of ſhewing the appulſes or occultations of the fixed ſtars by the moon on ſhip-board in moderate weather, eſpecially in the firſt and laſt quarter of the moon's age, when her weaker light does not ſo much efface that of the ſtars; whereas the eclipſes of the ſatellites of Jupiter, how proper ſoever for geographical purpoſes, were abſolutely unfit at ſea, as requiring teleſcopes of greater length than can be well directed in the rolling motion of a ſhip in the ocean.

‘ Now the motion of the moon being ſo ſwift as to afford us ſcarce ever leſs than two minutes for each degree of longitude, and ſometimes two and a half, it is evident that were we able perfectly to predict the true time of the appulſe or occultation of a fixed ſtar in any known meridian, we might, by comparing therewith the time obſerved on board a ſhip at ſea, conclude ſafely how much the ſhip is to the eaſtward or weſtward of the meridian of our calculus.’

He then adds, that ‘ the beſt tables then extant (viz. in 1715) were too imperfect for this purpoſe; but that the errors of the tables returning to pretty near the ſame quantity after a period of 18 years and 11 days, or 223 lunations, the tables might be corrected at any time from obſervations made at that diſtance of time in an antecedent period, provided ſuch were made.’

Dr. Halley, by the help of his own obſervations in 1722, preſumed he was able to compute the true place of the moon with certainty within the compaſs of two minutes of her motion during the year 1731, and ſo, taking half the above-mention period, for the future. This, ſays Mr. Maſkelyne, is the exactneſs requiſite to determine the longitude at ſea to twenty leagues under the equator, and to leſs than fifteen leagues in the Britiſh channel.

‘ It remains therefore,’ Dr. Halley concludes, ‘ to conſider after what manner obſervations of the moon may be made at ſea *with the ſame degree of* exactneſs; but ſince our worthy vice-preſident (addreſſing himſelf to the Royal Society) John Hadley, Eſq; to whom we are highly obliged for his having perfected and brought into common uſe the *reflecting teleſcope*, has been pleaſed to communicate his moſt ingenious invention of an inſtrument for taking the angles with great certainty, (vide Tranſact. N°. 420.) it is more than probable that the ſame may be applied to taking angles at ſea with the deſired accuracy.'

Dr. Bradley, the late Aſtronomer Royal, in his firſt letter to the Secretary of the Admiralty, writes, 'that he had carefully examined Mr. Profeſſor Mayer's theory and tables of the moon's motions, and other papers relating to the method of finding the longitude at ſea, and compared ſeveral obſervations made (during the laſt five years) at the Royal Obſervatory at Greenwich, with the places of the moon computed by the ſaid tables; and in more than 230 compariſons, which (ſays he) I have already made, I did not find any difference ſo great as $1'\frac{1}{2}$ between the obſerved longitude of the moon and that which I computed by the tables: and although the greateſt difference which occurred is, in fact, but a ſmall quantity; yet as it ought to be conſidered as ariſing partly from the error of the obſervations, and partly from the error of the tables, it ſeems probable, that during this interval of time, the tables generally gave the moon's place true within one minute of a degree. A more general compariſon may, perhaps, diſcover larger errors; but thoſe which I have hitherto met with being ſo ſmall, that even the biggeſt could occaſion an error of but little more than half a degree in longitude, it may be hoped, that the tables of the moon's motions are exact enough for the purpoſe of finding at ſea the longitude of a ſhip, provided that the obſervations that are neceſſary to be made on ſhip-board can be taken with ſufficient exactneſs. The method of finding the longitude of a ſhip at ſea by the moon, hath been often propoſed, but the defects of the lunar tables have hitherto rendered it ſo very imperfect and precarious, that few perſons have attempted to put it in practice; but thoſe defects being now in great meaſure removed, it may well deſerve the attention of my Lords Commiſſioners of the Admiralty (as alſo of the Board of Longitude) to conſider what other obſtacles yet remain, and what trials and experiments may be proper to be made on ſhip-board, in order to enable them to judge whether obſervations for this purpoſe can be taken at ſea with the deſired accuracy.

Dr. Bradley's ſecond letter contains ſeveral remarks to the ſame purpoſe.—We ſhall content ourſelves with one ſhort paſſage, which ſupplies us with a fact, in atteſtation to the excellence of this method of finding the longitude at ſea. 'I computed (ſays he) the ſhip's longitude from each of the obſervations made by captain Campbell, and, upon comparing the reſults of ſeveral that were taken near the ſame time, and under the like circumſtances, it appeared, that in general the obſerver was not liable to err more than one minute in judging of the apparent contact of the moon's limb and the object with which it was compared. Now this being nearly the ſame error that would be found to obtain if the like obſervations were to be made with the ſame inſtruments on land, it may hence be inferred, that in moderate weather the motion of the ſhip is no otherwiſe an impediment in this ſort of obſervations, than as it renders the repetition of them more tedious and troubleſome to the obſerver, which yet ought by no means to be omitted; becauſe if each ſingle obſervation be liable to an error of a minute only, by taking the mean of five or ſix, the error on this head may be ſo far diminiſhed as to be of ſmall moment.'

The Appendix, whence the above extracts are taken, contains likewiſe the copy of a memorial preſented to the commiſſioners of longitude, by the Rev. Mr. Nevil Maſkelyne, Aſtronomer Royal, on the 9th of Feb. 1765, in which he obſerves, 'that the longitude deduced from obſervations made by himſelf and others, with the help of Mr. Mayer's printed tables, always came within a degree; but (he adds) as I am informed that Mayer's laſt manuſcript tables are much more exact than the printed ones, it may be preſumed that the longitude deduced from them will come conſiderably within a degree.'

Were it neceſſary to add any further teſtimony to thoſe already alleged, we might produce many more. Several mates of Eaſt-India ſhips attended the board of longitude by Mr. Maſkelyne's deſire, and were ſeparately examined as to the utility and practicability of the above-mentioned obſervations; they produced their journals, and ſome abſtracts of the reſults of their obſervations, and all agreed, 'that they had determined the longitude of their reſpective ſhips, from time to time, by obſervations of the moon, taken in the manner directed by the aforeſaid book, and found the ſaid obſervations eaſily and exactly to be made, and that the longitude reſulting always agreed with the making of land (near the time of making the obſervations) to one degree; that they could make the calculation in a few hours, not exceeding four hours; and are of opinion, that if a Nautical Ephemeris was publiſhed, this method might be eaſily and generally practiſed by ſeamen.'

Upon which the Board came to a reſolution, 'that theſe tables ſhould be printed; and that application ſhould be made to parliament for power to give a ſum not exceeding 5000l. to the widow of Prof. Mayer as a reward for the ſaid tables; and that a Nautical Ephemeris ſhould be compiled, in order to make the ſaid lunar tables of general utility.

Mr. Profeſſor Mayer's curious and elaborate Theory of the Moon's Motions, according to the Newtonian Syſtem of Gravitation, was publiſhed * at the ſame time.

Art. VIII. *An Hiſtorical Collection of the ſeveral Voyages and Diſcoveries in the South Pacific Ocean. Vol. I. Being chiefly a literal Tranſlation from the Spaniſh Writers.* By Alexander Dalrymple, Eſq; 4to. 1 l. 11 s. 6 d. Boards (for the two † Volumes). Nourſe, &c. 1770.

MR. Dalrymple appears to be animated with that laudable unremitting zeal without which no enterprizes of importance can be atchieved: and were it in our power to equip a ſmall fleet to go under his command on diſcovery, he ſhould have no cauſe to deem us unfavourable to a point which he has ſo much at heart. But when Mr. Dalrymple thought proper to be angry at the article (Rev. vol. xl. p. 427.) relating to his former publication on this ſubject, and to ſtate it in a kind of previous advertiſement to his preſent production, he ſhould at leaſt have dealt fairly by us; for there is ſometimes a little difference between telling partly *the truth*, and declaring the *whole truth*. It is not ſuppoſed that Mr. D. intended to miſrepreſent the conteſt he has been pleaſed to have with us, but it is ſuppoſed that he might be too much out of humour on other accounts to attend coolly to the remarks of byeſtanders.

We did not, in the article above referred to, ſay any thing tending to diſcourage the proſecution of diſcoveries to the Southward; we did not object to the qualifications of Mr. D. to undertake ſuch an expedition, nor impeach the grounds of his perſuaſion that important diſcoveries were to be made within the limits he lays down: we did not ſay that *any future publication on this ſubject was unneceſſary*, which latter is the grand complaint Mr. D. makes againſt the Review. What we did ſay may be ſeen by turning to the article, and it amounts to this, and this only: that the republication of the old voyages in queſtion, which had already appeared in various forms, ſeemed to be unneceſſary: but with an expreſs exception to any communications of his own,—ſomething of that nature having been hinted by him.

With reſpect to the volume of early Spaniſh voyages now before us, what have they produced on the part of the induſtrious Compiler? Little more than complaints of their deficiencies, attempts to reconcile their variations, and concluſions upon probabilities. We had too many hints of theſe Southern lands from the voyages as they already ſtood, to doubt of their exiſtence; or to be altogether at a loſs how to ſteer for them if they were ſought after; and, ſo far as yet appears, our knowledge of them is not much enlarged by the preſent publication. For the meer purpoſe of exciting the attention of the nation toward eſtabliſhing an intercourſe with thoſe remote regions, we remain ſtill of opinion, with or without the leave of Meſſrs. Dalrymple and Des Broſſes, that one clear well connected memoir, deduced from the materials in Mr. D.'s cuſtody, would ſtand a good chance of commanding more regard, than a diſplay of the detached papers themſelves; which require a zeal equal to that of the Compiler to collate with each other. In this view we conſider the chart of the South Sea, given in this volume, and the annexed paper containing the data on which it was formed, as by much the moſt valuable part of it; while it ſtill remains for future trials to determine what that value may be.

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* Printed for Nourſe, &c. 4to. 2 s. 6 d. ſewed. 1767.

† The ſecond volume is not yet publiſhed.

Mr. Dalrymple's plan of this work, may be conceived by the following extracts from his preface:

'My plan originally was to publiſh the work in two parts:

'Part I. An Hiſtorical Collection of the ſeveral voyages to the South Pacific Ocean, in a chronological ſeries.

'Part II. Sect. 1. Geographical Deſcription of the places hitherto diſcovered between America and Papua, on the *South* of the equator, comprehending,

'1. Deſcription of the country and anchorage.

'2. Complexion, dreſs, and manners of the Indians.

'3. Signs of friendſhip amongſt them.

'4. Habitations.

'5. Embarkations.

'6. Arms.

'7. Manufactures, arts, and commerce.

'8. Proviſions and refreſhments.

'Sect. 2. Examination into the conduct of the diſcoverers in the tracts they purſued.

'And having thus recapitulated every thing that had been done—

'Sect. 3. Inveſtigation of what may be farther *expected* in this *quarter* from the *analogy* of *nature*, as well as from the *deduction* of *paſt diſcoveries*.

'Sect. 4. To point out the moſt eligible meaſures for ſucceeding on ſuch an undertaking, as well in the diſcovery, as intercourſe; at the ſame time examining the conduct of paſt diſcoverers to the natives, at the ſeveral places they viſited.

'Sect. 5, and *laſtly*, It was propoſed to examine into the equipment proper for this ſervice, and into the conduct adapted to the nature of diſcovery voyages.

‘ Motives, which it is unneceſſary to lay before the public, induced me to print the tract abovementioned, in a very imperfect ſtate; it is not only deficient in the arrangement, but as every thing not immediately relative to a Southern Continent was omitted, nothing is inſerted to the weſtward of the interſection of Schouten's track by that of Taſman. The firſt ſection, therefore, was very much curtailed; and as I found the opinions of other men very different from mine, on the two laſt heads, I thought it would have too much appearance of preſumption to lay down rules for any conduct but my own.’——

‘ I ſhall not at preſent publiſh the *ſecond* part, containing the Geographical Deſcription, &c. This muſt be much enlarged, when the voyages lately made by the Engliſh and French are communicated to the world; I ſhall wait till then before I go any farther than the *Hiſtorical Collection.* So that the purchaſers of this tract are to expect only the voyages of Schouten and Le Maire, of Taſman and of Roggewein.—Theſe voyages will, I conjecture, be at leaſt as much as what is now publiſhed.

‘ I have prefixed to this Hiſtorical Collection ſome papers, which appeared to me not foreign to the ſubject; and ſome of them indeed abſolutely requiſite to make the work intelligible.

‘ Theſe papers are,

‘ 1. Data, on which the chart of the South Pacific Ocean was conſtructed.’——

‘ 2. An Eſſay on the Salomon iſlands: this is a very dry diſquiſition, which, perhaps, few men will have patience to conſider with the attention neceſſary to make it intelligible; however, future diſcoveries may ſhew, that New Britain is not one, but many iſlands; and then every body will ſee, that the old maps, which ſo deſcribed them, were not merely conjectural.

‘ 3. A liſt of Authors conſulted in this work, as well as of ſome whoſe publications or relations I have not been able to obtain.’——

‘ I have added two papers of my own; one of them has been already publiſhed in the Philoſophical Tranſactions; and from thence in ſome of the periodical collections; but as it will explain the nature of many iſlands mentioned in this Collection, I thought it was not improper to inſert it here.

‘ The other is an account of the pearl fiſhery, and ſome natural curioſities at Sooloo; what is ſaid of the pearl fiſhery may be of uſe in explaining part of Quiros's Memorial; but my chief motive for printing theſe remarks was, that they might be *preſerved*; the laſt paper did not appear to me *ſufficiently* correct for the Philoſophical Tranſactions, at the ſame time, if it was to be printed, I did not chuſe to let it be altered to other men's ideas or opinions: *errors* may lead to *truth*, but when all mens *notions* are *ground* in *one mill*, they ſerve no purpoſe of inveſtigation or diſcovery.'

For the honour of our nation, and to reward this ingenious traveller, for his induſtry in *grinding* and *ſifting* the uncertain obſervations and notions of former voyagers in *his mill*, we heartily wiſh he had been engaged in an undertaking for which his actual experience ſo amply qualifies him.

In the Appendix to the laſt volume of the Review, p. 519, may be ſeen an account of ſome memoirs of the Count de Redern, relating to the Antarctic continent, publiſhed in the Hiſtory of the Royal Academy of Sciences at Berlin, which memoirs, if Mr. D. has not ſeen, he may be gratified by conſulting.

ART. IX. *A free Enquiry into the Authenticity of the firſt and ſecond Chapters of St. Matthew's Goſpel.* 8vo. 2 s. 6 d. White, &c. 1771.

WE have heretofore had occaſion to mention, with applauſe, the manly and liberal turn of ſentiment which is viſible in ſeveral of the clergy; their diſpoſition to follow truth, wherever it leads them; and their readineſs, in particular, to point out the errors and interpolations that have crept into the ſacred writings. Few of our Readers can be ignorant how freely Dr. Kennicott has expoſed the corrupted ſtate of the commonly received Hebrew text of the Old Teſtament, and that Dr. Owen has done the ſame with regard to the Septuagint verſion. Nor have theſe learned gentlemen done injury to the cauſe of revelation, by laying open the alterations which, either through inadvertence or deſign, have been made in the ſcriptures; but have taken the very method that was neceſſary to exhibit them in their genuine purity, beauty, and luſtre.

Who or what the Author of the preſent Enquiry is, does not appear upon the face of the publication; but it is probable that he is a clergyman of ſome denomination or other. Be that, however, as it may, he profeſſes himſelf a ſincere believer in Chriſtianity, and ſeems evidently to have an intention of doing honour to the Goſpel, in what he has now advanced. Many perſons will conſider his attempt as a bold one; and, indeed, by calling in queſtion the authenticity, not merely of here and there a detached paſſage, but of two whole chapters of the New Teſtament, he has gone much farther than others, in general, have proceeded Nevertheleſs, he ought not to be haſtily condemned on this account. What he hath ſaid is entitled to a patient hearing, as every judicious friend to revelation will be aſſured that the intereſts of truth cannot ſuffer from the fulleſt and moſt open diſcuſſion of any ſubject.

Our learned Enquirer ſets out with ſome obſervations on the canon of the New Teſtament, and mentions a variety of circumſtances which render it highly incredible that the ſacred books can have ſuffered any ſuch alterations or corruptions as affect their general authenticity.

It is, however, natural to ſuppoſe, that, in the courſe of ſeventeen hundred years, they muſt have been injured, to a certain degree, either through deſign or negligence; and this, he ſays, is the truth; for it is allowed, that there are ſeveral additions and interpolations in the ſacred volume, which, though they do not weaken the foundation of any doctrine, very often diſturb the ſenſe. Having produced three or four inſtances, which the Author imagines to be of this kind, he goes on to make ſome farther obſervations on the canon of the New Teſtament, and on the characters of the ancient fathers from whom we have received it. Theſe obſervations are followed by an account of the Nazarenes, Ebionites, Cerinthians, and Carpocratians; ancient Chriſtian ſects of whom it was neceſſary to take notice, becauſe they received a copy of St. Matthew's Goſpel which had not the genealogy, or, indeed, by all that appears, either the firſt or ſecond chapters.

The way being thus prepared for the principal ſubject, our Author enters more directly upon it, by ſhewing that the genealogy was wanting in ſome ancient copies of St. Matthew, and that this might probably be the caſe with regard to the whole of the two firſt chapters. It appears, from the teſtimony of Epiphanius, that the Nazarenes, Ebionites, Cerinthians, Carpocratians, and others, uſed a Goſpel which began at what is now called the third chapter, and was written in Hebrew or Syro-chaldaic. Mr. Stephen Nye, formerly, and Dr. Worthington, very lately, have ſuppoſed that St. Matthew publiſhed different editions of his Goſpel, in different languages; each of them originals, and of equal authority. But it is juſtly anſwered, that a double publication of the ſame book is a thing never heard of, as to any book of either the Old Teſtament or New, in all antiquity; and that this notion is, indeed, a modern thought, ſtarted to remove certain difficulties with which men were preſſed by the united teſtimony of antiquity in favour of a Hebrew Goſpel by St. Matthew.

As the queſtion, whether St. Matthew's Goſpel was written in Hebrew or Greek, is of conſiderable importance in the preſent enquiry, the teſtimony of the fathers concerning it is particularly examined; and the reſult of the examination is, that they all agree in affirming that St. Matthew wrote his Goſpel in Hebrew,

brew, for the uſe of the believing Jews. ‘ And is not this, ſays our Author, what might naturally be expected? for how common ſoever the uſe of the Greek language might be, yet there doubtleſs were many in Paleſtine unacquainted with it. The ſame reaſons, therefore, that induced our Saviour to preach in the Syro-chaldaic tongue—might alſo induce, at leaſt, one of his diſciples to publiſh a Goſpel in the ſame language; namely, to inſtruct and eſtabliſh the poor and ignorant Jews who believed. One authentic Goſpel was ſufficient to anſwer that purpoſe; but as the whole race of man were immediately concerned in the contents of the New Teſtament, the other parts of it were publiſhed in a language more univerſally known. Had Authors duly attended to this conſideration, they would hardly have ſaid, that no reaſon could be aſſigned why St. Matthew, more than any other Evangeliſt, ſhould publiſh a Goſpel in Hebrew.’

The teſtimony of the Nazarenes, Ebionites, and other ſects, who were reputed heretical, being of ſome weight with regard to the confirmation of our Enquirer's hypotheſis, he endeavours to ſhew that their evidence ought to be deemed credible and ſufficient in points which do not concern their particular ſentiments; and that they had neither any reaſon, from the opinions entertained by them, to attempt expunging the firſt and ſecond chapters of St. Matthew, nor would it have been in their power to effect it, if they had had ſuch an inclination. In farther ſupport of his ſcheme, the learned Author alleges, that theſe two chapters are not referred to by the apoſtolical fathers, or by others, for fifty years at leaſt, perhaps for a hundred and fourteen years, after St. Matthew's Goſpel was received by the Chriſtian church. Some collateral arguments are added, from which we ſhall tranſcribe what is advanced concerning the abſolute ſilence of St. Luke, reſpecting the many remarkable events ſuppoſed to be related by St. Matthew.

‘ St. Luke hath given a clear, conſiſtent, and natural account of the birth of Jeſus, and of all the events which followed it, till Joſeph and Mary carried him home to Nazareth. But this whole account is totally different from that which is found in the two firſt chapters of St. Matthew. There is not the moſt diſtant hint in St. Luke of the appearance of a ſtar in the Eaſt; of the viſit of the magi to Bethlehem; of the flight into Egypt; or of the ſlaughter of the infants. In ſhort, the account given by St. Luke, and that which appears in theſe chapters, agree in no one circumſtance but in Chriſt's being born at Bethlehem of a virgin, and in his dwelling at Nazareth. It is very difficult to conceive that the perſon who ſo particularly relates the appearance of angels to ſhepherds in the field, to declare the birth of Jeſus, ſhould yet be entirely ſilent about another appearance of a much more public nature; a ſtar in the heavens, which announced the ſame intereſting event to people in diſtant countries. Nor is it likely that a writer, whoſe expreſs purpoſe it was to record the wonderful circumſtances that attended the introduction of the Meſſiah into the world, ſhould omit the other extraordinary incidents which are found in the two firſt chapters of St. Matthew, if he was acquainted with thoſe incidents, and knew them to be true. What is ſtill more, the account given by St. Luke, will not admit of the various tranſactions deſcribed in theſe chapters.'

But there is no part of his ſubject in which our Enquirer appears to ſo great an advantage, as in his diſcuſſion of the difficulties that occur in the firſt and ſecond chapters of St. Matthew. Theſe difficulties, which are numerous, important, and have been found inſuperably embarraſſing to the very beſt commentators, are diſplayed by our Author in a clear and ſtriking light. The following obſervations ſeem, among others, to merit particular attention.

'St. Luke has given us a conciſe and clear account of the birth of Chriſt, and other tranſactions that followed, but not the moſt diſtant hint of ſeveral things mentioned in theſe chapters. He tells us, that Jeſus was born at Bethlehem; that when eight days were accompliſhed he was circumciſed; that when the days of Mary's purification were over, that is, at the end of forty days, he was brought to Jeruſalem, and preſented to the Lord; and that, when his parents had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. From hence it is evident, that the flight into Egypt could not be from Bethlehem. If ever it took place, it muſt have been from Nazareth; the intermediate time, between the birth of Jeſus and his going to Nazareth, being fully accounted for by St. Luke.

'The flight from Bethlehem was, therefore, impracticable; and from Nazareth it was altogether unneceſſary, becauſe the ſlaughter of the infants did not extend ſo far. But let us hear the account given in this ſecond chapter: "When Herod ſaw that he was mocked of the wiſe men, he ſent forth, and ſlew all the children which were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men." It is plain from theſe words, that Herod's cruel command was founded upon an aſſurance, that the infant Jeſus continued at Bethlehem at leaſt more than a year after his birth; and yet this could not be the caſe; for his ſtay there, as St. Luke expreſly *ſays*, was but forty days. In this view of the matter, how *ſhall* we account for the order which Joſeph received to flee into Egypt? What reaſon can be aſſigned for ſuch a command? The child Jeſus could not be in any danger from the fury of Herod, for he was at Nazareth in Galilee, far from Bethlehem, not *within its coaſts*, to which bounds we are told the ſlaughter was confined.

'Is it credible that God would ſend Joſeph into Egypt, to be out of the way of Herod, who would not think of killing any children at Nazareth? Had the flight been the conſequence of Joſeph's own apprehenſion for the child's ſafety, it might be eaſily accounted for; but there appears to be no neceſſity for his being warned of God to flee into Egypt. Suppoſing that Nazareth was under the juriſdiction of Herod, he never would think of ſending his bloody order ſo far, becauſe he had been very lately told by the chief prieſts and ſcribes, that the Meſſiah was to be born in Bethlehem. There he might expect to find that infant of whom he was ſo much afraid, and not ſo many miles diſtant from Bethlehem as Nazareth in Galilee.

'St. Luke's account, which confines the ſtay of Joſeph and Mary at Bethlehem to within forty days after the birth of Chriſt, throws likewiſe a freſh difficulty upon the hiſtory of the Magi. It is evident from the relation of the affair, as we have it in the preſent copies of St. Matthew, that the viſit of theſe wiſe men was made at Bethlehem: but at what time was it made? Not, certainly, in the firſt forty days ſucceeding the birth of our Lord; becauſe Herod's order, which was regulated by the information he had received from the Magi, included the ſlaughter of all the children who were under two years old, or at leaſt had entered into the ſecond year of their age. Now we cannot ſuppoſe that Herod could be very long before he knew that the wiſe men had departed into their own country without returning to Jeruſalem. As Bethlehem lay ſo near to Jeruſalem, this was a fact which he muſt have been acquainted with in a few days after it happened. The viſit, therefore, of the Magi muſt have been paid at a time when, according to St. Luke, the child Jeſus was not at Bethlehem.'

In the laſt ſection of the work before us, the Author endeavours to account for the interpolation of the firſt and ſecond chapters of St. Matthew, and ſuppoſes that there are two ways in which it might naturally be effected. 'This Goſpel, ſays our Enquirer, according to the voice of all antiquity, was originally publiſhed in Hebrew, or Syro-chaldaic, a language in uſe only among the inhabitants of Paleſtine and the adjacent parts. When it was tranſlated into Greek, the other Chriſtians, not acquainted with the original language, depended altogether upon that verſion. It was, in general, faithfully made, liable to no material objection, and therefore ſoon acquired great repute. The little acquaintance which the body of Chriſtians at that time had with the Syro-chaldaic tongue, left the tranſlator at liberty to add, or, if he had been ſo diſpoſed, to take away, what he pleaſed, without much danger of detection. Suppoſing then, that the tranſlator of this Hebrew goſpel was a believing Jew, it is poſſible that he might think a few prophecies, cited from the Old Teſtament, would have conſiderable influence upon ſome of his unbelieving brethren *abroad*; who having never ſeen the original, would naturally think that the Greek copy was, in every reſpect, a faithful tranſlation of that original. However improper ſuch quotations may now appear, yet, when we recollect that the ancients were not ſuch accurate and cloſe reaſoners as the moderns, it will not, perhaps, be thought that our conjecture is altogether improbable. This, then, is not an unnatural way of accounting for the interpolation of theſe chapters.

'Farther, this might eaſily have happened without any the leaſt deſign. Theſe chapters might originally be no more than a kind of introduction to the goſpel of St. Matthew, drawn up by the tranſlator of it into Greek, and never intended by him to be conſidered as a part of it. When this Geek copy was ſpread abroad, thoſe who knew nothing of the original would naturally think, that, as it was called the Goſpel by St. Matthew, it contained nothing but what was the authentic writing of that apoſtle: and accordingly it might be received as ſuch in foreign countries; that is, in the countries out of Judea.'

Such are the general outlines of a performance, the ſubject of which is too important to paſs unnoticed by the friends of ſacred literature. In ſome reſpects the arguments of our Author might, perhaps, admit of farther confirmation; in others, the force of his reaſonings, and the juſtneſs of his criticiſms, are, we think, liable to be called in queſtion. Upon the whole, he ſeems to have been happier and more ſucceſsful in ſtating the internal than the external evidence relative to his enquiry. It ought to be obſerved in his favour, that he does not pretend abſolutely to decide againſt the authenticity of the two firſt chapters of St. Matthew; but only to ſtart a number of ſuſpicions and difficulties that may render their authority doubtful, and ſubject them to a ſtricter examination than they have ever yet received from the learned.

ART. X. *Tracts on practical Agriculture and Gardening. In which the Advantage of imitating the Garden Culture in the Field is fully proved by a ſeven Years Courſe of Experiments. Particularly addreſſed to the Gentlemen Farmers in Great Britain. With Obſervations made in a late Tour through Port of France, Flanders, and Holland: Alſo ſeveral uſeful Improvements in Stoves and Green-houſes. To which is added, a complete Chronological Catalogue*

Catalogue of Engliſh Authors on Agriculture, Gardening, &c. By a Country Gentleman. 8vo. 6 s. bound. Hooper. 1769.

THE Author of theſe Tracts is Mr. Weſton, of whoſe *Univerſal Botaniſt* we gave ſome account in our Review for February laſt.—The publication now before us has been longer in print than his botanical work; but, through ſome accident, it eſcaped our notice at the time of its firſt appearance.

Mr. Weſton having laid down a poſition, in which we agree with him, ‘ that country gentlemen have the chances of ten to one againſt them if they meddle with the culture of corn;’ he adviſes them, if they *muſt* uſe the plough, to purſue the *Tullian* huſbandry. In this, however, we cannot agree with him, as we apprehend men begin every day to awaken more and more from the dream of profit by that practice.

He adviſes men of his own claſs chiefly to apply to raiſing crops of lucerne, cabbages, and even flowers, garden ſtuff, and eſpecially garden-ſeeds; and explains the great profit which London gardeners make of their ground.

We acknowledge that bad garden-ſeeds are uſually ſold, as well thoſe imported from abroad, as thoſe which are grown at home, and that good ones would fetch an higher price, and be ſure of a conſtant demand. But we apprehend that the *conſtant* attention of the maſter's eye, which is neceſſary to raiſe ſucceſsful crops of corn, and which he complains of as intolerable, would be equally neceſſary in raiſing garden ſeeds. The crops of lucerne, cabbages, &c. are liable to this objection. But as to raiſing garden ſtuff, beſides the above great objection, there is ſomething *illiberal* in the notion of a *Gentleman's* ſinking into the character of a common *Gardener*; and it is obvious, alſo, that ſuch a practice could not be ſucceſsful, except in the *environs* of the capital, or ſome very conſiderable city or town at leaſt, where, after all, he muſt have the market-gardeners, as rivals, to contend with.

Thus much may ſuffice with regard to the contents of chapters 1, 4, 5, and 6.

The project of raiſing mulberry trees, for feeding ſilk-worms, does honour to the memory of *James* the Firſt; and the attempt of the Society for the Encouragement of Arts, &c. towards the propagating that tree, has a right to our praiſe: but Mr. W.'s 2d chapter informs us, on this ſubject, little further than that the gardener to whom they directed the candidates for their premium to apply, could not furniſh one candidate with a ſufficient number of plants.

The 3d chapter ſeems to ſhew that the *Dutch* method of training and pruning fruit trees is inferior to the *Engliſh*.

Mr. W.'s 7th chapter is deſigned to convince the country gentleman that he may have a ſtove at much leſs expence than is uſually imagined. But Mr. W. ſhews that, in a ſmall one, above 100 l. muſt be ſunk, and that the annual expence is very conſiderable; yet if he can produce early fruit, and ſell it to foreign Ambaſſadors, &c. he may get money.

The 8th chapter teaches how to force *peas*, *aſparagus*, and *melons*, in a pit, at a very great expence, which however may, perhaps, be repaid by ſale.

The 9th chapter recounts moſt ſorts of manures in *England*, and ſpecifies their uſes; in which, however, we can diſcover *little* or *nothing* new. We only preſume to make two ſhort remarks: 1ſt, That if buſh-wood will make a fire ſufficiently hot to burn clay, it may make a profitable manure: and, 2dly, We know, by experience, that coal aſhes will bring up the *white* as well as, or better than, the *red* clover, on ſome clays.

Among the *rational* hints for improving of parks (in Mr. W.'s 10th chapter) we cannot acquieſce in the bringing of a larger ſort of deer, till the feed is improved. There is not a more evident truth, than 'that ſtock of all kinds degenerates or improves according to the ſoil on which they feed;' and that 'tis a groſs miſtake to bring ſtock on to worſe land, eſpecially to feed. We applaud, however, improving the feed, by ſowing of graſs-ſeeds which improve mutton.—We wiſh that the fact, 'whether ſheep and deer *eat* wild thyme,' were aſcertained: it would then be ſoon enough to have recourſe to the *hypotheſis* of its improving mutton and veniſon by its ſcent. Planting of cabbages, &c. is certainly a good method of keeping more deer in winter.

Our Author rates the value of a buck from 4 l. to 6 l. If there be no doubt that this is too high, yet, when we conſider how much more this animal conſumes than a ſheep, and how many years he is kept, we ſhall not haſtily conclude, with Mr. W. that the profit, at whatever price the carcaſe is ſold, exceeds that annual one of an ewe, viz. 10 s. by wool and lamb.

Probably the expence and profit of a fiſh-pond might, if ſcrutinized, be equally liable to objections; and the ſubſtituting of kid for houſe-lamb ſeems to be a fancy; or if it could be reduced to fact, it muſt be confined to very narrow bounds.

The ſcheme of profit, by an artificial warren (which employs all chapter 11) ſeems a mere amuſement, unleſs the dung be more valuable than we can eaſily imagine.

The improvement of ſome garden utenſils and tools (as a cart to be drawn by men, and taken off the wheels and clapt on a roller; ſemi-circular ſpades to take up flowers, and even trees; a wooden machine to lay out ſerpentine walks expeditiouſly, &c. &c.) ſeem to have *ſome* uſe, and fill no long chapter, viz. the 12th.

In chapter 13th Mr. W. gives us a deſcription of the bridge called *Sans Pareil*, or two bridges croſſing each other, about 20 feet broad and 22 feet from the ſurface of the water. This bridge is thrown over the croſſing of the canals from *Ardres* to *Gravelines*, and from *St. Omer's* to *Calais*. The abutments are on the four necks of land betwixt the canals, ſo that, when on the centre of the bridge, you may take four ways. Without ſuch a contrivance to effect this purpoſe, you muſt have had four bridges. Mr. W. wonders, and juſtly, that no travellers have hitherto deſcribed this bridge. He alſo deſcribes a kind of float of boats, with ſcythes ſo faſtened to poles, that the weeds in the canals are eaſily cut up by them. In this chapter alſo Mr. W. juſtly obſerves, that the example of the *French*, who make their ſoldiers work on the cutting of canals in the neighbourhood of the country here ſpoken of, deſerves our imitation; and hopes that many of our nobility will imitate the Duke of *Bridgewater*'s princely undertaking. Mr. W. recommends, juſtly enough, as we want hands, the imitation of the *Dutch*, who carry on many manufactures, eſpecially ſawing of timber, by mills. He thinks alſo that the convenient and cheap manner of travelling in barges in *Flanders*, might be imitated in many parts of *England*. But would not this ſcheme ruin many turnpike roads, for the ſupport of which, money is lent on public faith?

In the 14th chapter Mr. W. aſſures his Reader, that whoever ſees the public roads abroad, planted with trees, will be convinced, that the objection to this improvement ariſing from the ſuppoſal of the road's being kept wet by the trees, is nothing. He wiſely adviſes the planting of quick growing trees, and mentions the ſurpriſing profit from an acre ſet with *Norfolk* or *Dutch* willow.

We agree with Mr. W. in his obſervation, that *the almoſt total impoſſibility* of a gentleman's profiting by *farming*, is a ſtrong inducement to *plant*.

Mr. W. propoſes to employ a gardener in every county, to raiſe trees, to plant the turnpike roads with oaks and elms, and the banks of rivers and canals with aquatics; and he preſumes that in a ſeries of years the debts on the roads may be paid off. —We wiſh that this calculation may not be far too favourable to be verified by fact. We think particularly that the expence of guarding the trees when planted, and repairing the deficiencies of trees deſtroyed, would be found very conſiderable.

However, Mr. W. has the authority of the excellent Mr. *Harte* for a county-nurſeryman.

The 15th chapter contains uſeful tables to ſhew how many trees, at a given diſtance, will ſtock an acre.

The 16th gives rules for fattening of fowls; but (as Mr. W. owns) *without regard to frugality* (ſee p. 171.) viz. fowls by *rice* and *ſugar*, geeſe and ducks by *ground malt*, and turkeys by whole *walnuts*, encreaſing and then decreaſing the quantity. —*N. B.* The Society for Encouragement of Arts, &c. propoſe a golden medal for the beſt method.

Chapter 17th explains a propoſal (but an expenſive one) of having orange and lemon trees ſet in open earth, and covered with a caſe of wood and glaſs in winter, with fire of charr'd peat, &c.

Chapter 18th recommends, as the moſt effectual method of making the cuttings and layers of *tender* trees grow, to cover them with hand-glaſſes, and ſet the pots in tan.

Chapter 19th opens with very probable opinions, 1ſt, That the greater part of our *brewed* wines, ſold for *genuine foreign*, are raiſed from cyder and ſugar; 2dly, That much *perry* is ſold for *Champaigne*, and currant wine for *red Champaigne* and *red Burgundy*; 3dly, That an infuſion of elder flowers imitates *Frontiniac*; 4thly, That *Smyrna raiſins*, with brandy and cloves, will reſemble *Madeira*; 5thly, That white currant wine, with brandy, reſembles *white port*, with *clary*, *rheniſh*, and (when old) *hock*, and with *Liſbon* ſugar, when old, *ſack*; 6thly, *Malaga raiſins* make a wine much reſembling Liſbon and Mountain. He notes that honey clarified has a good effect in imitating foreign wines, and that *white* wines may be turned into *red* by an infuſion of *turnſole*, ſyrup of *ſloes*, *elderberries*, and *mulberries*. He then makes an extract from a very ſcarce book, "*England's Intereſt; or, the Farmer's Friend*," in praiſe of *cyder-royal*, which, *on experience*, we pronounce to be excellent. From the ſame book Mr. W. quotes a paſſage to ſhew the advantage of *planting* a field with apple-trees, currant-trees, and gooſeberry-trees. Mr. W.'s own method of making wine, by putting 3 cwt. of Malaga raiſins (only the groſs ſtalks picked out) to about 65 gallons of ſoft water, and ſtirring them for about 14 days in a maſh tub, we can avouch to be a good one, *on experience*.

The 20th chapter gives the method of making ſtarch of potatoes, which is pretty well known. But from a memoir in the *Swediſh* Academy, Mr. W. informs us, that an acre, ſet with *potatoes*, will afford more *brandy*, than if ſet with *barley*.

Chapter 21ſt adviſes to improve cucumbers, by nailing them againſt a wall, and otherwiſe raiſing them from the ground.

The 22d chapter recommends (from an Eſſay publiſhed in *Dublin*) the rearing of calves by hay-water; a method long known, and which cannot fail of ſucceſs.

Chapter 23d recommends planting of larches, firs, poplars, and willows, on barren lands, of which he gives inſtances; and ſhews, by experiments, that the ſtrength of timber is increaſed by *barking* the trees while ſtanding: nay, that the ſap of barked trees exceeds the *heart* of others in ſtrength.

The 24th chapter contains advice to improve the quantity and flavour of milk about London, by giving the cows *burnet*, *lucerne*, cabbage, turneps and carrots, and adds teſtimonies in favour of all theſe.

The laſt chapter propoſes to deſtroy inſects on plants, by putting drugs which will kill them, in the phials of electrical machines.

Mr. W.'s work is cloſed by a very curious liſt of (with ſome remarks on) our old *Engliſh* writers on agriculture, gardening, and botany, continued down to the time of publiſhing this work. As Mr. W. is very candid in judging of his fellow writers, he deſerves therefore to be treated with candour; and we doubt not that his next volume will be written with a pen ſomewhat more correct.

Art. XI. *A Courſe of Experimental Agriculture. Containing an exact Regiſter of all the Buſineſs tranſacted, during five Years; viz. from* 1762 *to* 1767, *on near* 300 *Acres of various Soils, including a Variety of Experiments on the Cultivation of all Sorts of Grain and Pulſe, both in the old and new Methods. The raiſing large Crops of Turnips, Cabbages, Carrots, Potatoes, &c. and ſeveral Plants not uſually cultivated as Food for Cattle, and the Application of them to the feeding or fattening of Oxen, Cows, Horſes, Hogs, Sheep, &c. Alſo the Management of the artificial Graſſes, particularly Clover, Lucerne, Sainfoine, Burnet, &c. in the broadcaſt, drilling, and tranſplanting Methods; and their Uſes in feeding ſeveral Sorts of Cattle. The Culture of Madder. A particular Comparison between the old and new Huſbandry. The Management of Paſture Lands. On Ploughing, Harrowing, and other Operations of Tillage, relative to the Seaſon, Number, Depth, &c. On the general feeding and fattening of Cattle, on various Articles of Food; the Expences, Profit, Quantity eat, &c. The Implements of Huſbandry, their Defects, Improvements, &c. With other Subjects of Importance to the Country Gentleman and Farmer. The Whole demonſtrated in near* 2000 *original Experiments.* By Arthur Young, Eſq; Author of *The Farmer's Letters, and Tours to the Southern and Northern Counties, &c. &c.* 2 Vols. 4to. 2 l. 10 s. (Review continued.)

THE firſt ſection of Book I. Chap. I. contains experiments on the culture of wheat in the old huſbandry.

Exp.	Quant. of land.	Prod. per Acre.				Profit per Acre, or Loſs.				Cauſes and Circumſtances.
			Qr.	B.	P.		l.	s.	d.	
1	6 A.		3	2	0	Loſs	0	0	10	Bad weather.
2	9 A.	Not	2	0	0	Loſs	1	15	2	Bad ſeaſon and neglect of weeding.
3	1 A.		4½	0	0	Loſs	1	6	6	Bad year; nine inch hand-hoes uſed; crop fed down.
4	1 A.		6	1	0	Pr.	2	11	1½	Thirteen clean earths; manuring 13 l. 13 s. 8 d.
5	Tot. wanting.									
6	½ A.		7	2	0	Pr.	3	12	4½	Thirteen clean earths; manure, hand-hoe and feeding down.
7	6 A.	Above	1	5	1	Loſs	0	10	6¼	Two preceding barley crops, tho' highly manured.
8	3 A.		1	5	0	Loſs	0	16	9½	Wet harveſt ſeaſon. Fallow and clover preceded.
9	1 A.		5	1	0	Pr.	5	2	11½	Manure unpurchaſed. High price of wheat.
10	4 A.		1	7	1	Pr.	2	16	10½	Manure in preceding crop of clover not charged.
11	8 A.		1	2	2	Loſs	1	9	2½	Wetneſs of ſeaſon, although tare-ſtubble—Fallowing.
12	3 A.	Above	2	0	1	Pr.	0	18	4¾	Bad ſeaſon and want of draining, although fallow preceded.
13	12 A.	Above	0	7	0	Loſs	0	1	6	Want of manure on poor, flat, wet ſoil, for potatoes preceding.
14	9 A.									
	Fallow'd land 4½ A.	Almoſt	2	0	0	Pr.	0	0	1	
	Bean land 3½ A.	Nearly	0	4	1	Loſs	1	8	11	
	Potatoe land 1 A.	——	——	——	——	Loſs	1	17	1¼	Potatoes neglected.
15	1 A.		4	1	0	Loſs	1	19	10½	Bad ſeaſon. Total expence 8 l. 12 s. 9 d. Crop laid.
16	½ A.		4	2	0	Pr.	1	1	11½	Weather laid this crop, which had 3 trench-ploughings, 11 common ones, 9 harrowings, and 1 hand-hoeing.
17	1 A.		4	4	0	Loſs	0	12	9	Lodging by weather, though this land had 17 clean earths, and much manure.
18	1 A.		5	0	0	Loſs	3	10	11½	Good corn, well got, and well ſold.

Remarks

Remarks of Mr. Y. and the Reviewers, on the particulars of theſe Experiments.

On 1ſt. p. 6. l. 23, *price* is wanting after good. R.

3d. 'Land is left in good heart by high tillage.' Y. This point ſhould be well weighed in all calculations. R.

'Great crops are ſubject to lodge.' Y.

This point ſhews, 1ſt, That in calculations of ſucceſs of high tillage, conſiderable deductions ſhould be made on this account; and, 2dly, That the wheat, which is well known to have no hollow ſtem, ſhould, on ſuch tillage, have the preference; at leaſt *cæteris paribus*. R.

5th. The public will expect an account from Mr. Y. why this experiment is *totally* wanting. R.

6th. The benefit of the feed ſhould be added to profit. R.

'Loam inclining to clay appears preferable to gravelly in this high tillage.' Y. Is not the rent and culture uſually higher? R.

8th. p. 15, l. 24. Certainly 2 l. 8 s. is ſubſtituted for 12 s. (according to Mr. Y.'s other charge) which overcharge of 1 l. 16 s. makes a conſiderable difference in expences. R.

10th. 'Some neighbouring fields yielded not above two or three buſhels to the acre.' Y. This is a very material point to be conſidered in judgments of all crops, unleſs ſuch bad crops were owing to peculiar neglects. R.

12th. Mr. Y. allows nothing for the clay manure; yet owns it muſt have done ſervice. Now, though we think the ſervice of the manure ſmall, we muſt judge that Mr. Y. on his principles, ſhould have made an allowance. R.

14th. Mr. Y. juſtly obſerves here, that the new huſbandry of beans appears not to equal a fallow in preparing of land. R.

	l.	s.	d.
'Profit by the beans per acre was - - - - -	1	18	10
'Loſs by wheat - - - - - - - -	0	18	10
Balance	1	0	0

which is about 5 s. per acre profit on the bean land above that of the fallow for two years.' Y.

It remains to be known which land would, under the ſame crops, leave more profit in the third year. R.

16th. 'The inferiority of expence of *tillage* to that of *manure* renders this crop moſt profitable.'

'Corn being very liable to lodge, all additions of moſt beneficial manure are ſure, in *bad ſeaſons*, to make the crop leſs valuable; and therefore potatoes, cabbages, and turnips, afford faireſt experiments on comparative value of tillage and manure.' Y.

Theſe are juſt obſervations. Is it not of great conſequence in agriculture to have regiſters of weather, from whence to judge of the probability of any ſummer's being *dry* or *wet*, on the principles of chances? R.

General Obſervations of Mr. Y. and the Reviewers on theſe Experiments.

I. Mr. Y. throws the expences into a table, and thence deduces the average expence of one acre, viz. 3 l. 9 s. 0¼ d.

We are ſorry to be obliged to diſſent from Mr. Y. on this *important* point. We apprehend that *no advantage at all* can *poſſibly* reſult from averages of ſuch expences as theſe experiments occaſioned. How different *acreable* expences are, 5 l. 10 s. 10d. and 2 l. 0 s. 4¼ d.! Is it not moſt evident that, in real regular culture upon one regular plan, there can never be ſuch a difference in expences, and that therefore the knowledge of this average is abſolutely of *no uſe?* Nay, it is hardly a matter of curioſity to know the average of an acre's expences in experiments of various kinds, and on different principles.

II. Mr. Y. ſtates what he calls the prices of the products in the five years under queſtion; viz. 1763, 1764, 1765, 1766, and 1767, and makes the average price by quarter 1 l. 18 s. 2 d. But, ſurely, to this average many objections may juſtly be made. In order to make an average uſeful it ſhould be general. Our Reader wiſhes to know what is the average price of wheat for five years; viz. from 1763 to 1767, both incluſive; that is, what is the medium price of corn, neither *very good* nor *very bad*, in thoſe years, upon the whole? Mr. Y.'s experiments produce ſome very bad corn, which ſells for 10 s. 6 d. per quarter, when corn in general ſells for a good price (ſee p. 6.). Now 'tis moſt evident that this point muſt alone make a great lowering of the price of the year 1763, and conſequently of the average price of the five years. We could give other inſtances, but this ſuffices.

III. Mr. Y. from the above premiſes concludes, that 1 qr. 6 buſh. 2 pecks, at his average price, equals his average expence. This is a very right concluſion; but, as appears above, of no uſe to the public.

IV. Mr. Y. makes 1 qr. 5 buſh. 2 pecks, the average of his crops in theſe experiments; and as he has made the average ſaving crop 1 qr. 6 buſh. 2 pecks, he rightly concludes, that 1 buſhel is the average in corn of his loſs; but this is of no conſequence to the public.

V. On the ſame principles Mr. Y. makes his average loſs in caſh 1 l. 0 s. 5½ d. though his particular *acreable* loſſes vary from 10 s. 6¼ d. to 1 l. 17 s. 1½ d. and his average profit 1 l. 2 s. 3¼ d. although his particular profits vary from 1 d. to 2 l. 16 s. 10½ d. Is not all this mere amuſement?

VI. Mr. Y. on giving the profit of the whole of theſe experiments; viz. 5 l. for cultivating 60 acres (or 1 s. 8 d. per acre) juſtly obſerves, that it will not nearly pay the intereſt of the money employed.

VII. He juſtly adds an obſervation which he calls important; viz. 'five good acres of wheat will pay more than theſe 60.'

VIII. He confeſſes, that 'the average of theſe crops was not well managed, not having ſufficient ploughing and manure.' We are ſorry to be obliged to add, in conſequence of our impartiality, that they ſeem hardly worthy to be offered to the public, as it knows already that 'want of due ploughing and manure muſt be attended with bad crops.' But here again Mr. Y. apologizes 'for giving ſo *imperfect* a work, by his being obliged to leave *Bradfield.*' We entertain an high opinion of his ſpirit, taſte, and induſtry, and are therefore ſorry that we cannot comfort him with an aſſurance that the candid public will think the ſame apology holds good for '*the imperfection of experiments*,' and 'the publiſhing of imperfect ones.'

Mr. Y. thinks that five hot years would have converted his 5 l. gains into 100 l. But let us whiſper in his ear, 'Does not this ſavour too much of the *charlatan*?

In what follows we ſhall find Mr. Y. both *ingenuous* and *uſeful*.

IX. He deduces from his experiments, that the produce of *gravelly* and *clayey* loam is nearly equal; viz. 1 qr. 7 buſh. 1 peck, on the former, and 1 buſhel leſs on the latter (ſee p. 38.) but ingenuouſly owns, that the former has 1 l. 7 s. 2 d. profit, and the latter 7 s. 3¾ d. loſs per acre; yet this concluſion is not *deciſive* for the former, as there is an inequality in the number of fields (ſee p. 39.) viz. 3 to 6, or 1 to 2. But we apprehend that in all experiments the advantage will be on the ſame ſide.

X. Mr. Y. obſerves that manured fields give, on an average, 2 qrs. 2 buſh. 1 peck, per acre; unmanured ones, 1 qr. 5 buſh. 3 pecks, or the former a ſuperiority of 4 buſh. 2 pecks; and adds, as a circumſtance in favour of manuring, that only one of the manured fields was fallowed. But Reviewers are in duty bound to obſerve, that many circumſtances of ſoil, &c. may have a right to ſhare the credit of this ſuperiority.

XI. Mr. Y. notes, that the profit of the unmanured fields is 12 s. 1¾ d. per acre, and loſs of the manured 12 s. 11½ d. conſequently the ſuperiority in this reſpect of the former is 1 l. 5 s. 1¼ d. but he is ſo ingenuous as to own, that the badneſs of the cuſtom of manuring fields is not hence proved deciſively. Indeed the ſtate of the caſe of manuring ſeems, from the two laſt obſervations, to reduce the uſe of theſe experiments to almoſt nothing.

XII. Mr. Y. ſtates the expences of wheat crops (per acre) after

	l.	s.	d.		l.	s.	d.
1ſt, Fallow, - -	4	1	0	or	4	5	7¼
2d, Ameliorating crops,	3	5	4¼		2	16	3¾
3d, Exhauſting ones, -	4	2	10¼				

when the manured fields are excepted, which account is cheaper by 1 l. 9 s. 4½ d.

	qrs.	b.	p.		qrs.	b.	p.	
Produce of 1ſt,	2	2	0	or	1	7	1	manured fields excluded.
2d,	1	4	2		1	4	0	
3d,	1	6	0					

On this ſtate of matters we muſt obſerve, 1ſt, That expence of fallow is greater, when manured fields are excepted. 2dly, Crops after an exhauſting crop are better than after an ameliorating one by 1½ buſhels. Are not theſe circumſtances ſufficient to convince any reader that the reſult of theſe experiments is ſuch that one can deduce no rules from them?

Mr. Y. ſtates the profit after

	s.	d.		s.	d.	
1ſt,	0	9½	or	0	9½	the manured fields rejected, conſequently the 2d ſuperior to the 1ſt by 8 s. 1½ d. per acre.
2d,	2	6¼		8	10¼	
Loſs after 3d,	10	6¼				

Will not the Reader ſay, all the effect of theſe experiments is too trifling to inſiſt on?

XIII. Mr. Y.'s grand concluſion is, 'ſowing wheat after ameliorating crops is better management than ſowing after a fallow.' We agree with Mr. Y. in his concluſion, and hope that in his next courſe of experiments he will afford us ſtronger premiſes!

We ſhall not meddle with Mr. Y.'s recapitulation, having been already ſo particular, that the importance of the ſubject could alone excuſe us. But we muſt take notice of a few ſubſequent remarks of our Author:

1ſt, He remarks, that the expences of high cultivation (in theſe experiments) amount to 7 l. 17 s. 1 d. per acre, conſequently a farmer muſt expend nearly 800 l. on cultivation of 100 acres; and 5 quarters per acre are inadequate to ſuch expences.

2dly, The unfavourableneſs of many ſeaſons in which theſe experiments were made, might reduce a crop to 5 quarters which would have been 7 or 8 quarters.

3dly, That although in common management a *gravelly* loam is ſuperior to a *clayey*, yet not in high culture, as the profit per acre on the latter exceeds the former by 13 s. 10½ d.

4thly, That the *improved* huſbandry is *doubly* more expenſive than the common.

5thly, That the product is three times greater.

6thly, That its profit is ſeven times as great. This Mr. Y. calls the *moſt important* point; yet owns, though it ſeems very alluring, the profit is very ſmall. But he elſewhere calls it 'a prodigious ſuperiority.'

Reviewers muſt remark, that it is ſo in ſpeculation, not practice, and beg leave to add a concluſion of the greateſt importance; viz. Since profit in both caſes is ſo very ſmall, till better methods be found out, growing of wheat is an occupation not worth men's purſuit.

7thly, The improved huſbandry is more unprofitable in bad years. And here recurs our obſervation of the importance of calculating, from regiſters of the weather, the probability that any given ſummer will be wet.

8thly, That the condition of the land after the *improved* huſbandry is *incomparably* better than after the *common*.

Till the value of this better condition can be aſcertained, we muſt remark, that the riſque which the improver runs of loſing his whole capital, or a part of it, demands his utmoſt attention. Few beginners can afford to loſe 1200 l.

Due allowance however ſhould be made for unfriendlineſs to great crops of many years, in which Mr. Y. made his experiments (ſee p. 49.)

The ſecond ſection of the 1ſt chapter contains experiments on the culture of wheat in the new huſbandry.

As theſe are upon a ſmall ſcale, Mr. Y. endeavours to convince his Readers, that 'they will prove much more uſeful in their *accuracy* than the experience of a whole farm could poſſibly allow;' (p. 50.) and obſerves, that 'epexriments on a large ſcale require a great number of *dextrous* hands, and a *conſtant* attention, too fatiguing; and [illegible] in a well cultivated country ſcarce a field has its exact counter-part.' All this is true; but when *all neceſſary* hands are *dextrous*, and a ſuperintendant thinks not *due attention* too fatiguing, and the differences of parts of one large, or ſeveral different fields are exactly noted, large experiments are generally more *ſatisfactory*, as the Reader is much inclined to believe that any conſiderable error is not ſo likely to be admitted on a *large* as a *ſmall* plan; becauſe if any be admitted in a ſmall part, it is propagated to the whole, and multiplies amazingly.

We ſhall enter on an account of Mr. Y.'s experiments, after having obſerved on an aſſertion of his; viz. 'A difference of ſix hours ſowing on barley land, well prepared, will, if an heavy ſhower intervene, on *many* ſoils, counterbalance every other point;' that if this be the caſe, agriculture is a moſt precarious and uncomfortable employment.

Exp.	Produce per Acre.			Profit or Loſs per Acre.				Notable Circumſtances,
	Qrs.	B.	P.		l.	s.	d.	
1	2	2	0	Loſs	0	1	7½	
2	3	0	0	Pr.	1	5	7	
3	1	6	0	Loſs	6	7	0½	Land manured and not eat down; hence luxuriancy and mildew.
4	5	4	0	Pr.	5	5	9	Deep water furrows.
5	4	2	0	Pr.	3	15	11	Land a gravelly loam; 3 rows.
6	2	6	0	Pr.	0	19	2	Two rows.
7	2	6	0	L.	10	2	10	Manure (value 2 l. 0 s. 9 d.) ſpread over the whole, did little good.
8	5	0	0	Pr.	4	15	9	

Remarks on theſe Crops of 1764, by Mr. Y. and Reviewers.

1. 'Wet land in this huſbandry is very expenſive in water-furrowing and weeding.' Y.
2. 'Succeſs attends giving much more ſeed than many writers allow.' Y.
3. The boaſted ſaving of ſeed in the new huſbandry ſeems almoſt given up. R.
4. Difference betwixt 7th and 8th numbers is, in pocket, nearly 7 l. 10 s. What can be concluded to the advantage of ſo precarious a culture? R.

Exp.	Produce per Acre.			Profit or Loſs per Acre.				Notable Circumſtances,
	Qrs.	B.	P.		l.	s.	d.	
9	4	4	0	Pr.	3	13	3½	Favourableneſs of ſeaſon, which Mr. Y. is confident overbalances every thing. P. 65.
10	5	0	0	Pr.	6	5	2	Second crop on the ſame ground immediately.

11	1ſt	*a*		2 rows 1 foot,	diſtant, with intervals,	4 feet,
	2d	*b*	ſowed in 5 foot beds,	3 rows 8 inch.		3 feet 8 inch.
	3d	*c*	ſowed in 6 foot beds,	3 rows 1 foot,		4 feet,

Produced	4 buſh. 5 buſh. 6 buſh.	and clear profit	3 s. 7¼ d. 9 s. 11 d. 13 s.

N. B. All theſe three equal parts are ſixths of an acre, and had the ſame ſeed and culture. Soil clayey.

12	All as above, except reverſing* the letters	*c* *b* *a*	Produced	3 buſh. 2 pec. 3 buſh. 3 pec. 4 buſh. 1 pec.	and profit	3 s. 8¾ d. 1 s. 3¼ d. 1 s. 2¾ d.

N. B. All as above, except ſoil, gravelly.

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[*] So that *c* ſtands *for* No. 3, in Exp. 11, and *a* for No. 1.

Mr.

Mr. Y.'s Concluſions from theſe two laſt Experiments.

1. In the clayey ſoil treble rows are ſuperior to double ones.
2. In the gravelly ſuperiority, but not ſo great on the ſame ſide.
3. Superiority of No. 2, to No. 3, is trifling, and therefore the greater labour of No. 2, carries it for No. 3.

Five Experiments on a Rood drilled in different Rows, and and at different Diſtances.

Exp.	Produce.			Profit.			Rows and Diſtances.	Circumſtances.
	Qr.	B.	P.	l.	s.	d.		
13	0	7	0	0	9	3½	Rows æquidiſtant at 1 foot.	Seed 4 pecks.
14	1	0	0	1	0	2	Double rows 1 foot aſunder.	Seed 1½ peck. Manured on breaking up.
15	1	2	0	1	2	11½	Ditto.	Second crop. Seed 3 pecks.
16	0	5	0	0	3	11	Ditto.	Seed ½ peck.
17	0	7	0	0	11	2	Æquidiſtant rows 1 foot aſunder.	Seed 2 pecks.

Mr. Y.'s and Reviewers Obſervations on theſe five Experiments.

On Exp. 13th, If 4 pecks were not too much ſeed, where is the ſaving of ſeed by the drill method? Or even if 3 pecks, what conſiderable ſaving is there? Nay, what if 2 pecks? 1½ pecks appear too little. R.

14th, Manure appears to have great effect. R.

15th, If this profit continues, the drill method will ſuperſede the broad-caſt. R.

16th, Mr. Y. cannot account for this wretched crop; but remarks that moſt drilled crops pay for fallow.

Ditto, What becomes of the other great boaſt of drilling; viz. avoiding of fallow? R.

Mr. Y.'s Obſervations on the drilled Crops of 1765.

I. Three rows at 1 foot diſtance ſeems the beſt method; and three rows at 8 inches diſtance preferable to double rows.

II. Second crops do not exhauſt the ſoil.

III. Drill crops pay for fallow.

Seven Experiments in 1766, on two Roods each, except No. 24.

Exp.	Produce.			Profit or Loſs.				Rows and Diſtances.	Circumſtances.
	Qrs.	B.	P.		l.	s.	d.		
18	0	3	0	Loſs	1	6	9½	Three rows 1 foot aſunder.	Third crop, 3 pecks of ſeed.
19	0	4	1	Loſs	0	18	9¼	Ditto.	Ditto. Ditto. Mildew cauſe of failure.
20	Product omitted, to avoid minuteneſs.			*a*	0	0	7½	Loſs.	*a* ſignifies 3 rows on 6 feet beds.
				b	0	5	9¾		*b* ditto, on 5 feet beds.
				c	0	4	6		*c* 2 rows on 5 feet beds.
21	Product omitted, to avoid minuteneſs,			*a*	0	0	8¼	Profit.	
				b	0	4	7	Loſs.	
				c	0	4	1¼		
22	1	4	0	Loſs	0	4	0½	Æquidiſt. rows 1 ft. aſunder.	Bad ſeaſon.
23	1	6	0	Loſs	0	8	8¼	Ditto.	Bad ſeaſon. 1 buſh. of ſeed.
24	0	6	2	Loſs	1	12	1½	Three rows 1 foot aſunder.	Bad ſeaſon and expence of manure.

Mr.

Mr. Y.'s and Reviewers Obſervations on the Crops of 1766.

On Exp. 19th, He calls its culture (4 horſe-hoeings, ditto hand-hoeings, and 2 hand-weedings) enormous.

20th, 'Theſe drilled crops worſe mildewed than common ones.'

22d, 'This crop, *hand-hoed*, not ſo much mildewed as horſe-hoed ones.' Y.

Ditto, May not its following a fallow in part account for this? R.

24th, 'This crop was fed down, and *not more* mildewed than others.' Y.

Ditto, Should it not, on Mr. Y.'s principles, have been leſs? R.

Mr. Y.'s and Reviewers General Obſervations.

I. 'Succeſs of huſbandry depends upon the weather.' Y.

II. Should not reſtrictions be here uſed, and ſome *degree of efficacy* be endeavoured to be ſettled? Otherwiſe how precarious is agriculture? R.

III. Three rows at 1 foot diſtance appear the beſt method.

IV. 'If drilled crops be, as they here appear, more ſubject to mildew, this is a great diſadvantage.' Y.

V. Mr. Y. ſuppoſes the liableneſs to mildew to ariſe from luxuriancy, and this from often turning the ſoil. Is not this an eſſential objection to drilling? R.

Seven Experiments in 1767; the former four on two Roods each, and the three latter on one Rood each.

Exp.	Produce.			Profit.				Rows and Diſtances.	Circumſtances.
	Qrs.	B.	P.		l.	s.	d.		
25	0	9	0		0	9	4½	Three rows 1 foot aſunder.	Fourth crop. Wet ſeaſon.
26	1	3	0		0	16	10½	Ditto.	Ditto.
27				*a*	0	6	10½	Profit.	Ditto. Ditto.
				b	0	1	10		
				c	0	0	6¾		
28				*a*	0	9	7½	Profit.	Ditto. Ditto,
				b	0	0	0		
				c	0	2	2¾		
29	0	7	0		0	3	5	Æquidiſt. rows 1 ft. diſtant.	Ditto. Ditto.
30	0	9	0		0	9	7½	Three rows 1 foot diſtant.	Mildew attacked theſe crops. Seed 2 pecks.
31	0	7	0	Loſs	1	1	4	Ditto.	Manure was expenſive.

Mr. Y. obſerves on Exp. 28th, 'I expected that a wet ſeaſon would be attended with a *certain* and *great* loſs: but my miſtake ſhews, that one cannot be too cautious in reaſoning upon one year by analogy with another.'

He obſerves on Exp. 29th, That many broad-caſt crops proved very detrimental this year. Is it not greatly to be lamented that a buſineſs, ſo neceſſary to the ſupport of human life as *growing of wheat*, is ſo ſubject to prove detrimental, that a man cannot enter upon it with any reaſonable aſſurance of profit adequate to the hazard which he runs? R.

Mr. Y.'s Concluſions from theſe drilled Crops of 1767.

1. They prove more for than againſt the drill huſbandry.

2. Three rows diſtant 1 foot, with intervals of 4 feet, the moſt advantageous diſpoſition of drills.
3. Purchaſed manure anſwers not the expence.
4. Two pecks of ſeed per rood, or two buſhels per acre, is too little a quantity.

We have been ſo exact in our Review of Mr. Y.'s averages of the expences, products, and profits and loſſes of his crops, in the old huſbandry, that we will inſert nothing of this kind on the new huſbandry (although we have reduced the whole to writing) but only, 1ſt, That from his premiſes Mr. Y. rightly concludes (p. 116.) that 'manuring of drilled crops anſwers not;' and that the average loſs by *manured* crops, is to that by unmanured ones, as 6 l. 10 s. 11 d. to 1 l. 2 s. 10 d. or almoſt 6 to 1: and, 2dly, Mr. Y. (in p. 119—122) having gained the averages of crops after fallows and other crops, owns his ſurprize at the reſult of this compariſon, as he expected that a drilled crop, after a fallow, would be leaſt profitable; but finds that it exceeds in profit that after a crop by 1 l. 2 s. 3 d. per acre; and as the profit of a ſucceeding crop is only 17 s. 6 d. (that of two of them only 1 l. 15 s.) therefore by fallowing the land every other year we gain 4 s. 9 d. by the acre, ſave the trouble of attending the ſecond crop, and the riſque of greater expences. He therefore concludes (as all impartial Readers will from his premiſes) 'drilled land ſeems to loſe fertility.' We ſeriouſly recommend this concluſion to the conſideration of the advocates for the drill huſbandry, and apprehend, that it may contribute to 'clip the pinions of drilling ideas when too much on the wing.'

Mr. Y. next ſhews, that *(cæt. paribus)* the *product* of æquidiſtant rows exceeds that of horſe-hoed crops by 5 buſhels 3 pecks to the acre; and the profit of the former that of the latter by 12 s. 6 d. to the acre. How conſiderable all this! * Seems it not hence that good broad-caſt is likelieſt to bear away the prize?

He notes that 3 rows at 1 foot diſtance, with intervals of 4 feet, are ſuperior to the two other methods, by above 1 l. 13 s. per acre, and prefers the common Suffolk plough to all horſe hoes.

N. B. In our Review of the above experiments we have omitted adding the ſcreenings, in ſtating of the product, (to avoid minuteneſs) but they are in the profits

[*To be continued*]

ART. XII. *Meditations upon ſeveral Texts of Scripture.* By the late Mrs. Jean Steuart, Widow of Alexander Trotter of Cattleſhiell, Eſq; Daughter of Sir Robert Steuart of Allanbank, Bart. 8vo. 4 s. 6 d. Keith. 1771.

NOtwithſtanding our diſlike of religious enthuſiaſm, we frequently ſee great reaſon to reſpect the characters of thoſe who are infected by it; for, wild and irrational as the *real* enthuſiaſt may be in the exerciſe of his imagination and fancied feelings, we cannot queſtion his ſincerity; and *ſincerity* is always reſpectable. However erroneous in principle, or miſtaken in conduct, theſe ſons and daughters of mental deluſion may be, the inconvenience, if any, is to themſelves; for they are, nevertheleſs, generally found to be the beſt members of ſociety. Sober in their manners, they are peaceable neighbours, warm friends, pious toward God, and zealous in diſcharging the obligations of their religious perſuaſion.

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* Indeed, in this caſe, 6 l. 7 s. 9 d. inſtead of 4 l. 15 s. 3 d. muſt be expended; ſo that ſome trifle for intereſt of the greater ſum ſhould be allowed.

Such a character, it appears, was Mrs. Jean Steuart; of whom a circumſtantial account is given by the Editor of her papers; from which we ſhall extract a few particulars to gratify the curioſity of our readers.

She was married in 1708, in the 15th year of her age; was left a widow in 1728, with eight ſons and three daughters then living, beſide two ſons which ſhe had buried; and ſhe remained a widow till her death, which happened in 1766.

'She ſeems to have had a very early turn for religious ſubjects, which was much encouraged not only by her pious parents, but by her worthy grandmother lady Gilmour.

'As a wife ſhe was moſt affectionate, and as a mother none could excell her in tenderneſs; but even this is only half her praiſe, for ſhe was at the greateſt pains to inſtil into the minds of her children the principles of religion, and to guard them againſt the extremities of *enthuſiaſm* and lukewarmneſs, which the Reader will ſee from a few of her letters to her children *.

'As a miſtreſs ſhe was gentle, as a friend ſteady, as a companion chearful and agreeable; and to objects of charity, her hand was always open.

'None will be ſurprized,' ſays the writer of this account, 'that a perſon in whom reſided ſo many Godlike virtues, ſhould meet with trouble in life; for this is one of the evidences of our being the children of God. Her afflictions, indeed, were great, not only from her young and numerous family, but from a very tender and broken ſtate of health during the whole of her widowhood. She had the trial to loſe nine of her children, and five of them in little more than one year.—But in theſe, and all her afflictions, ſhe bore the will of God with an exemplary reſignation.—Her laſt illneſs, though extremely painful, ſhe bore with great patience and fortitude: never did one fretful word eſcape her lips.—She retained her judgment to the laſt, and, with the moſt ſerene and ſweet aſpect, waited for the conſummation of her happineſs.—At length the long expected hour arrived; and after caſting a wiſhful look on her mourning children and friends who ſurrounded her bed, in which her very ſoul ſpoke, ſhe fell aſleep in Jeſus.

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* Theſe letters are particularly referred to, as inſerted in this work; and we have eſpecially attended to their contents, but have obſerved nothing in them, nor in the whole volume, that in the leaſt degree ſeems to guard the Reader againſt *enthuſiaſm*. Indeed we might as well look into Whitefield's journals for a diſſuaſive againſt field-preaching, or tabernacle conventicles.—Of the *extremities* of enthuſiaſm, therefore, we may conclude, the worthy Editor's ideas and ours are *extremely* diſſimilar.

'Thus lived, and thus died, one of the beſt of women; but though dead, in theſe her devout meditations ſhe ſtill lives, and ſpeaks inſtruction to the world.'

In many caſes, the Editor acknowledges it would be improper to publiſh private writings of this nature; but in *this*, he apprehends, 'the ſecreting of them would be hiding a golden talent in the earth, or putting a candle under a buſhel, which may tend to enrich and give light to all around.—The perſuaſion of this, the Editor is aſſured, induced the ſon of the pious author, Mr. Archibald Trotter, merchant and accomptant in Edinburgh, to ſuffer this work to come abroad into the world; and it is his earneſt wiſh it may anſwer all the important ends of ſpiritual edification to thoſe who read it.'

With whatever good intent, and pious regard to the memory of his worthy parent, Mr. Trotter cauſed, or *ſuffered*, theſe 'devout breathings of a holy ſoul in ſecret, who never entertained a thought that her writings would be ſeen by the eye of the public,' to make their appearance to the world in print, we muſt, nevertheleſs, from the reſpect which we bear to RATIONAL, TEMPERATE, and MANLY religion, honeſtly declare our diſapprobation of ſuch publications as the preſent. Of the fervent private exerciſes of a heart warmly attached to the object of its devotion, we certainly ought to *deem* with the *higheſt reverence*, while its effuſions are confined to the cloſet which gave them birth; but when they are communicated to the world, and ſubmitted to a cool examination and diſpaſſionate judgment, there is great reaſon to fear, that inſtead of exciting others to *go and do likewiſe*, they may not only become the ſubject of the ſcoffer's ridicule, but may even fall under the cenſure of the ſober and judicious.

That we may not be charged with having unjuſtly claſſed theſe meditations with the extravagancies of enthuſiaſts, we will ſupport what we have, not uncharitably, hinted, in relation to their true merits, by a few ſhort extracts, which will indiſputably ſpeak for themſelves and for their author; and which may, at the ſame time, if candidly accepted, ſufficiently intimate to the Editor in what manner we apprehend he ought to diſcharge his duty in reſpect to the remainder of Mrs. Steuart's papers, if a ſequel to this publication is intended; as ſeems to be the caſe from the ſignature, *Vol. I.* printed at the foot of the firſt page of every ſheet in the preſent volume, although nothing of this ſort appears in the title.

P. 9. ' When my heart is overwhelmed, lead me to the rock that is higher than I. This is a *maſſy* ſupplication indeed.'—

Readers of a ludicrous turn might be apt to ſay, that the pious meditant here intended to deſcend even to the familiarity of a *pun*.

P. 13. ' The ſtones of Solomon's temple were all made ready before they were brought thither; ſo that there was neither hammer nor any tool heard in the houſe while it was building. —Even ſo with God's people in this world, who are deſigned by the great maſter-builder to form and make up a holy temple to himſelf in the higher houſe, his own immediate abode.—Whatever *hewing* and poliſhing of any kind his providence makes upon us in the way of affliction, it becomes us to be ſubmiſſive under theſe ſtrokes, and quietly wait the iſſue. The better poliſhed we are, and the more pains he vouchſafes in his providence for this end,—the more honourable ſhall our place in that building be.—We ſhall not grudge the toil we endured in being fitted for it; yea, to our great joy, we ſhall ſee how neceſſary every *hammering*, every *hewing* of his providence was.'—

The mechanical terms introduced in the above abridgment of this meditation, will, no doubt, by moſt readers be thought much too *low* for the language proper to be uſed in the intercourſe of a pious heart with the ſupreme Majeſty of heaven and earth.—Of the ſame ſtamp is the expreſſion of our Lord chiding and *twitting* his diſciples for their want of faith, p. 29.

P. 67. In carrying on the ſimilitude of a nurſery, from which the ' fair plants of grace ſhall be tranſplanted to the garden of God,' we have a paſſage, the whole of which will not be intelligible to the Engliſh reader:—' Yet, O my ſoul, bleſs *ye* the Lord *thy* God, and forget not all his benefits; although thou art at preſent inhabiting a parched field, a barren ſoil, yet offer to the Lord thankſgiving, that there are in the nurſery of God, amongſt theſe plants (however *ſhrub* and *feckleſs* there appear amongſt others around thee in the ſame incloſure) whom he is training up for his palace-garden above.'—

The meaning of the phraſe, *ſhrub* and *feckleſs*, may be obvious enough in Scotland, but we believe it will not be eaſily underſtood on this ſide the Tweed.

P. 183. In meditating on the words, ' But thou art a ſhield for me,' &c. the inſults and taunts uſed by David's enemies are introduced, and thus rebuked:—' The Lord is a ſhield for me; my glory, and the lifter-up of my head. A *maſſie* countermatch indeed to all their helliſh boaſting: " There is no help for him in God"—*You lie*,—the Lord is a ſhield,' &c.

Do not the two words printed in italic, in the latter part of the foregoing extract, imply ſomething rather too indelicate and maſculine for the pen of a lady?

P. 229. 'O amazing myſtery! that the infinite God, the glorious ſecond perſon in the Trinity, needed to be further qualified than from his own infinity to ſuccour his people when tempted.'—

This, we fear, will be underſtood no where.

P. 233. 'Hail! O glorious Saviour, every drop of thy precious ſhed blood! O hail! every precious *myſtick* groan, from the pure and unſpotted breaſt of him who is the God of all conſolation.'—In the ſame page ſhe again ſinks beneath the importance of the ſubject, by complaining of ſorrowful anguiſh and faint *qualms*, while ſuffering by our enemies, and the enemies of the Saviour. The ſame *peculiar* phraſe is uſed, p. 354. —'Now may we, deſolated and dejected in our ſtate of diſtance and captivity, weep, when we remember Zion, yea, faint, and almoſt die away in *love-qualms* *, when reflecting on our forfeited love-pledges, and our Lord's abſence.'—Theſe need no comment. Nor will divines, who, like our fair meditant, are fond of ſpiritualizing Solomon's Songs, have much objection to them.

P. 302. In the month of September laſt, near to the beginning of it, ſome time, I think, in the ſecond week; from which time till the middle of October, was a very extraordinary time with me: a ſpiritual anguiſh was excited upon my mind, attended (by God's good hand upon me) with ſuch delightful, yea, vehement pangs of love-ſick deſires after God, and to be, by the ſmiles of his countenance and favour, made *furthcoming* † to the glory and praiſe of his glorious name, &c.—

Surely our Editor does not include ſuch thoughts and expreſſions as the foregoing, among thoſe which he hopes will 'anſwer the important ends of ſpiritual edification' to thoſe who read them.

To multiply quotations of this ſort, would be no agreeable taſk to us, nor would it furniſh any very rational entertainment to many of our Readers. Enough has been extracted to ſhew both the ſpirit and turn of moſt of Mrs. Steuart's Meditations, and to give a tolerable idea of their unfitneſs, in many reſpects, to meet the eye of an enlightened and diſcerning age and nation.

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* And in p. 273.—'A needy ſinner I am;—all that is in the world cannot keep me from ſtarving to death, and ſwooning away in *love-ſick qualms*, if I am not ſupplied by my Lord from that fulneſs that is in him, which is that that alone can ſatisfy my ſoul.'

† This word is often uſed in theſe Meditations, and is always thus ſpelt.

ART. XIII. CONCLUSION *of the Philoſophical Tranſactions.* Vol. LIX. For the Year 1769. See our laſt Month's Review.

ANTIQUITIES.

Article 27. *An Account of ſeveral ſepulchral Inſcriptions and Figures in Bas-relief, diſcovered in* 1755, *at Bonn in Lower Germany. By John Strange, Eſq; F. R. S.*

THE Author in his paſſage through Germany and the Tyrol, in his way to Italy, had an opportunity of obſerving ſome curious remains of Roman antiquity, conſiſting of bas-reliefs in the higheſt preſervation, which had been diſcovered on digging certain foundations in a garden belonging to the Elector of Cologne, together with ſome inſcriptions. Two plates exhibiting theſe antiquities accompany this article.

Article 61. *An Attempt to elucidate two Samnite Coins, never before fully explained, &c. By the Rev. John Swinton, B. D. F. R. S. &c. &c.*

The moſt eminent antiquarians, as Mr. Swinton, with his accuſtomed gravity, obſerves, ' have not ſcrupled to aſſert' that the word SAFINIM, found on the reverſe of a certain Samnite denarius of Papius Mutilus, muſt be equivalent to *Sabini* or *Samnites*, the Sabines or the Samnites; whereas, with much erudition, he makes it nearly evident, from the nature and genius of the coin itſelf; from the Samnite mode of abbreviation; and from its ſimilarity to other coins, bearing the names of Italian captains, and adorned with the ſame ſymbols, that it ſtands for SAFINI*us Marci filius*, poſſibly an Italian general who had diſtinguiſhed himſelf in the ſocial war;—whoſe exploits indeed are not come down to us, and whoſe very name, that ſingle evidence of his ever having exiſted, though recorded on braſs, appears to have been ſilently poſting on the high road to utter oblivion, till our alert antiquarian outpoſt challenged and ſtopped it on the very borders of the gulph; after it had eluded the ſcrutiny of the Marquis Scipio Maffei, Signior Olivieri, M. Pellerin, and his numerous brother centinels, who inceſſantly guard the paſſes into that region.——May the Philoſophical Tranſactions, *Ære perenniores*, in which it is now depoſited, and commences a freſh æra of exiſtence, preſerve and tranſmit the ſolitary *name* of *Safinius*—(for even they can do no more) and the *prænomen* of his venerable father, to the lateſt poſterity, more faithfully than the medal of Papius Mutilus!

Article 66. *Extract from the Journals of the Royal Society, reſpecting a Letter addreſſed to the Society by a Member of the Houſe of Jeſuits at Pekin in China. By Charles Morton, M. D. Sec. R. S. &c.*

The controverſy which has lately ariſen among the literati of Europe, on the occaſion of ſome conjectures of the ingenious

Mr. Turberville Needham, publiſhed in 1761, relative to a ſuppoſed connection between the hieroglyphical writing of the ancient Egyptians, and the characteriſtic writing now in uſe among the Chineſe, are not unknown to our learned Readers[*]. The Egyptian ſymbols or characters inſcribed on the celebrated buſt of Iſis, at Turin [†], appeared to him to reſemble ſeveral Chineſe characters, which are to be found in the great dictionary *Tching, tſee, tong*; from whence he conjectured, firſt, that the Chineſe characters are the ſame, in many reſpects, as the hieroglyphics of Egypt; and, ſecondly, that the ſenſe of hieroglyphics may be inveſtigated by the comparative and appropriated ſignification of the Chineſe characters. As the ſimilarity between theſe two ſpecies of writing has however been conteſted, an appeal has been made to the only competent judges of this queſtion, the *literati* of China. The Secretary of the Royal Society has accordingly addreſſed himſelf on this ſubject to the Jeſuits at Pekin. Among other queſtions propoſed to them, which we omit, they were in particular deſired to inform the Society ‘ whether certain characters, to the number of 29, copied from the buſt at Turin, together with theſe other characters, to the number of 200, copied from undoubted monuments of Egypt, are really and indeed Chineſe characters; and, if they be, of what dialect and of what age are they?’

In anſwer to this and other enquiries relative to this ſubject, the Society have received a paper from Pekin, of which the preſent article is an abſtract. It is accompanied with 27 plates, repreſenting ſeveral of the ancient and modern Chineſe characters uſed in writing; together with copies of ſeveral ancient Chineſe inſcriptions, drawings of vaſes, and other antiquities. With regard to the queſtion abovementioned, the writer of the paper ſent from Pekin (who appears, from ſome miſcarriage or other accident befallen ſome of the packets ſent to him, to have received only that which contained the Turin characters) decides, that though four or five of theſe characters have a faint reſemblance to the like number, to be found in the abovementioned Chineſe dictionary; yet that they are not genuine Chineſe characters; having no connected ſenſe, nor a proper reſemblance to any of their forms of writing; and that the whole of the inſcription has nothing of Chineſe upon the face of it. Many of the *literati* of that country, whoſe province it is to ſtudy the ancient writings, and whom he conſulted upon the occaſion, concur with him in this opinion; declaring that the ſymbols are abſolutely unintelligible and new to them.

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[*] See Review, vol. xxix. p. 31—34.

[†] A caſt of this venerable remain of antiquity has been procured, and ſent hither, by Mr. Montagu, and is now, through the bounty of his Majeſty, depoſited in the Britiſh Muſeum.

e Author does not however abſolutely renounce Mr. Need-
general conjecture; and accordingly preſents the Society
a collation of 73 Egyptian hieroglyphics, collected prin-
y from Kircher, and has placed by them a number of an-
and modern Chineſe characters, which more or leſs re-
e them; and recommends the farther inveſtigation of this
is ſubject to the learned. He likewiſe gives what he calls
torical picture of the Chineſe tongue, and an account of
les which have been obſerved in the formation of its cha-
s. He is profuſe in his praiſes of this language, and ex-
ts ‘force, grace, energy, amenity, grandeur, and ſimpli-
particularly in many of the paſſages of the *King*: obſerv-
at the ſame time, that, notwithſtanding all its different
s or varieties, that tongue contains only about 330 words,
one of which, however, is nearly multiplied into four,
many different accents or inflexions of the voice, of
it is difficult to give an European an idea; and that,
theleſs, it is neither monotous, barren, or hard to under-
, as has been ſuppoſed by Europeans. He obſerves too
he accents ‘give a certain harmony and pointed cadence
e moſt ordinary phraſes,’ and, with regard to clearneſs,
s, that the Chineſe ſpeak as faſt as we do, expreſs more
ing in fewer words, and nevertheleſs underſtand one
er.

does not however appear from this paper, how, with the
f only four times 330 words, all this clearneſs is attained.
our own parts, notwithſtanding our learned Miſſionary's
ia, we rejoice that we are maſters of that ſimple but
invention, the four and twenty letters, and of the thou-
and tens of thouſands of words that are formed out of
. As Reviewers particularly, we have reaſon to be more
ordinarily thankful on this account. Taking our whole
together, we may modeſtly reckon ourſelves tolerable
rs of half a dozen alphabetical languages at leaſt; but had
e 80,000 Chineſe characters to cope with, to qualify us
ur office—(ſuppoſing it could exiſt under ſuch a ſuppoſi-
—inſtead of treating duly every month, at our eaſe, as we
do, *de omni ſcibili*, our whole body, one or two greybeards
pted, would ſcarce be got half way through their horn-
s. But to conclude with a more ſerious reflection; we
add, that we know not whether the conſiderable progreſs
h the Chineſe have made in ſeveral of the ſciences, under
he diſadvantages of a written language, ſo unfavourable,
its very ſtructure, to the diffuſion and propagation of
vledge, does not furniſh a ſtronger and more ſatisfactory
f of the high *antiquity to* which they pretend, than any
h are founded on their hiſtory.

ELECTRICITY and METEORS.

The two firſt papers belonging to the firſt of theſe claſſes are the 9th and 10th articles, in which Dr. Prieſtley relates ſome curious experiments on the force and direction of electrical exploſions. Theſe were publiſhed ſome time ago in the *Additions* to his *Hiſtory*, and have been already noticed in our Review †. In the 13th article, an account is given by the Rev. Mr. Paxton, of the effects of a violent thunder-ſtorm on the tower of the church of Buckland Brewer in Devonſhire; from the pinnacle of which ſtones were, by the force of the electrical exploſion, projected and diſperſed in all directions, and to different diſtances; ſome of which (if there is no typographical error in the number) weighed ſeven hundred pounds. The 14th and 20th articles contain meteorological journals of the weather in the year 1768, kept at Plymouth, Bridgewater, and Ludgvan. In the 15th and 49th articles, accounts are given of two remarkable *Auroræ boreales*; the firſt obſerved at Paris, by M. Meſſier, and the latter at Oxford by Mr. Swinton. The remaining articles of this claſs are the two following:

Article 21. *Propoſal of a Method for ſecuring the Cathedral of St. Paul's from Damage by Lightning; in Conſequence of a Letter from the Dean and Chapter of St. Paul's to James Weſt, Eſq; Pr. R. S.*

While the intrepid and ſagacious wardens or other guardians of the parochial church of St. Bride's, after repeated electric ſhocks from above, and reiterated admonitions and remonſtrances from us * and others, ſtill continue to brave the utmoſt fury of an electrified cloud; the Dean and Chapter of their metropolitan church, leſs daring, and doubtleſs more enlightened, have applied to the Royal Society for their opinion and particular directions, relative to the beſt and moſt effectual method of fixing electrical conductors to that building: incited to this meaſure by a conſideration 'that the old church of St. Paul's had twice already ſuffered by lightning,' and by a prudent ſolicitude 'to ſecure the preſent fabric from ſimilar accidents; which, but for the interception of the ſtorm by St. Bride's church, within theſe few years, might, they obſerve, have already happened.' In conſequence of this application a committee was appointed by the Royal Society, conſiſting of Dr. Franklyn and Dr. Watſon, and Meſſrs. Canton, Delaval, and Wilſon, who were aſſiſted, in the examination of the building, by Mr. Mylne, ſurveyor of St. Paul's.

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† See vol. xliii. September, page 214.

* See Monthly Review, vol. xxxvii. October 1767, p. 247, vol. xlii. March 1770, p. 204, and vol. xliii. September 1770, p. 216.

As we have lately had ſeveral occaſions of explaining the nature, and ſhewing the advantages, of metallic electrical conductors, and in our review of Dr. Franklyn's laſt publication, gave a pretty large and circumſtantial account of ſeveral particulars relating to the improvement of them, which had been ſuggeſted by certain accidents that had befallen ſome buildings furniſhed with metal rods[*]; we ſhall only obſerve, with regard to the preſent article, that the advice and directions here given are principally of a local nature, and in general relate to circumſtances reſpecting the materials and their diſpoſition, in the conſtruction of this particular building; ſuch as, connecting together the great quantities of lead and iron, which already occur in the different parts of the cathedral, by means of metallic communications, and thus ſaving a conſiderable part of the expence, &c. We ſhall only add that as, in a matter ſo new, and of which we have had ſo little experience, it has not yet been determined to what diſtance the *preſervative power* of a conducting apparatus extends; this philoſophical committee have judged it expedient, or at leaſt prudent, in a fabric of ſuch height and extent, and which preſents ſo large a metallic ſurface to the clouds, that the two towers, as well as the cupola, ſhould be provided with a complete electrical communication with the earth[†].

Article 47. *Of the different Quantities of Rain, which appear to fall, at different Heights, over the ſame Spot of Ground. By William Heberden, M. D. F. R. S.*

The novelty and ſingularity of the obſervation contained in this article will recommend it to the notice of philoſophers in general, as well as to the conſideration of thoſe who keep meteorological journals in particular. The Author, on making a compariſon between the quantities of rain which fell in two places in London, about a mile diſtant from one another, found that the rain in one of them conſtantly exceeded that in the other, not only every month, but almoſt every time that it rained. This difference could not be imputed to the apparatus, which was accurately conſtructed in both places; nor to any other probable cauſe, except this circumſtance; that one of theſe rain-gages was fixed above the neighbouring chimnies, and the other conſiderably below them. To diſcover whether this variation proceeded from the different heights at which each apparatus was placed, the Author afterwards fixed one rain-gage above the higheſt chimnies of a houſe, and another upon the ground of a garden adjoining to it; when a ſimilar difference was found in the quantity of rain received into them. He proſecuted the experiment ſtill further; placing an apparatus on the roof of Weſtminſter abbey; and found the difference ſtill more remarkable. It appears from a table of a year's obſervations, here given, that there fell above the top of a houſe above a fifth part leſs rain, than fell in an equal ſpace below; and that on the roof of Weſtminſter abbey, there fell little more than half the quantity which fell below. The experiment too has been repeated in other places, with the ſame event.

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[*] See Monthly Review, vol. xlii. March 1770, from page 200 to page 206.

[†] Signior Beccaria, who had two inſulated rods fixed to his houſe, at the diſtance of 140 feet from each other, one of which was 30 feet higher than the other, obſerved that on taking a ſpark from the firſt, the electricity of the latter was ſenſibly diminiſhed; but though he continued to touch the higher rod, the lower would nevertheleſs ſhew ſigns of increaſing electricity. *Lettere dell' Ellettriciſmo*, p. 176.

The Author does not undertake to aſſign the cauſe of this extraordinary difference; but hints in general, that it is probable that ſome hitherto unknown property of electricity is concerned in this *phenomenon*: as, whenever it rains, a pointed rod, if perfectly inſulated, never fails to exhibit manifeſt ſigns of electricity in the air. That electricity is, in ſome manner or another, concerned in it, is extremely probable; though it is not eaſy to aſſign the *quomodo*. Without hazarding any formal conjectures on this particular head, we ſhall venture to mention one cauſe, which, though not adequate to the whole effect, may poſſibly be thought inſtrumental in producing a part of it.

Conſidering rain, with ſome late phyſiologiſts, as a precipitation of water, before diſſolved in air, it is evident that as, in other chemical precipitations, a greater portion of the precipitating ſubſtance will be received on the real bottom of a veſſel containing the ſolution, than on a ſuppoſed falſe bottom placed any where above it, and that in proportion to its height above the real bottom: ſo a greater quantity of water ought, on parting with its former ſolvent, to fall on the ſurface of the earth, than on an imaginary horizontal plane of the ſame dimenſions above it. The two caſes, we are ſenſible, are not exactly parallel; as rain is not a precipitation of a ſubſtance *equally* diffuſed throughout the air, but *principally* proceeds from clouds at a conſiderable height above both the upper and lower apparatus. Nevertheleſs little doubt can be entertained that the drops of rain, in their courſe downwards, are *ſomewhat* increaſed either in number or ſize; partly by ſucceſſively impinging on the aqueous particles contained in the air through which they paſs, and by attracting others, in virtue of their being poſſeſſed of a different electricity [*]; and partly by the ſpontaneous ſeparation and precipitation of that moiſture; which, from many experiments, is known to be contained, in conſiderable quantities, in the air at all times, and the appearance of which, dripping down the walls of our houſes, &c. is one of the popular ſigns of approaching rain. The quantity of moiſture however, which is actually ſeparated and precipitated within the dimenſions of a plate of air exiſting between the top and bottom of any given building, we pretend not even to gueſs at.

CHEMISTRY.

Article 30. *On the Solubility of Iron in ſimple Water, by the Intervention of fixed Air; in a Letter from Mr. Lane, &c. to the Hon. Henry Cavendiſh, F.R.S.*

The ingenious and accurate philoſopher, to whom this letter is addreſſed, lately communicated to the public, in the Philoſophical Tranſactions [†], a ſeries of experiments which ſhew that a part of the calcareous earth, which is contained in ſeveral waters, is rendered ſoluble in them by the means of *fixed air*. The Author of this paper has here happily extended this intereſting diſcovery to a different ſubject, and by ſeveral experiments conducted with great ingenuity, has rendered it highly probable that the iron contained in many chalybeate ſprings, owes its ſolubility in water to that principle alone.

The ſolution of this metal in mineral waters has generally been hitherto attributed to ſome ſubtile *gas*, or volatile acid: but as many chalybeate waters manifeſtly contain a predominant alcali, or an abſorbent earth, in quantities more than ſufficient to ſaturate the acid contained in them; and as all the *known* acids have a greater affinity to both theſe ſubſtances, than to iron, it ſeems to follow that waters thus impregnated, which poſſeſs the power of tinging with galls, and on being ſome time expoſed to the open air, let fall the metal, and loſe that property, muſt have owed it, not to an acid, but to ſome different principle, or other ſolvent of iron; and moſt probably to fixed air: by which Mr. Cavendiſh had already ſhewn that towards juſtifying his concluſions from them, with regard to the manner in which chalybeate ſprings become impregnated with that metal, to repeat them with the ores of iron. But none of theſe anſwered his expectation except one, which is called *iron ſand ore*, and which ſeems to contain a perfect iron. This difficulty led him into a new ſet of experiments, which were ſuggeſted by this ſuppoſition; that waters charged with pyritical matter, or with any of the ores of iron previouſly diſſolved in an acid, might afterwards have the acid neutralized by alcaline or calcareous ſubſtances, and yet that the iron thus detached from its former acid ſolvent, by the ſuperior affinity of the alcali or earth, might ſtill be kept ſuſpended in the water by a new menſtruum—the fixed air, generated or let looſe during the efferveſcence. Though we cannot follow the Author throughout the detail of his experiments on this head, we ſhould do injuſtice to his hypotheſis if we did not give a conciſe view, at leaſt, of the general reſult of them, by which it is in a great meaſure confirmed.

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[*] The clouds, and the ſurface of the earth, may be conſidered, with Wilke and Æpinus, as the coatings of an electrified *plate of air* interpoſed between them. When the upper part of this plate is in a poſitive, the lower will be in a negative, ſtate, and *vice verſa.* The drops therefore proceeding from the upper part, being, for inſtance, poſitively electrified, will attract the negatively electrified watery *moleculæ* which they meet with in the lower part of it; and may poſſibly likewiſe promote their ſeparation from their aëreal ſolvent, in virtue of their greater elective attraction of water, a *conductor*, than of air, a *non-conductor* of electricity.

[†] Vol. lvii. art. 11. See Monthly Review, vol. xxxix. November 1768, p. 356.

It appears then, from his 6th, 7th, and 8th experiments, that diluted ſolutions not only of iron, but of any of its ores, in any of the three foſſil acids, on the addition of ſubſtances not *containing fixed air*, (ſuch as lime-water or ſoap-leys) let go the iron; and that the filtrated liquor accordingly gives no tinge with the tincture of galls: but that if to ſuch ſolutions the common, or foſſil, or volatile alcali, all *replete with fixed air*, be added; or any of the earths which likewiſe abound with that principle, ſuch as chalk, unburnt limeſtone, magneſia, the earth of alum, marble, &c. though the metal is hereby likewiſe diſengaged from its acid ſolvent, which is neutraliſed by them; and even though the water be overcharged with the alcaline or earthy matter, yet that the iron is kept ſuſpended in the water by the ſolvent power of the fixed air generated in the act of efferveſcence, as is evident by its aſſuming a purple colour, on applying to it the uſual teſt of tincture of galls.

By this diſcovery, new lights are obtained with regard to the more perfect analyſis of natural medicated waters, and conſequently to the production of artificial ones reſembling them. Upon the whole, we ſhall obſerve from our own experience, that there are juſt grounds to expect, that the principles contained in this paper may be applied to the perfect imitation of ſome of the moſt valuable chalybeate waters; of thoſe particularly, of which fixed air is undoubtedly a *ſine quâ non*, in the compoſition. By ſome of the proceſſes here given, or by others not very materially varying from them, a water may be obtained very little inferior, even in point of taſte and gratefulneſs, to that of Pyrmont.

Miſcel-

MISCELLANEOUS PAPERS.

Article 2. *Brevis Narratio de Structura & Effectu Speculorum cauſticorum parabolicorum, a defuncto Dno. Hoeſen Dreſdæ elaboratorum; quæ nunc a Dno. Ebrard, ſub Arce Dreſdenſi habitante, poſſidentur. Auctore Dno. Wolfe, M. D.*

The large concave *ſpecula*, the conſtruction and effects of which are deſcribed in this article, are each formed of ſeveral boards of wood, firmly bound together, and conſtituting a ſegment of a parabola; the concave ſurface of which is lined with plates of braſs (*laminis auricbalceis*) accurately joined to each other, and which have received as high a poliſh as the metal is capable of receiving. Notwithſtanding their very great ſize, theſe *ſpecula* are mounted in ſuch a manner, as to be very eaſily manageable. Of ſix, which are in the poſſeſſion of Mr. Ehrard, the dimenſions and focal diſtances of four are here given. The diameter, or rather ordinate, of the firſt or largeſt is 9 feet 7 inches; its depth, or abſciſſe, 1 foot 4 inches, and the diſtance of the focus from the vertex, 4 feet *. The effects produced by theſe *ſpecula* are ſaid greatly to exceed any that have been produced by inſtruments of this kind. We ſhall briefly give the reſults of a few of the experiments here related, which were all made by Dr. Hoffman, with the 3d in order, the diameter of which is 5 feet 1 inch, its depth 10½ inches, and its focal diſtance 1 foot 10 inches; premiſing, as a proof of the accuracy of figure given to theſe mirrors, that the image of the ſun does not, in any of them, exceed half an inch in diameter. Their power however is greatly weakened by the imperfection of their poliſh, and by their colour.

Among the experiments relating to the effects of ſo large a portion of the ſolar rays thus concentrated, and directed on different ores, metals and earths, we read that a piece of ſilver ore was fuſed in one ſecond, without any fume ariſing. A piece of Hungarian *Aſbeſtus* was in 3 ſeconds converted into a greeniſh yellow glaſs. An iron nail flowed in 3 ſeconds, and in 5 was partly changed into a green coloured glaſs. A Spaniſh piſtole was melted in 2 ſeconds, and when in fuſion appeared black; and a half crown began to melt in one ſecond, and was completely perforated in three. We were diſappointed in not finding that refractory metal *platina*, among the ſubjects expoſed to this intenſe heat. We ſhall ſubjoin two or three experiments of a different nature.

"*Experiment* 15. Some coals well kindled being placed at a notable diſtance from the ſpeculum, a candle might be lighted, and various inflammable matters kindled, on being brought into the focus.'

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* The Dreſden foot is to the Engliſh foot nearly in the ratio of 13 to 14.

'*Experiment* 16. If the live coals be placed in the focus of the ſpeculum, and the rays, reflected from thence, be received on another ſpeculum placed even at a pretty conſiderable diſtance from the former, inflammable bodies may be kindled in the focus of the ſecond ſpeculum.'

We ſhall give the next experiment in the Author's own words, as we do not perfectly underſtand, whether he means that the ſpeculum reflects and collects into a focus the *rays of heat* unaccompanied with any viſible light as a vehicle. If this be not his meaning, this experiment is only a needleſs and weakened repetition of the two former, and, in fact, a kind of phyſical *anticlimax*.

'*Experiment* 17. *Experimenta duo ultima* (meaning the 15th and 16th given above) *non ſolum ſuccedunt cum ipſis pruinis accenſis, ſed etiam cum fornace fortiter calefacto, in foco ſpeculi poſito, vel juxta experimentum* 15*tum ante eundem, diſtantiis nempe probe ſelectis*.'

In a ſubſequent paragraph, an experiment is given in which the *rays of ſound*, if we may be allowed the expreſſion, are firſt thrown into a parallel direction, and afterwards collected into a focus, in the very ſame manner as the rays of light in the 16th experiment. For if two of theſe mirrors be placed oppoſite to each other, even at the diſtance of 50 yards from each other, and a pocket watch be held, or a perſon ſpeak very low in the focus of one of them, the ticking of the watch, and the words of the ſpeaker, will be diſtinctly heard in the focus of the other.

In the laſt paragraph the Author hints the poſſibility of ſetting fire to objects at an indefinite diſtance, by throwing the ſolar rays, diverging from the focus of a very large ſpeculum of this kind, into a parallel direction, by means of a lens placed at its own focal diſtance beyond the focus of the ſpeculum. We ſhall give the whole paragraph in his own words.

Qu. '*Specula Archimedea erantne diverſa ab his? Certe parabola, cujus parameter bis mille pedum, non difficulter deſcribitur. Forte etiam radii a tali ſpeculo reflexi, poſt focum a lente excipi, & ſitu parallelo ad omnem diſtantiam mitti poſſent, habita nempe ratione fuſibilitatis vitri*.'

The phyſical difficulties of different kinds attending the actual execution of this very magnificent experiment, of converting a *cone* of ſolar rays into a burning *cylinder*, and projecting it to an unlimited diſtance, we apprehend to be nearly inſuperable: not to mention the probably conſiderable diminution of the expected effect, producible by various cauſes which we need not enumerate. As to the firſt query, it will readily be anſwered in the negative, by thoſe who recollect the deſcription of the mirrors of Archimedes given by *Tzetzes*, and quoted by M. Dutens, [in his *Recherches ſur l'origine des decouvertes*, &c.] of which our readers will find a ſhort account, on conſulting the *Appendix* to our 35th volume, page 554.

Article 62. *Experiments to prove that the luminouſneſs of the ſea ariſes from the putrefaction of its animal ſubſtances. By John Canton, M.A. and F. R. S.*

The different cauſes aſſigned by philoſophers as productive of the luminous appearance of the ſea, have been equally numerous and unſatisfactory. From the experiments produced in proof of the Author's opinion on this ſubject, expreſſed in the title of this article, we collect that a freſh whiting, after remaining about 24 hours in a gallon of ſea water, appeared luminous on that part of it which was even with the ſurface of the fluid; although the water itſelf was dark: but that on drawing the end of a ſtick through the water, the latter appeared luminous behind the ſtick, preſenting an appearance greatly reſembling that obſerved in the wake of a ſhip at ſea. When the whole body of water was agitated, the whole likewiſe became luminous, and appeared like milk. This appearance too is frequently obſerved at ſea. The ſame experiments were repeated with a herring, which communicated ſo great a degree of light to the water, that on agitating it on the third night, the hour might be diſcovered with a watch. The fiſh itſelf, however, now appeared as a dark ſubſtance. In a week the water loſt its luminous quality.

The appearances were the ſame, when the Author employed in theſe experiments an artificial ſea water, made by adding 4 ounces avoirdupois of ſalt to 7 pints of water, wine meaſure: but no light was produced on putting a herring into freſh water, nor into water almoſt fully ſaturated with ſea ſalt, in which the herring remained a week firm and perfectly ſweet; while that in the artificial ſea water was become more ſoft and putrid than another herring which had been kept as long in the freſh water. It appears from Sir John Pringle's experiments on antiſeptics, that a certain portion of ſalt, leſs than what is found in ſea water, haſtens putrefaction. From thence Mr. Canton infers, that if the ſea were leſs ſalt, it would be more luminous. To theſe experiments the Author ſubjoins ſome of the moſt accurate and circumſtantial accounts that have been given concerning the luminous appearance of the ſea, which greatly favour his explication of that phenomenon.

The laſt article of this volume, is the copy of a paper which was ſome years ago delivered, ſealed up, to the Royal Society, by the late ingenious Mr. James Short; which has been opened ſince his death, and contains an account of his method of working the object glaſſes of refracting teleſcopes truly ſpherical.

To this volume is prefixed a catalogue of many new philoſophical publications and natural curioſities, which have been preſented to the Society during the courſe of the year 1769; ſuch as the memoirs of ſome of the foreign academies, as well as the works of ſeveral individuals publiſhed both abroad and at home; whoſe civilities are here properly acknowledged by the addition of the names of their reſpective donors.

MONTHLY CATALOGUE,

For APRIL, 1771.

POLITICAL.

Art. 14. *Thoughts on the late Tranſactions reſpecting Falkland's Iſland.* 8vo. 1 s. 6 d. Cadell. 1771.

THE few writers who treat diſpaſſionately of public affairs, are intitled to the thanks of their fellow-citizens; but it is not ſo with thoſe who would ſcatter ſedition, or who would exalt the prerogatives of the crown by overthrowing the liberties of the people. In this latter claſs we are unwilling to place the Author of the performance before us; notwithſtanding that, as the champion of the Miniſtry, he attempts to vindicate its conduct in relation to the late tranſactions with Spain; and that he conſiders thoſe who have cenſured it as the 'bellowers of faction.'

Though perhaps there is no great force of argument, or ſtrength of reaſoning in the pages before us, we muſt, however, be candid enough to remark that their literary merit is very conſiderable. The following ſpirited animadverſions on a famous political writer will, no doubt, entertain many of our Readers.

'An unſucceſsful war, ſays our Author, would undoubtedly have had the effect which the enemies of the Miniſtry ſo earneſtly deſire; for who could have ſuſtained the diſgrace of folly ending in misfortune? But had wanton invaſion undeſervedly proſpered, had Falkland's Iſland been yielded unconditionally with every right prior and poſterior; though the rabble might have ſhouted, and the windows have blazed, yet thoſe who know the value of life, and the uncertainty of public credit, would have murmured, perhaps unheard, at the increaſe of our debt, and the loſs of our people.

'This thirſt of blood, however the viſible promoters of ſedition may think it convenient to ſhrink from the accuſation, is loudly avowed by Junius, the writer to whom his party owes much of its pride, and ſome of its popularity. Of Junius it cannot be ſaid, as of Ulyſſes, that he ſcatters ambiguous expreſſions among the vulgar; for he cries *havock* without reſerve, and endeavours to let ſlip the dogs of foreign or of civil war, ignorant whither they are going, and careleſs what may be their prey.

'Junius has ſometimes made his ſatire felt, but let not injudicious admiration miſtake the venom of the ſhaft for the vigour of the bow. He has ſometimes ſported with lucky malice; but to him that knows his company, it is not hard to be ſarcaſtic in a maſk. While he walks like Jack the Giant-killer in a coat of darkneſs, he may do much miſchief with little ſtrength. Novelty captivates the ſuperficial and thoughtleſs; vehemence delights the diſcontented and turbulent. He that contradicts acknowledged truth will always have an audience; he that vilifies eſtabliſhed authority will always find abettors.

'Junius burſt into notice with a blaze of impudence which has rarely glared upon the world before, and drew the rabble after him as a monſter makes a ſhow. When he has once provided for his ſafety by impenetrable ſecrecy, he had nothing to combat but truth and juſtice, enemies whom he knows to be feeble in the dark. Being then at liberty to indulge himſelf in all the immunities of inviſibility; out of the reach of danger, he has been bold; out of the reach of ſhame, he has been confident. As a rhetorician he has had the art of perſuading when he ſeconded deſire; as a reaſoner, he has convinced thoſe who had no doubt before; as a moraliſt, he has taught that virtue may diſgrace; and, as a patriot, he has gratified the mean by inſults on the high. Finding ſedition aſcendant, he has been able to advance it; finding the nation combuſtible, he has been able to inflame it. Let us abſtract from his wit the vivacity of inſolence, and withdraw from his efficacy the ſympathetic favour of Plebeian malignity; I do not ſay that we ſhall leave him nothing; the cauſe that I defend ſcorns the help of falſehood; but if we leave him only his merit, what will be his praiſe?

'It is not by his livelineſs of imagery, his pungency of periods, or his fertility of alluſion, that he detains the cits of London, and the boors of Middleſex. Of ſtyle and ſentiment they take no cognizance. They admire him for virtues like their own, for contempt of order, and violence of outrage, for rage of defamation and audacity of falſehood. The Supporters of the Bill of Rights feel no niceties of compoſition, nor dexterities of ſophiſtry; their faculties are better proportioned to the bawl of Bellas, or barbarity of Beckford; but they are told that Junius is on their ſide, and they are therefore ſure that Junius is infallible. Thoſe who know not whither he would lead them, reſolve to follow him; and thoſe who cannot find his meaning, hope he means rebellion.

'Junius is an unuſual phænomenon, on which ſome have gazed with wonder and ſome with terror; but wonder and terror are tranſitory paſſions. He will ſoon be more cloſely viewed or more attentively examined, and what folly has taken for a comet that from its flaming hair ſhook peſtilence and war, enquiry will find to be only a meteor formed by the vapours of putrefying democracy, and kindled into flame by the efferveſcence of intereſt ſtruggling with conviction; which after having plunged its followers in a bog, will leave us enquiring why we regarded it.'

The preſent publication is not entirely free from that diſguſting petulance and affectation, which generally characterize the performances of its Author. Filled with that little vanity, which ſo frequently attends on contemplative and retired men, he delivers his oracles with an air of the utmoſt authority; and ſeems to conſider himſelf as ſeated on the pinnacle of the temple of wiſdom, from whence he looks down with a *ſapient diſdain* on the reptiles that crawl below him.

Art. 15. *An Examination of the Declaration and Agreement with the Court of Spain, relating to the Reſtitution of Falkland's Iſland.* 8vo. 1 s. Bingley.

This performance has but a ſmall portion of literary merit; yet its defects, in this particular, are amply compenſated by its candour, good ſenſe, and public ſpirit.

Art. 16. *Reflections upon the preſent Diſpute between the Houſe of Commons and the Magiſtrates of London.* 8vo. 1 s. Bladon. 1771.

According to the ſpirit of our conſtitution, the members of the Houſe of Commons ought to hold no language but what the people ſhould hear, or be informed of. They are elected for the purpoſe of ſupporting the general rights of the nation; and when they complain that their ſpeeches are publiſhed, it is naturally to be ſuſpected that they are inclined, in ſome reſpect, to betray their conſtituents. The publication however before us, in compliment to adminiſtration, would vindicate the Houſe of Commons in their late tranſactions with the magiſtrates of London. It is written with no extraordinary ſtrength of argument, or elegance of compoſition; yet, from its ſtyle and manner, we ſhould be apt to aſcribe it to a perſon of ſome eminence in the literary world—the Author of *Memoirs of Great Britain and Ireland.*

Art. 17. *An Addreſs to the Houſe of Commons of Ireland.* By a Freeholder. 8vo. 1 s. No Publiſher's Name. Advertiſed by Almon.

Contains ſome pertinent hints for the protection of Ireland againſt invaſion, which, the Writer thinks, is to be apprehended on the commencement of any future war; and which, according to the repreſentation made of the preſent ſtate of the country, it is by no means enabled to repulſe. Hence he juſtifies the augmentation of the army, inſiſts on the burden and inefficacy of militia in a country, the majority of the inhabitants of which are Catholics, and points out proper fortifications to be made and garriſoned, to render any deſcent on that iſland abortive.

Art. 18. *An Addreſs to the People of England, on the preſent State of the Britiſh Legiſlature; pointing out the Cauſes of the preſent Diſturbances.* 8vo. 1 s. Griffin. 1771.

When the forms of a free government outlaſt the ends for which they were inſtituted, they become a mere mockery of the people for whoſe welfare they ought to operate.

The delegates of a people never loſe the confidence of their conſtituents without deſerving it; and whenever this unhappy circumſtance takes place, no good can be expected in any point of view, until the people are referred to a new choice. If, when they obtain this opportunity, they can again miſuſe it, let their own reflections ſuggeſt to them what they deſerve; but then let them not be ſo totally void of ſhame as to complain of the venality of thoſe men to whom they ſell themſelves.

The diſpaſſionate Addreſs now before us traces the public diſquiets from their natural and obvious cauſes; the electors firſt baſely bartering *away their* votes, and the purchaſers afterward proſtituting and betraying their truſt, to reimburſe themſelves, in the mean capacity of miniſterial agents: at which the people, ſtrange to ſay, are ſurpriſed, and angry!

Our Author calls upon the Britiſh electors, therefore, to let the year 1774, when the next general election takes place, be the grand æra of Britiſh freedom.—But, alas! addreſſes of this kind will be little regarded, perhaps little read, by thoſe who ſhould profit by them; and hence, it is to be apprehended, our political redemption can only be effected by ſhort parliaments, which, if any thing can, will ſpoil the markets at which our national rights are bought and ſold.

One thing, with reſpect to this ſenſible Addreſs, gave us peculiar pleaſure in peruſing it; viz. to obſerve ſuch conſtitutional principles enforced by the pen of an officer in the regular forces; and we hope there are many more gentlemen in the army as true well-wiſhers to their country as this worthy Writer: ſuch men will, in all exigencies, act in ſuch a manner as becomes its real friends and defenders.

NOVELS, &c.

Art. 19. *Sentimental Tales.* 12mo. 2 Vols. 5 s. ſewed. Wilkie. 1771.

In theſe *ſentimental* productions are comprehended ſome very warm ideas, and alluſions to ſituations rather *ſenſual* than ſentimental. The Author, in ſome parts of his work, imitates Sterne, with the uſual ſucceſs of imitators. He has introduced a number of poetical pieces, both originals and tranſlations*, and they are not the worſt parts of the Tales in which they are interſperſed: but even of theſe, in juſtice to the public, we cannot ſpeak in the higheſt terms of approbation.

Art. 20. *The Fault was all his own.* In a Series of Letters. By a Lady. 12mo. 2 Vols. 5 s. ſewed. Riley.

We are told that this is the production of a *young* Lady, of a promiſing genius; and the work bears ſufficient teſtimony that we are not miſinformed; for it abounds with the marks of an immature judgment, and yet affords proofs of a fine imagination. It is defective in plan, characters, and ſtyle; but many good ſentiments are interſperſed in it; and we meet with reflections that would do honour to the pen of a more experienced writer.

Art. 21. *The Adventures of a Bank Note.* In Four Volumes. Vols. III. and IV. 12mo. 5 s. ſewed. Davies.

We refer to our ſhort mention of the two former volumes of this droll performance: ſee Review, vol. xliii. p. 152.—It appears that the public are to thank the humorous *Burleſquer* of *Homer* for the entertainment afforded them in the Adventures of a Bank Note. Theſe adventures reſult from the various transfers of the note, from one poſſeſſor to another; with the characters of its ſeveral proprietors, among whom are divers well-known remarkable perſonages of the preſent age, and of various ranks and complections.

Art. 22. *Betſy; or, the Caprices of Fortune.* 12mo. 3 Vols. 7 s. 6 d. ſewed. Jones.

All improbability; yet not entirely deſtitute of intereſting ſcenes.

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* Particularly from Catullus.

Art. 23. *The Vicar of Bray:* A Tale. 12mo. 2 Vols. 5 s. ſewed. Baldwin.

A ridiculous ſtory ridiculouſly blended with the political hiſtory of the laſt fourteen or fifteen years, in order to give an air of ſecret hiſtory to a ſcandalous improbable fiction.

Art. 24. *The Diſguiſe:* A Dramatic Novel. 12mo. 2 Vols. 5 s. ſewed. Dodſley. 1771.

The Author of this performance apologizes to his Reader for deviating from the forms in which novels have uſually been written; but this circumſtance is, perhaps, the only one for which he deſerves commendation. In the hands of a man of genius the dramatic form may certainly be employed in a novel with the greateſt advantages; but our Author is not to be ranked in this claſs. The incidents he has ſelected are often unnatural; they are always fancied with little ingenuity or taſte; and the language in which he expreſſes himſelf, is, in the higheſt degree, looſe and incorrect. He has thrown mere events into dialogue; there is no maſterly diſtinction in his characters; and he appears not to be intimately unacquainted with the human heart. He has complained that epiſtolary correſpondencies have grown dull, that narratives have become tedious, and journals heavy; but the acts and the ſcenes he has produced, are, in our opinion, ſtill more exceptionable; their general languor and inſipidity being never interrupted by ſtrokes of humour, and ſallies of vivacity or wit.

MISCELLANEOUS.

Art. 25. *Eikonoclaſtes.* In Anſwer to a Book intitled, *Eikon Baſilike,* the Portraiture of his ſacred Majeſty in his Solitudes and Sufferings. A new Edition Corrected by the late Reverend Richard Baron. 8vo. 3 s. ſewed. Kearſly. 1770.

The advertiſement prefixed to this edition, by the publiſher, is as follows:

‘ No heart ever glowed with a more ardent and generous warmth in the cauſe of religious and civil liberty than Mr. Baron's. He only breathed, he did not live in his own eſtimation, but whilſt he was in ſome way or other lending his aſſiſtance to this glorious cauſe. He wrote, he publiſhed and republiſhed perpetually in its defence.

‘ Had he been equally mindful of his domeſtic concerns, he might have left a competency behind him for his wife and family; but his whole ſoul was engaged in the cauſe; he neglected every other concern. He is now no more.

‘ Some time before his death, at his ſole expence, he printed this new edition of the EIKONOCLASTES. He did not live to publiſh it. His notes and additions to it are truly valuable. The expence of this edition is a dead weight upon Mr. Baron's effects.

‘ It is now publiſhed to ſubſerve the general cauſe, and alſo to ſerve the intereſt of Mr. Baron's family. The EIKONOCLASTES is too well known to need any commendation: there is not a friend to liberty who would not wiſh it to be immortal.

‘ The public may be aſſured that every farthing ariſing from the publication of it, ſhall be faithfully and conſcientiouſly applied to the ſole benefit of Mr. Baron's family.’

Mr. Baron had written a preface to this publication, in which he informs us, that when the laſt edition of Milton's proſe works was committed to his care, he executed that truſt with the greateſt fidelity; of which no one who knew Mr. B. will entertain the leaſt doubt: that *after* he had thus endeavoured to do juſtice to his favourite Author, by comparing every piece, line by line, with the original editions, he met with a *ſecond edition* of the EIKONOCLASTES (which had neither been ſeen by Mr. Toland, the former Editor, nor by Mr. B.) with many large and curious *additions*; and he quickly reſolved that the public ſhould no longer be withheld from the poſſeſſion of ſuch a treaſure. 'I therefore now, ſays Mr. B. give a new impreſſion of this work, with the additions and improvements made by the Author: and I deem it a ſingular felicity to be the inſtrument of reſtoring to my country ſo many excellent lines, long loſt—and in danger of being for ever loſt—of a Writer who is a laſting honour to our language and nation;—and of a work, wherein the principles of tyranny are confuted and overthrown, and all the arts and cunning of a *Great Tyrant* and his adherents detected and laid open.'

The following obſervations on Milton, are at once characteriſtic of that great man, conſidered as the CHAMPION OF THE PEOPLE, and of the political zeal and ſpirit of his late reverend Editor:

'MILTON, in particular, ought to be read and ſtudied by all our young gentlemen as an *Oracle.* He was a great and noble genius, perhaps the greateſt that ever appeared among men; and his learning was equal to his genius. He had the higheſt ſenſe of Liberty, glorious thoughts, with a ſtrong and nervous ſtyle. His works are full of wiſdom, a treaſure of knowledge. In them the divine, the ſtateſman, the hiſtorian, the philologiſt, may be all inſtructed and entertained. It is to be lamented that his divine writings are ſo little known. Very few are acquainted with them, many have never heard of them. The ſame is true with reſpect to another great writer, cotemporary with Milton, and an advocate for the ſame glorious cauſe; I mean ALGERNON SYDNEY, whoſe diſcourſes on Government are the moſt precious legacy to theſe nations.

'All antiquity cannot ſhew two writers equal to theſe. They were both great maſters of Reaſon, both great maſters of Expreſſion. They had the ſtrongeſt thoughts, and the boldeſt images, and are the beſt models that can be followed. The ſtyle of SYDNEY is always clear and flowing, ſtrong and maſculine. The great MILTON has a ſtyle of his own, one fit to expreſs the aſtoniſhing ſublimity of his thoughts, the mighty vigour of his ſpirit, and that *copia* of invention, that redundancy of imagination, which no writer before or ſince hath equalled. In ſome places it is confeſſed that his periods are too long, which renders him intricate, not altogether intelligible to vulgar readers; but theſe places are not many. In the book before us his ſtyle is for the moſt part free and eaſy, and it abounds in eloquence and wit and argument. I am of opinion that the ſtyle of this work is the beſt and moſt perfect of all his proſe writings. Other men have commended his *Hiſtory* as matchleſs and incomparable, whoſe malice could not ſee or would not acknowledge the excellency of his other works. It is no ſecret whence their averſion to MILTON proceeds; and whence their caution of naming him as any other writer than a poet. MILTON combated ſuperſtition and tyranny of every form, and in every degree. Againſt them he employed his mighty ſtrength, and, like a *Battering Ram*, beat down all before him. But notwithſtanding theſe mean arts either to hide or diſparage him, a little time will make him better known; and the more he is known the more he will be admired. His works are not like the fugitive ſhort-lived things of this age, few of which ſurvive their authors: they are ſubſtantial, durable, eternal writings; which will never die, never periſh whilſt Reaſon, Truth, and Liberty have a being in theſe nations.

'Thus much I thought proper to ſay on occaſion of this publication, wherein I have no reſentment to gratify, no private intereſt to ſerve: all my aim is to ſtrengthen and ſupport that *good old Cauſe* which in my youth I embraced, and the principles whereof I will aſſert and maintain whilſt I live.'

And, accordingly, Mr. Baron did ſo, with uniform ardour and zeal, to the laſt; but, as we have already ſeen, did not live to publiſh what he was ſo eagerly ſolicitous to print.—He was an honeſt man, was well acquainted with the literature of this country in the laſt age, and had many friends, whoſe regard, however, he generally loſt, through the ungoverned warmth and inequality of his temper.

Art. 26. *A new Hiſtorical Biographical and Claſſical Dictionary.* Containing a conciſe and alphabetical Account of the moſt remarkable Events recorded in Ancient Hiſtory. Extracted from the moſt celebrated Claſſical Writers: Alſo the Lives and Characters of the moſt illuſtrious Perſonages among the Greeks, Romans, Egyptians, Carthaginians, and other diſtinguiſhed Nations. Comprehending Heathen Deities, Patriots, Prieſts, Philoſophers, Kings, Princes, Legiſlators, Stateſmen, Generals, celebrated Ladies, Orators, Poets, Hiſtorians, Painters, Phyſicians, Lawyers, Players, Artificers, and, in ſhort, all who have ſignalized themſelves by their Virtue, Courage, Learning, or Abilities. Calculated for the Uſe of Schools, and for ſuch Gentlemen and Ladies, who not having had the Happineſs of a Claſſical Education, are deſirous of being acquainted with the Heathen Mythology, and the moſt ſtriking Circumſtances of Ancient Hiſtory. 12mo. 3 s. 6 d. bound. Kearſly. 1771.

The deſign of this compendium is thus expreſſed by the Author —'*To the Reader*,' viz.

'In the following ſheets the Editor has endeavoured to lay before his Readers, whatever he found moſt valuable in the beſt claſſic writers. They contain a ſhort, but he flatters himſelf not an uninteresting account of the moſt remarkable events recorded by the Greek and Roman hiſtorians; with the lives and characters of the illuſtrious heroes of antiquity, and, where they could with propriety be introduced, tranſlations of many of the celebrated paſſages that are to be met with in the ancient poets.

'The work was not only undertaken for the USE of SCHOOLS, *where* the want of ſuch a performance has long been complained of, *but for* the ſervice of ſuch gentlemen as wiſh to become acquainted with the moſt material occurrences of profane hiſtory, In the conciſeſt and eaſieſt manner.

'In ſhort, the Editor has attempted to render the whole both pleaſing and uſeful, by blending delight with inſtruction, and knowledge with entertainment.

'Queen's College, Oxford. Dec. 10, 1770.'

We have only to obſerve, that this little work is extremely deficient, from the great number of *perſons* and *things* omitted; which, indeed, is not much to be wondered at, conſidering the narrow compaſs to which it is confined. If the Author would add to it a ſecond volume, for which there are ample materials, even on his own plan of *brevity*, we apprehend his Dictionary would be more generally acceptable to the public.—We have ſeen a work bearing a very ſimilar title to this, but it is merely biographical: it was publiſhed by Millar, about 17 years ago, in 2 Vols. 12mo.

Art. 27. Obſervations upon ſeveral Paſſages extracted from a Work lately publiſhed, entitled, *A Review of the Characters of the principal Nations of Europe* *. 8vo. 1 s. 6 d. Almon.

There are very few of theſe obſervations that are in the leaſt degree intereſting: many of the extracts are produced only to commend them, and to echo the Author's ſentiments; while it is difficult to know for what purpoſe others are produced.

What, for inſtance, is to be learned from the following article:

'EXTRACT the Fourteenth.

"By this perpetual *concomitance* of the women," &c.—Page 73.

OBSERVATIONS.

'The Author, no doubt, means, by the perpetual *concomitance* of the French women, their ſtrong propenſity to aſſemble together in large bodies.—Would not *aſſociation*, therefore, be a properer word than *concomitance?* "Concomitance [from concomitor, Lat.] Subſiſtence together with another thing."—Johnſon's Dict.

'However, on re-conſidering the word, I acquit the Author of impropriety; for *concomitor*, in Littleton's Dictionary, is "to accompany, to follow, to attend."

Let us try one more:

EXTRACT the Thirty-ninth.

"Their general negligence of books (ſpeaking of the Spaniards) reduces individuals to the neceſſity of drawing moſt of their knowledge from their own fund of experience and obſervation; which, notwithſtanding they are excellent ſources, and far exceed, in purity of truth and certitude, the lucubrations of the cloſet alone, cannot compare with that ſuperior extent and profoundneſs of acute and thorough diſcernment, which reading and meditation give thoſe who are adequately converſant with the world."—Page 255.

OBSERVATIONS.

'Much knowledge may, doubtleſs, be acquired by experience and obſervation; and we frequently meet with men, who, with hardly any aſſiſtance from *books*, make no contemptible figure in the world. But thoſe who are naturally acute and diſcerning, will find their acuteneſs and diſcernment conſiderably increaſed, by a careful peruſal of books, the Authors of which were remarkable for their ſhrewdneſs and *acumen*. Many of the Readers, however, of the above *extract*, will probably wiſh to know why there is more *certitude*, why there is more *purity* of *truth* in *experience* and *obſervation*, than in the *lucubrations of the cloſet alone*.'

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* *For an account of this work,* ſee Review, vol. xliii. p. 329.

OBSERVATION *upon this* OBSERVATION.

Does this Obſerver need to be told that a man of experience, though he cannot read, will act with more propriety in the world, than a raw recluſe ſtudent, until his ſtudies are corrected and matured by an experimental knowledge of mankind; but that when this knowledge is once attained, *cæteris paribus*, the latter will have greatly the advantage of the former?

After all we are perhaps miſtaken in our eſtimate of the merit of theſe Obſervations, for in the liſt of Tracts ſold by the publiſher, ſtitched up at the end, we are given to underſtand that this pamphlet was out of print at the time it was upon ſale!

Art. 28. *Sketches and Characters of the moſt eminent and moſt ſingular Perſons now living.* Vol. I. 12mo. 2 s. 6 d. ſewed. Briſtol printed, and ſold by Wheble in London. 1770.

A good hint for a taking *touch on the times*; but the flippant Writer has not made the moſt of his thought. If he will reviſe, improve, and give more ſolidity and ſubſtance to this work, we doubt not but it will be highly acceptable to ſuch Readers as are fond of *anecdotes*, *repartees*, and *bons mots*, of the Duke of *This*, and my Lady *That*, and Mr. *T'other* the noted wit, &c. &c. &c.

Art. 29. *The Coterie recommended*; or, the Pleaſures of the *Beau Monde* vindicated: In an Oration made before that honourable and truly laudable Society, on the 4th of April, being the Anniverſary of its Inſtitution. By the Hon. Mr. Shame'em. 8vo. 1 s. Gardner, &c.

Taking up the vulgar notion that the ſociety lately formed among our people of faſhion, and known by the name of the *Coterie*, is calculated for the accommodation and encouragement of vicious pleaſures, this pretended Apologiſt abuſes the aſſociation, in a ſtyle that will ſufficiently clear the Writer from all ſuſpicion of his being himſelf a member.

Art. 30. *The Trial of William Wemms*, and ſeven others, Soldiers in his Majeſty's 29th Regiment, for the Murder of Criſpus Attucks and four others, Mar. 5, 1770, at the ſuperior Court of Judicature, Aſſize, &c. at Boſton, Nov. 27 following, &c. before the Hon. Benjamin Lynde, John Cuſhing, Peter Oliver, and Ed. Trowbridge, Eſqrs. Juſtices of the ſaid Court. Publiſhed by Permiſſion of the Court. 8vo. 3 s. ſewed. Boſton printed, London reprinted. Evans.

As the unfortunate accident which gave birth to theſe proceedings hath been taken up *on party ground*, and the circumſtances have been variouſly repreſented, thoſe who are deſirous of knowing the real ſtate of the caſe, will here meet with ſatisfaction.

Art. 31. *The Vegetable Syſtem*. By Dr. Hill. Vol. XVII. Folio. Royal Paper. 1 l. 11 s. 6 d. Baldwin.

See Review, vol. xliii. p. 164.

RELIGIOUS and CONTROVERSIAL.

Art. 32. *A Propoſal for the Advancement of Chriſtianity into a polite and elegant Syſtem*, adapted to the Taſte and Freedom of the preſent Age, with reſpect to our general Manners and Maxims of Government. In a Letter to a Friend. By Thomas Bedford, M. A. Chaplain to the Earl Granville. 4to. 1 s. Wilkie. 1771.

Swift's ironical manner is here aſſumed, with pretty good ſucceſs; but whether much good effect is to be expected from any attempt to *ridicule* vice or irreligion, is a point of ſome doubt with us. People *may*, poſſibly, be laughed out of ſome *follies*; but to encounter wickedneſs and depravity with the delicate weapons of raillery, ſeems (to repeat a keen compariſon of the witty Dean's) to be like endeavouring to hew blocks with a razor.

MATHEMATICAL.

Art. 33. *An Explanation of the affirmative and negative Signs in Algebra.* 8vo. 6 d. Cambridge printed, and ſold by Beecroft, &c. London.

The title of this pamphlet would lead one to expect undoubted evidence and ſatisfaction on the ſubject of which it profeſſes to treat. The Algebraiſt, however, after a careful peruſal of it, may be diſpoſed to ſuggeſt an amendment, and to entitle it ‘ An *Attempt* to explain, &c.’

The ſubject, it muſt be confeſſed, is intricate and abſtracted, and it is difficult for a ſpeaker or writer to expreſs his ideas with that preciſion and clearneſs he could wiſh, and without deſcending from the ſtrictneſs of mathematical demonſtration, in a ſcience whoſe object is abſtract numbers, to the more familiar and popular illuſtrations by ſenſible objects. The Author conſiders all quantity as exiſting either *abſolutely* or in a *certain mode*. And he obſerves, that as the mind has a power of contemplating either of theſe exiſtences, and of reaſoning concerning them, the ſigns of algebra, which are ſubſtituted in the place of ordinary language, may certainly be made uſe of to expreſs this reaſoning in either view. The application of this remark, in the ſequel, is ingenious, and amounts briefly to this,—that with regard to quantity, abſolutely conſidered, the ſign (*plus*) is the language whereby the algebraiſt affirms it to exiſt, and the ſign (*minus*) that whereby he denies its exiſtence. But with regard to quantity, having only modal exiſtence, *plus* and *minus* may alternately either affirm or deny.

There are two or three paragraphs in this treatiſe ſo very inaccurately expreſſed, that it is impoſſible to underſtand their meaning. We ſhall only produce one as a ſpecimen—‘ By the imaginary exiſtence of quantity as oppoſed to real, is meant, *ſuch as, being no exiſtence in nature, is conceived againſt nature, for ſome particular uſe.* This is a ſpecies of definition, from which we can form no idea of what the Author meant to ſay. We have laid the blame on the preſs—we have left out, altered and tranſpoſed one word and another to no purpoſe.

We ſhall conclude this article with the following general remark: If mathematicians would fix their attention primarily on the *relations* of quantities, and *conſider the ſigns* (+) and (—) as expreſſive of theſe *relations, they would be leſs ſubject* to perplexity and confuſion themſelves,

ſelves, and to the charge of uſing unintelligible and myſterious language, than they really are.—Some of the beſt writers on algebra have purſued this method, and hereby rendered the ſeveral ſpecies of multiplication, in apprehending the rationale of which the main difficulty conſiſts, intelligible and obvious.

LAW.

Art. 34. *Liberty vindicated* againſt Slavery, ſhewing that Impriſonment for Debt, refuſing to anſwer Interrogatories, long Impriſonment, though for juſt Cauſes, &c. are all deſtructive to the fundamental Laws and common Freedom of the People of England. By a Lover of his Country. Firſt publiſhed in the Year 1646. 8vo. 1 s. Wilkie. 1771.

The efforts of Mr. Stephen, in behalf of himſelf, and of the other debtors confined in the King's-bench priſon, have probably occaſioned the republication of the treatiſe before us. The Author of it ſeems to have been well informed with regard to the ſpirit and tendency of our laws, and pleads ſtrongly the cauſe of humanity and freedom.

Art. 35. *Lord Camden's genuine Argument* in giving Judgment on the ejectment between Hindſon and others againſt Kerſey. Wherein Lord Mansfield's Opinion delivered in Wyndman *contra* Chetwynd, is learnedly conſidered. To which is prefixed, The Argument of Lord Mansfield.. 4to. 4 s. ſewed. Wilkie. 1771.

The opinion, which was given by Lord Mansfield upon a deviſe of land in the caſe of Wyndham *contra* Chetwynd, he ſupported with much legal erudition; and a ſimilar queſtion having been ſubmitted to the Court of Common Pleas, Lord Camden delivered his judgment upon it. The ſentiments of theſe judges were oppoſite; and, it muſt be allowed, that the point of law in diſpute was of nice and difficult diſcuſſion.

Lord Mansfield contends, that the atteſtation of three witneſſes to deviſes of land is mere form; that, in the ſtatute of frauds, which gives this direction, the word *credible* as applied to witneſſes is nugatory or uſed improperly; that the ſtatute being deprived of the word *credible*, the word *witneſs* muſt be expounded by common law; that a releaſe or payment will remove the diſability of a witneſs from *intereſt*; and that ſuch a witneſs may even without a releaſe be competent enough to prove the will for every perſon except himſelf.

Theſe concluſions appeared to Lord Camden to be erroneous. He conceived, and attempted to prove in oppoſition to them, That the *credibility* alluded to in the ſtatute, ought to be conſidered as a neceſſary and ſubſtantial qualification of the witneſs at the time of atteſtation; that if the witneſs is incompetent at that time, he cannot purge himſelf afterwards, either by releaſe or payment, ſo as to ſet up the will; and that he cannot, in that caſe, be a witneſs to eſtabliſh any part of the will.

In the reaſoning and arguments employed by Lord Mansfield, there is much ſubtlety and preciſion; but perhaps he is inclined to allow to judges too great a latitude in the interpretation of laws. Lord Camden is more diffuſe and leſs profound; but his opinion, notwithſtanding, abounds with many ſolid obſervations. He argues, in particular, with great force againſt the diſcretionary power of judges. 'The diſcretion,' ſays he, 'of a judge is the law of tyrants; it is always unknown; it is different in different men; it is caſual, and depends upon conſtitution, temper, and paſſion. In the beſt it is oftentimes caprice; in the worſt it is every vice, folly, and paſſion to which human nature is liable.'

POETICAL.

Art. 36. *A Poetical Epiſtle to the Author of* Verſes addreſſed to John Wilkes, Eſq; on his Arrival at Lynn. 4to. 6 d. London. 1771. Sold by the Bookſellers of Lynn and Cambridge.

From the few ſpecimens which we gave of the Verſes lately preſented to Mr. Wilkes at Lynn †, our Readers may perhaps readily infer with us, that the Encomiaſt's ſtation on Mount Parnaſſus is ſomewhere on the declivity of the mountain; though we will not pretend to mark the identical ſpot, or its elevation, preciſely. We can ſpeak with more confidence and preciſion with regard to the ſtation of his preſent Anſwerer; who is evidently a lowlander, and appears to have his ſettlement in ſome dark and deep cavern at the foot of the mountain. He talks indeed of flying, with great confidence, in the very firſt line;

> ' My muſe on daring pinions takes her flight——'

but his muſe and he are a couple of arrant cheats: for they never once budge from the earth; nor can we diſcern the ſmalleſt rudiments of wings any where about them. He does indeed endeavour to clamber up to the mountaineer; but his foot ſlips inceſſantly. He gets however within reach of his ſatellite, the poor printer, who is ſomewhat nearer his level, and catches hold of him by the flap of his coat—his beſt Sunday cloaths too—in which, he tells us, the caitiff on his knees preſented the obnoxious Verſes to Mr. Wilkes, moſt gorgeouſly bound, and inſcribed with golden capitals. For this tranſgreſſion he rolls the culprit in the mud brought down from Helicon, till this poor Wilkite typographer's holiday coat is in ſuch a pickle, that the man can never ſurely appear in it any more without *turning* it. After this moſt intemperate act, he deſcants a while on the good of Old England, and concludes with an invocation, and a prayer for poor Britannia, whoſe caſe muſt be deſperate indeed, if it reſiſts the powers of verſe like this.

Art. 37. LEONIDAS; a Poem. The fifth Edition. 12mo. 2 Vols. 6 s. Cadell, &c. 1770.

That this well-known Engliſh Epic hath had many admirers, is evident from the circumſtance of its having paſſed into a fifth edition. Its firſt appearance in print was ſeveral years before the commencement of our Review; ſo that any remarks on the merits and character of this poem, would be foreign to our province. We ſhall, therefore, only add, for the information of our poetical Readers, that Mr. Glover, the ingenious Author of *Leonidas*, hath, in the preſent edition, not only corrected the poem throughout, and extended it from nine books to twelve, but hath alſo added ſeveral new characters; beſide placing ſome of the old ones in new ſituations.

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† Review, March, page 259.

Art. 38. *The Love of Money*; a Satire. 4to. 2s. Evans. 1771.

To be hungry, and to own it too, is at this time of day a very meritorious degree of modeſty:

‘ Write, write I *muſt*; ’tis a licentious age,
And vices croud to *feed* a poet’s rage.

* * * * * *

Shame on the times——’

No! that ingratitude ſpoils all.

——— ‘ Shall I, with equal blame,
With equal *loſs* of honourable *fame*?’

Remember the Italian proverb, and fear nothing. *He who aſſiſts to loſe what he never had, loſes nothing but his ſenſes.*

‘ And therefore caſt my *inborn* worth aſide.’

Read *ſtill-born.*

——— ‘ without remorſe,
Or *pious* looks, or ſtill more pious tears,
We’d *hang* all villains’————

Surely! why ſhould not a hangman look like himſelf?

‘ But where begin?’

At home.

——— ‘ would, would I had a friend!’

That is true; hang him firſt by all means.

‘ Wilt thou aſſiſt me S————?’

No; he is appointed Firſt L—d of the A————y and has ſomething elſe to do.

——— ‘ Thou canſt tell
Where to begin; what characters of hell—
I know the road, and ſelf-inſtructed run.’

Occupet extremum ſcabies! If you are for that road, good bye to you.

‘ Here honour’s loſt, for Churchill is no more;
Churchill is gone, and G———— is a w——.’

Whereas, had he been living, her ladyſhip would have been as chaſte as Diana of the Epheſians.

‘ * * * bought a ſeat, will * * * the truth diſown,
Bought others virtue, while he ſold his own:
And when the wretch his own can ſell no more,
He ſells that virtue which he bought before.’

Braviſſimo! Encore!

So goody Jobſon went to Wakefield fair,
And ſold ſome eggs, and bought ſome chickens there:
But when of eggs ſhe had no longer ſtore,
She ſold the chickens that ſhe bought before.

This worthy Gentleman informs us that he is himſelf very fond of the ladies at preſent, and that he loves them ‘ aye, more than money;’ but that, when he grows old and grey-headed, he intends to turn pimp for the benefit of ſociety, and,

—— ‘ prove what woman is the cauſe of vice.’

But, poor Gentleman! he is at preſent in a pitiable ſituation indeed.

‘ But now I burn, and in the flower of youth.’

He threatens, however, to exert himſelf again the firſt opportunity:

‘ Yet I may ſing, when once love’s fire is o’er?

for the good of our countrywomen we would not recommend his reſolution in the next line,

> ‘ And, if provok'd enough, muſt ſting before.’

Art. 39. *The Book of Nature*; a Poem. 4to. 1 s. Carnan.

A ſpiritleſs, well meaning poem, recommending moral improvement from the ſtudy of Nature.

Art. 40. *Miſcellaneous Poems on various Subjects and Occaſions.* Reviſed and corrected by the late Mr. William Shenſtone. 8vo. 4 s. Boards. Newbery, &c. 1771.

The Author of theſe poems is ſaid to be Mr. Joſeph Giles, who ſome time ſince reſided at Birmingham, was intimately acquainted with Mr. Shenſtone, and wrote ſome pleaſing poems in Dodſley's Miſcellanies. However the laſt circumſtances may ſeem to ſpeak in his favour, the poetry here preſented to us is far beneath mediocrity. We preſume not to ſay what the late ingenious Mr. Shenſtone might be induced to do from motives of private friendſhip or benevolence. We are ſenſible that with him thoſe virtues had no narrow limits: but theſe poems were every way unworthy of his attention, and in truth we can ſee no traces of that attention in them.

Art. 41. *The Dramatic Works of Mark Antony Meilan.* Conſiſting of three Tragedies, *Emilia, Northumberland, the Friends.* As they were preſented to the Managers of both our Theatres, but refuſed. Publiſhed by Way of an Appeal from the arbitrary Deciſions of the Deſpots of the Drama to Candour and the Lovers of theatrical Amuſements, whoſe Liberality ſo amply aggrandizes thoſe Defaulters. 8vo. 6 s. White, &c.

How the Author of this wretched ſtuff could preſume to impeach the taſte or impartiality of the managers for rejecting it, would be aſtoniſhing, did not daily experience convince us that the vileſt ſcribblers believe their own compoſitions excellent. In ſuch caſes as theſe, the managers require no other pity than we ourſelves do, that they are in ſome meaſure under a neceſſity of looking into ſuch performances.

Art. 42. *Cricket*, an Heroic Poem; illuſtrated with the critical Obſervations of Scriblerus Maximus. To which is added, an Epilogue, called, *Bucks have at ye All.* Spoken by Mr. King at the Theatre Royal in Dublin, in the Character of Ranger in the Suſpicious Huſband. By James Love, Comedian. 4to. 1 s. Davies. 1771.

This is really a very decent claſſical poem, does credit to the taſte, ſpirit, and good ſenſe of the Author, and may give pleaſure as well to the critical as to the cricketical Reader. It was firſt publiſhed about 30 years ago.

Art. 43. *The Temple of Compaſſion*; a Poem: Addreſſed to a Lady, by an Officer in the Guards. 4to. 1 s. Ridley.

The Author of this poem informs us that it was written ‘ chiefly for the pleaſure of dedicating it to a lady,’ and that ‘ it was a haſty, careleſs compoſition.’ This is certainly a very unſoldier like compliment, and the lady was but little obliged to the poet, who could profeſſedly be careleſs in the execution of a piece he honoured with her name.—However, his total want of abilities as a poet will exempt him from the attention of minute criticiſm, and we ſhall allow him a place in his Temple of Compaſſion.

Art. 44. *An Epiſtle from the Princeſs F——a, at Naples, to the Counteſs of ——— in London.* Tranſlated from the Italian, and addreſſed to G. S—w—n, Eſq; 4to. 1 s. White. 1771.

This is a wretched attempt at wit; in the preface, againſt the patriots, who, the Tranſlator ſays, are *ſpeechifying away*; and, in the poem, againſt the coterie, which is certainly entitled to an abler ſatyriſt.

Art. 45. *The Loves of Medea and Jaſon*; a Poem, in Three Books. Tranſlated from the Greek of Apollonius Rhodius's Argonautics. By the Rev. J. Ekins, M. A. late Fellow of King's College, Cambridge, and Rector of Quainton, Bucks. 4to. 3 s. 6 d. Payne. 1771.

The Argonautics of Apollonius were of ſuch high repute in antiquity that Virgil has not ſcrupled to borrow very largely from that writer, both in the conſtruction, the ſentiments, and imagery of his Æneid; yet we have never tranſlated him; and indeed the dry detail of his fabulous heroes, and their unintereſting exploits in the two firſt books, is very forbidding. The preſent Tranſlator has wiſely enough, therefore, omitted them, and fallen only on that more intereſting part which deſcribes the loves of Medea and Jaſon. But a mediocrity of art and genius (which if we allow Mr. Ekins, we grant him rather too much) was by no means ſufficient here. And, indeed, this is a very tame and inadequate tranſlation. To point out the feeble lines were endleſs; but the Tranſlator has ſometimes as little propriety as poetry. He repreſents the blooming Medea as an old hag, who, in the morning,

"Smooths her parched cheeks:"
'She then gives orders to the female band,
Who in attendance near her chamber ſtand!'

Art. 46. *Eve's Legacy to her Daughters.* In two Cantos. With her Epitaph: And Tireſias. 8vo. 1 s. Davies.

A graceleſs wag, making merry with his great grandmother,—the apple,—the ſerpent,—and the good man Adam. Some ſcrupulous Readers may think the Author's humour (while employed on a ſcripture ſubject) not quite free from prophaneneſs. The transformation of Tireſias, however, was lawful plunder, as being an *Heathen* ſtory. *Vide* Ovid's *Metam.* lib. iii.

Art. 47. *The New Foundling Hoſpital for Wit.* Being a Collection of curious Pieces in Verſe and Proſe. Part IV [*]. 12mo. 2 s. 6 d. ſewed. Almon. 1771.

A few choice bits may be picked out of this baſket of ſcraps.

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[*] See more of this collection, Review, Aug. 1769, p. 156.

ERRATUM.

⁂ In the Review for March, page 188, line 2, read, This he had promiſed to Dr. Prieſtley *in one reſpect*; and there can be no doubt but that *in others* Dr. Furneaux's accurate, &c.

THE

MONTHLY REVIEW,

For MAY, 1771.

ART. I. *Obſervations on modern Gardening, illuſtrated by Deſcriptions.* 8vo. 3 s. 6 d. Boards. T. Payne. 1770.

THIS Author conſiders *Gardening* as not confined to the ſpot from which it borrows its name, but as regulating the diſpoſition and embelliſhments of a park, a farm, or a riding; ſo that the buſineſs of a gardener is to ſelect and apply whatever is great, elegant, or characteriſtic in any of them; to diſcern and to diſplay all the advantages of the place upon which he is employed; to ſupply its defects, correct its faults, and improve its beauties. He obſerves that the ſcenes of Nature conſiſt of *ground*, *wood*, *water*, and *rocks*, in various proportions and combinations; to which art has added *buildings*, and he treats of theſe ſeparately.

Ground he conſiders as mere ſurface, which may be varied into *ſwell*, *hollow*, and *level*: he obſerves that the convex and concave are in themſelves leſs uniform than a plane, but that planes ſhould not for that reaſon be wholly rejected; ‘ a gentle concave declivity, ſays he, falls and ſpreads eaſily on a flat; the channels between ſeveral ſwells degenerate into mere gutters, if ſome breadth be not given to the bottoms by flattening them; and in many other inſtances, ſmall portions of an inclined or horizontal plane may be introduced into an irregular compoſition. Care only muſt be taken to keep them down as ſubordinate parts, and not to ſuffer them to become principal.

‘ There are, however, occaſions on which a plane may be principal: a hanging level often produces effects not otherwiſe attainable. A large dead flat, indeed, raiſes no other idea than of ſatiety: the eye finds no amuſement, no repoſe, on ſuch a level: it is fatigued, unleſs timely relieved by an adequate termination; and the ſtrength of that termination will compenſate for its diſtance. A very wide plain, at the foot of a mountain, is leſs tedious than one of much leſs compaſs, ſurrounded only by hillocks.' A flat therefore of conſiderable extent may be hazarded in a garden, provided the boundaries alſo be conſiderable in proportion; and if, in addition to their importance, they become ſtill more intereſting by their beauty, then the facility and diſtinctneſs with which they are ſeen over a flat, makes the whole an agreeable compoſition. The greatneſs and the beauty of the boundary are not, however, alone ſufficient; the form of it is of ſtill more conſequence. A continued range of the nobleſt wood, or the fineſt hill, would not cure the inſipidity of a flat: a leſs important, a leſs pleaſing boundary, would be more effectual, if it traced a more varied outline; if it advanced ſometimes boldly forward, ſometimes retired into deep receſſes; broke all the ſides into parts, and marked even the plain itſelf with irregularity.

'At Moor Park*, on the back front of the houſe, is a lawn of about thirty acres, abſolutely flat; with falls below it on one hand, and heights above it on the other. The riſing ground is divided into three great parts, each ſo diſtinct and ſo different, as to have the effect of ſeveral hills. That neareſt to the houſe ſhelves gently under an open grove of noble trees, which hang on the declivity, and advance beyond it on the plain. The next is a large hill, preſſing forward, and covered with wood from the top to the bottom. The third is a bold ſteep, with a thicket falling down the ſteepeſt part, which makes it appear ſtill more precipitate: but the reſt of the ſlope is bare; only the brow is crowned with wood, and towards the bottom is a little groupe of trees. Theſe heights, thus finely characteriſed in themſelves, are further diſtinguiſhed by their appendages. The ſmall, compact groupe near the foot, but ſtill on the deſcent, of the further hill, is contraſted by a large ſtraggling clump, ſome way out upon the lawn, before the middle eminence. Between this and the firſt hill, under two or three trees which croſs the opening, is ſeen to great advantage a winding glade, which riſes beyond them, and marks the ſeparation. This deep receſs, the different diſtances to which the hills advance, the contraſt in their forms, and their accompaniments, caſt the plain on this ſide into a moſt beautiful figure. The other ſide and the end were originally the flat edge of a deſcent, a harſh, offenſive termination; but it is now broken by ſeveral hillocks, not diminutive in ſize, and conſiderable by the fine clumps which diſtinguiſh them. They recede one beyond another, and the outline waves agreeably amongſt them. They do more than conceal the ſharpneſs of the edge; they convert a deformity into a beauty, and greatly contribute to the embelliſhment of this moſt lovely ſcene; a ſcene, however, in which the flat is principal; and yet a more varied, a more beautiful landſkip, can hardly be deſired in a garden.'

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* The ſeat of Sir Laurence Dundas, near Rickmanſworth in Hertfordſhire.

With reſpect to convex and concave forms, the Author thinks that thoſe which are perfectly regular ſhould be avoided: a ſemicircle, ſays he, can never be tolerable; ſmall portions of large circles blended together; or lines gently curved, which are not parts of any circle; a hollow ſinking but little below a level; a ſwell very much flattened at the top; are commonly the moſt agreeable figures.

In made ground the Author conſiders the connection of different ſurfaces as the principal object; without it a ſwell is but a heap; and a hollow but a hole: the lines of ſeparation are manifeſt, and the want of connection, except in the great ſcenes of nature, is a want of beauty. This remark leads the Author to the following pertinent obſervation with reſpect to fencing by a ditch. 'The uſe of a foſſe, ſays he, is merely to provide a fence, without obſtructing the view. To blend the garden with the country is no part of the idea: the cattle, the objects, the culture, without the ſunk fence, are diſcordant to all within, and keep up the diviſion. A foſſe may open the moſt poliſhed lawn to a corn field, a road, or a common, though they mark the very point of ſeparation. It may be made on purpoſe to ſhew objects which cannot, or ought not to be in a garden; as a church, or a mill, a neighbouring gentleman's ſeat, a town, or a village; and yet no conſciouſneſs of the exiſtence can reconcile us to the ſight of this diviſion. The moſt obvious diſguiſe is to keep the hither above the further bank all the way; ſo that the latter may not be ſeen at a competent diſtance: but this alone is not always ſufficient; for a diviſion appears, if an uniformly continued line, however faint, be diſcernable; that line, therefore, muſt be broken; low but extended hillocks may ſometimes interrupt it; or the ſhape on one ſide may be continued, acroſs the ſunk fence, on the other; as when the ground ſinks in the field, by beginning the declivity in the garden. Trees too without, connected with thoſe within, and ſeeming part of a clump or a grove there, will frequently obliterate every trace of an interruption. By ſuch, or other means, the line may be, and ſhould be, hid or diſguiſed; not for the purpoſe of deception (when all is done we are ſeldom deceived) but to preſerve the continued ſurface entire.'

The Author proceeds to conſider what he calls the *ſtile* of ground: that is, whether it is tame or bold, gentle or rude, continued or broken: it is not perhaps very eaſy to diſtinguiſh in ground the *tame* from the *gentle*, or the *bold* from the rude, however the Author's general precept is good, ' the *ſtile* of every part ſhould be accommodated to the character of the whole.'

The Author proceeds to recommend variety, and even contraſt; but, he ſays, that ' It alſo contributes, perhaps more than any other circumſtance, to the perfection of thoſe *lines*, which the eye traces along the parts of a piece of ground, when it glances over ſeveral together. No variety of form compenſates for the want of it. An undulating line, compoſed of parts all elegant in themſelves, all judiciouſly contraſted and happily united, but equal the one to the other, is far from the line of beauty. A long ſtrait line has no variety at all; and a little deviation into a curve, if there be ſtill a continued uniformity, is but a trifling amendment. Though ground all falling the ſame way requires every attention to its general tendency, yet the eye muſt not dart down the whole length immediately in one direction, but ſhould be inſenſibly conducted towards the principal point with ſome circuity and delay.'

He then enforces a caution which he ſays ſhould be always held in remembrance; ' never to ſuffer general conſiderations to interfere with *extraordinary great effects*, which riſe ſuperior to all regulations, and perhaps owe part of their force to their deviation from them;' but he judiciouſly obſerves, that theſe effects are not produced merely by objects of enormous ſize, but by a greatneſs of *ſtile* and *character* within ſuch an extent as ordinary labour may modify, and the compaſs of a garden include.

The Author's ſecond general head is *wood*. He firſt conſiders the differences of trees and ſhrubs as to *ſhape*, *colour*, and *growth*: his general rule with reſpect to theſe varieties is, to range the ſhrubs and ſmall trees ſo that they may mutually ſet off the beauties, and conceal the blemiſhes of each other, to aim at no effects which depend on a nicety for their ſucceſs, and which the ſoil, the expoſure, or the ſeaſon of the day may deſtroy; to attend more to the groupes than to the individuals, and to conſider the whole as a plantation, not as a collection of plants.

Every plantation muſt either be a *wood*, a *grove*, a *clump*, or a *ſingle tree*. A wood conſiſts of trees and underwood; a grove of trees without underwood; a clump differs from either only in extent, but when it is cloſe it is called a thicket, and a groupe when it is open.

With reſpect to a wood the Author obſerves, that it appears moſt to advantage ſeen from below, and hanging on the ſide of a hill; for that commanded from an eminence it makes no more than a part of the ſcene below: in either ſituation the variety of its ſurface is eſſential to its beauty: a continued ſmooth ſhaven level of foliage muſt be avoided; the different growths of trees break it in reality, and their ſhadows ſtill

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more in appearance: different tints undulating about the ſurface are its greateſt embelliſhment. As to maſſes and groupes, the contraſt muſt not be too ſtrong, where the character of the wood is greatneſs, to which unity is eſſential; and, to produce any ſenſible variety, they muſt be large. Single trees are ſeldom of uſe to diverſify a ſurface; but a few large trees, not eminent above all about them, but diſtinguiſhed by ſome ſlight ſeparation, and obvious at a glance, diſtinguiſh a wood from a thicket of ſhrubs.

But our Author obſerves, that 'when broken ground, in a romantic ſituation, is overſpread with wood, it may be proper on the ſurface of the wood, to mark the inequalities of the ground. *Rudeneſs*, not greatneſs, is the prevailing idea; and a choice directly the reverſe of that which is productive of unity, will produce it; ſtrong contraſts, even oppoſitions, may be eligible; the aim is rather to disjoint than to connect; a deep hollow may ſink into dark greens; an abrupt bank may be ſhewn by a riſing ſtage of aſpiring trees; a ſharp ridge by a narrow line of conical ſhapes: firs are of great uſe upon ſuch occaſions; their tint, their form, their ſingularity, recommend them.'

A wood ſeen from below ſhould be thick; ſeen from above, its being thin is ſometimes an advantage, it preſents many objects, and every tree ſhews its beauty.

The outline of a wood ſhould always be irregular, but not conſiſt of eaſy ſweeps and gentle rounds: the true outline with reſpect to this object, according to our Author, conſiſts more in breaks than ſweeps, rather in angles than in rounds; in variety, not in ſameneſs of ſucceſſion. Every variety in the outline of a wood muſt be a prominence or receſs, and it is deſirable that the receſs ſhould wind, ſo as to conceal the extremity, and leave the imagination to purſue it.

With reſpect to an inlet into a wood, the oppoſite points of the entrance ſhould never tally, for if they do there is an appearance of art; other points which diſtinguiſh the great parts, ſhould in general be ſtrongly marked; a ſhort turn has more ſpirit than a tedious circuity, and a line broken by angles has a preciſion and firmneſs which in an undulating line are wanting.

As the character of a wood is *grandeur*, ſo, ſays our Author, that of a grove is beauty. But though a grove is beautiful as an object, it is beſides delightful as a ſpot to walk or ſit in; and therefore the choice and diſpoſition of trees for effects within, are a principal conſideration. 'Mere irregularity alone will not pleaſe; ſtrict order is there more agreeable than abſolute confuſion; and ſome meaning better than none. A regular *plantation has a degree of beauty*; but it gives no ſatisfaction, *becauſe we know* that the ſame number of trees might be more beautifully arranged. A diſpoſition, however, in which the lines only are broken, without varying the diſtances, is leſs natural than any; for though we cannot find ſtrait lines in a foreſt, we are habituated to them in the hedge-rows of fields; but neither in wild nor in cultivated nature do we ever ſee trees equi-diſtant from each other: that regularity belongs to art alone. The diſtances therefore ſhould be ſtrikingly different: the trees ſhould gather into groupes, or ſtand in various irregular lines, and deſcribe ſeveral figures: the intervals between them ſhould be contraſted both in ſhape and in dimenſions: a large ſpace ſhould in ſome places be quite open; in others the trees ſhould be ſo cloſe together, as hardly to leave a paſſage between them; and in others as far apart as the connexion will allow. In the forms and the varieties of theſe groupes, theſe lines, and theſe openings, principally conſiſts the interior beauty of a grove.'

The Author illuſtrates theſe rules by a deſcription of the walk to the cottage at Claremont, and the grove at Eſher-place.

As to clumps, which are only ſmall woods if cloſe, and ſmall groves if open, they are governed by the ſame principles as the larger; care muſt be taken however to attend to their beauty as ſingle objects when independent, and the effect of the whole to which they belong, when they are relative.

The leaſt clump that can be is of two trees, and the beſt effect they can have is, that their heads united ſhould appear to be one large tree. Three trees muſt form either a right line or a triangle, and therefore, to avoid regularity, the diſtances ſhould be very different. When clumps are larger, they admit a mixture of trees and ſhrubs, wood and grove, and every ſpecies of plantation, and none are more beautiful than thoſe which are ſo compoſed.

Our Author proceeds to mention ſeveral occaſions on which independent clumps may be applied, which are many, and for which we muſt refer our Readers to his work. What is ſaid of clumps may be applied to ſingle trees almoſt without exception.

Water is the next great object, of which our Author juſtly remarks the characters are ſo various, that there is ſcarcely an idea with which it may not concur, or an impreſſion which it cannot enforce. 'A deep ſtagnated pool, dank and dark with ſhades which it dimly reflects, beſits the ſeat of melancholy; even a river, if it be ſunk between two diſmal banks, and dull both in motion and colour, is like a hollow eye which deadens the countenance; and over a ſluggiſh, ſilent ſtream, creeping heavily along all together, hangs a gloom, which no art can diſſipate, nor even the ſun-ſhine diſperſe. A gently murmuring rill, clear and ſhallow, juſt gurgling, juſt dimpling, impoſes ſilence, ſuits with ſolitude, and leads to meditation: a

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briſker current, which wantons in little eddies over a bright ſandy bottom, or babbles among pebbles, ſpreads chearfulneſs all around: a greater rapidity, and more agitation, to a certain degree are animating; but in exceſs, inſtead of wakening, they alarm the ſenſes; the roar and the rage of a torrent, its force, its violence, its impetuoſity, tend to inſpire terror; that terror, which, whether as cauſe or effect, is ſo nearly allied to ſublimity.'

But all water is either *running* or *ſtagnated*; either a *lake* or *pool*; a *river*, *rivulet*, or *rill*. 'In a garden, ſays our Author, the water is generally imitative. That which in the open country would be called a great pond, there aſſumes the name, and ſhould be ſhaped as if it had the extent of a lake; for it is large in proportion to the other parts of the place. Though ſometimes a real river paſſes through a garden, yet ſtill but a ſmall portion of it is ſeen; and more frequently the ſemblance only of ſuch a portion is ſubſtituted inſtead of the reality. In either caſe, the imitation is loſt, if the characteriſtic diſtinctions between a lake and a river be not ſcrupulouſly preſerved.'

The characteriſtic property of running water is *progreſs*, of ſtagnated, *circuity*; both banks of a river therefore ſhould never be concave, this converts a ſtream into a pool, and departs from the appearance of progreſs: but creeks, bays, and receſſes, which ſhould be avoided in a river, ought, for that reaſon, to be allowed in a lake: what is an objection to them in one, is a recommendation in another.

Our Author proceeds to obſerve that bays, creeks, and promontories, with which a lake may be diverſified, are in their ſhapes and combinations an inexhauſtible fund of variety, but ſhould not be numerous: and that rivers ſhould not be perpetually wreathed, becauſe if the bends are too frequent and too ſudden, the current will be reduced to a number of ſeparate pools, and the idea of progreſs obſcured by the difficulty of tracing it.

Under the article *water*, our Author mentions bridges, though they might, perhaps with more exact propriety, have been referred to buildings. Bridges, properly conſtructed, he obſerves, favour the idea of progreſs in the water they croſs; ſuch a communication between the oppoſite banks implies the want of any other, and gives both length and depth to the ſtream; but the form of a lake intimates that all the ſhores are, by making a certain circuit, acceſſible: bridges therefore, though characteriſtical of a river, are inconſiſtent with the nature of a lake; and the Author juſtly obſerves, that the ſingle wooden arch, now much in faſhion, is elevated ſo much above the river that it *ſeems to have no connection* with it: it is ſeen ſtraddling in *the air, ſays he, without* a glimpſe of water to account for it, and the common foot bridge, of planks only, guarded on one ſide by a common rail, and ſupported by a few piles, is often more proper: no other ſpecies ſo effectually characteriſes a river; it is too plain for ornaments, too humble for a diſguiſe: yet it is too mean for a great, and too ſimple for an elegant ſcene; our Author therefore recommends a ſtone bridge, ſubject to the following rules: ‘ An extraordinary elevation is ſeldom becoming, unleſs the grandeur compenſate for the diſtance at which it leaves the water below. A gentle riſe, and eaſy ſweep, more cloſely preſerve the relation: a certain degree of union ſhould alſo be formed between the banks and the bridge; that it may ſeem to riſe out of the banks, not barely to be impoſed upon them. It ought not generally to ſwell much above their level; the parapet wall ſhould be brought down near to the ground, or end againſt ſome ſwell; and the ſize and the uniformity of the abutments ſhould be broken by hillocks or thickets about them: every expedient ſhould be uſed to mark the connection of the building both with the ground from which it ſtarts, and the water which it croſſes.

‘ In wild and romantic ſcenes may be introduced a ruined ſtone bridge, of which ſome arches may be ſtill ſtanding, and the loſs of thoſe which are fallen may be ſupplied by a few planks, with a rail, thrown over the vacancy. It is a pictureſque object; it ſuits the ſituation; and the antiquity of the paſſage, the care taken to keep it ſtill open, though the original building is decayed, the apparent neceſſity which thence reſults for a communication, give it an impoſing air of reality.’

The Author makes many judicious obſervations on the difference of rivers with reſpect to the ground through which they flow, and ſays, whether ſmall or large, they appear to great advantage when conducted through a wood: he illuſtrates his principles by deſcriptions of ſeveral ſeats, in which he is particularly happy.

From rivers he proceeds to *rocks*, but the ſituations in which theſe are to be found are few, and few of our Readers therefore can have an intereſt in the remarks of our Author upon them: we ſhall for this reaſon proceed to buildings. Of theſe the Author obſerves, that, in a garden, they ought to be conſidered both as beautiful objects and agreeable retreats; and that if a character becomes them, it is that of the ſcene to which they belong, and not that of their primitive application: for, ſays he, a Grecian temple, or a Gothic church, may adorn ſpots, where it would be affectation to preſerve that ſolemnity within, which is proper for places of devotion: they are not *to be* exact models, the ſubjects only of curioſity or ſtudy; *they* are ſeats, and ſhould therefore fill the mind of the proprietor with ideas which cannot be ſuggeſted by ſimplicity and gloom: when buildings are erected merely to break the uniformity of a view, they muſt always be ſuch as belong to the ſituation; no Grecian temple, no Turkiſh moſque, no Egyptian obeliſk or pyramid, nothing imported from foreign countries and unuſual here muſt be admitted. But in a garden where objects are intended to adorn, every ſpecies of architecture may have place, from the Grecian to the Chineſe, and the choice is ſo free that the miſchief moſt to be apprehended is an abuſe of this latitude in the *multiplicity* of buildings.

Our Author obſerves alſo, that '*accompaniments* are important to a building; but, ſays he, they loſe much of their effect, when they do not appear to be caſual. A little mount juſt large enough for it; a ſmall piece of water below, of no other uſe than to reflect it; and a plantation cloſe behind, evidently placed there only to give it relief, are as artificial as the ſtructure itſelf, and alienate it from the ſcene of nature into which it is introduced, and to which it ought to be reconciled. Theſe appendages therefore ſhould be ſo diſpoſed, and ſo connected with the adjacent parts, as to anſwer other purpoſes, though applicable to this, that they may be bonds of union, not marks of difference; and that the ſituation may appear to have been choſen, at the moſt, not made for the building.'

A temple adds dignity to the nobleſt, a cottage ſimplicity to the moſt rural ſcenes; buildings may alſo enliven the dulneſs of a ſcene, mitigate its gloom, or check its extravagance. We cannot trace our Author through all the precepts and cautions which his taſte and his judgment have concurred to give under this important diviſion of his work: but the following remark is of too general importance to be omitted:

'The great effects which have been aſcribed to buildings, do not depend upon thoſe trivial ornaments and appendages which are often too much relied on; ſuch as the furniture of a hermitage; painted glaſs in a Gothic church; and ſculpture about a Grecian temple; groteſque or bacchanalian figures to denote gaiety; and deaths heads to ſignify melancholy. Such devices are only deſcriptive, not expreſſive, of character; and muſt not be ſubſtituted in the ſtead of thoſe ſuperior properties, the want of which they acknowledge, but do not ſupply: they beſides often require time to trace their meaning, and to ſee their application; but the peculiar excellence of building is, that their effects are inſtantaneous, and therefore the impreſſions they make are forcible: in order to produce ſuch effects, the general ſtyle of the ſtructure, and its poſition, are the principal conſiderations; either of them will ſometimes be ſtrongly characteriſtic alone; united, their powers are very great; and both are ſo important, that if they do not concur, at leaſt they muſt not contradict one another: the colour alſo of the buildings is ſeldom a matter of indifference; that exceſſive brightneſs which is too indiſcriminately uſed to render them conſpicuous, is apt to diſturb the harmony of the whole; ſometimes makes them too glaring as objects; and is often inconſiſtent with their characters. When theſe eſſential points are ſecured, ſubordinate circumſtances may be made to agree with them; and though minute, they may not be improper, if they are not affected; they frequently mark a correſpondence between the outſide and the inſide of a building; in the latter they are not inconſiderable; they may there be obſerved at leiſure; and there they explain in detail the character which is more generally expreſſed in the air of the whole.'

The Author proceeds to give ſome particular inſtructions with reſpect to *ruins*, which all builders of ruins would *do* well to conſider.

He treats of *art*, of *picturesque beauty*, of *character*, and of the *general ſubject* diſtinctly: he gives directions concerning a *farm*, a *garden*, a *park*, and a *riding*, as diſtinguiſhed from each other, which will not, without great injury, admit either of extracts or an epitome; but which ſhould be conſulted by all who would improve wealth into elegance and beauty by the improvement or decoration of Nature.

This work is written with uncommon knowledge of the ſubject, and with a perſpicuity, ſtrength, and elegance of ſtyle, which were not to be expected in a work of this kind, and which indeed, where there is moſt reaſon to expect them, are ſeldom found. It is entertaining, in a great degree, even to thoſe who cannot avail themſelves of its inſtruction; and if an avenue to other ſciences equally true in its direction, and pleaſant in its courſe, was laid out, the *deſiderata* of literature would be exhauſted.

ART. II. *Military Inſtructions for Officers detached in the Field; containing a Scheme for forming a Corps of a Partiſan: illuſtrated with Plans of the Manœuvres neceſſary in carrying on the* Petite Guerre. By an Officer. 12mo. 5s. Cadell, &c. 1770.

IT has been a frequent and general complaint, how juſtly, it is not our immediate province to determine, that the military branch of education, in this kingdom, has been leſs attended to than any other. While academies are inſtituted for the patronage and encouragement of every other department of Science, this, though by no means the leaſt neceſſary and uſeful, has hitherto been too much neglected. The mode of education, in this reſpect, has been very confined and partial;

greater attention has been paid to the *minutiæ* of military inſtruction, ſuch as dreſs, and the manual exerciſe of a parade, than to the more important accompliſhments which require extent of genius and vigour of application, and on which the conduct of an army, the ſucceſs of a war, and the reputation of an officer depend. Garriſon ſervice has been much more regarded than the duties of the field, and 'theſe have ſo little reſemblance, that they may be reckoned diſtinct profeſſions.' And though the former is, perhaps, the principal object to a nation, ſituated and connected as ours is, the latter ought not to be altogether overlooked and neglected. Our continental connections, during the laſt war, furniſh a number of glaring facts to evince the neceſſity of making military ſcience at large more the object of general attention and ſtudy. It would be an invidious taſk to recount any of theſe; but no one can help regretting, that the glory of Britiſh prudence and valour, ſo ſignally diſplayed, ſhould have been ſullied, in any ſingle inſtance, by the loſs of the moſt trifling advantage, or by the riſk of the moſt inconſiderable damage.

The benevolent and the humane will not heſitate in determining, which is moſt deſireable, to ſubdue the reſtleſs ambition of princes, or to be under the neceſſity of cultivating the art of war. But as the former is impoſſible, honour and intereſt unite to recommend the latter. Nor is this an object unworthy the attention of the legiſlature itſelf. Some plan might be propoſed, and carried into execution with this view, which muſt be productive of innumerable advantages; and this is the more neceſſary, if we conſider the ſtate of our ſchools and academies, where young gentlemen are promiſed an education for the army, as the ingenious author of the treatiſe before us has very fairly delineated it. 'We are ſorry, ſays he, to ſee them come to regiments without any inſtruction that relates particularly to the profeſſion, except perhaps the theory of geometry and fortification. The different branches of the mathematics, taught in theſe academies, are certainly very uſeful; but are they ſufficient to give any idea of war? When the pupils leave theſe academies, have they brought with them any notion of pitching a tent; fixing a camp; mounting a guard; going the night-patroles between two armies; conſtructing a redoubt; defending an intrenchment, or attacking a poſt? We cannot think it poſſible; reaſonings and drawings will not ſerve.

'The art of war is much the ſame as our maſters the Romans taught it, only that gun-powder has ſupplanted the ſlower operations of the *baliſta* and *catapulta*. The *campus martius* was their military academy, where they learned the art of war by practice, under the eyes of experienced officers; and were the pupils of our academies ſhewn the *manœuvres* that happen moſt frequently in a campaign, which every military man ought to know, they would not leave the academies like ſimple ſcholars, but formed ſoldiers, capable of ſervice, conducting parties, intrenching poſts, and oppoſing the enemy; and a ſmall ſpot of ground would be ſufficient to ſhew the different operations that render the foundation of the ſcience familiar to the pupils. In this country we have not been the firſt to copy the great maſters in the art of war; nay, we are indebted to our neighbours for the very terms of the art.'

The want of a regular and enlarged education in the military art, in our public ſchools, is the more to be lamented, as we have no books ſufficient to compenſate this defect. 'It has always been regretted, ſays our author, that, though we have numberleſs treatiſes on military ſubjects, none of the authors have deſcended lower than to inſtruct generals in the operations of armies, excepting thoſe who confine themſelves to the duties of the parade and garriſon; ſo that inferior officers have had no ſource from whence they could derive any inſtruction or information of the duties of their ſphere in the field, even though they may have ranſacked all the military writers, from Vegetius to our books of diſcipline. The inſtructions on the ſublime parts of war are perfect; none, however, but general officers have occaſion to conſult them for any purpoſe but ſpeculation, while the art of carrying on the *petite guerre*, and fortifying the leſſer poſts in the field, which is the buſineſs of every rank, has remained unheeded, as if unworthy the notice of military writers, till Monſieur le Cointe and Mr. de Jeney publiſhed their treatiſes, during the courſe of the laſt war.

'From theſe works, compared with the opinions and obſervations of particular friends, I have collected ſuch information, in the following eſſay, as, I hope, may be of ſervice to my brother-officers who are ſollicitous of improvement on that head.'

'A greater number of well authenticated facts might have been collected and introduced to illuſtrate the particular ſubjects; but this would have been inconſiſtent with the particular deſign of a work, intended to comprize every neceſſary inſtruction within the compaſs of a pocket-volume, to be conſulted on any emergency.'

Of the military inſtructions, which this uſeful treatiſe contains, it may with great truth and propriety be declared, that they are the dictates of military genius, and the evident reſult of extenſive experience. Thoſe gentlemen, for whoſe ſervice they are immediately intended, will peruſe them with pleaſure and advantage; while, at the ſame time, they are illuſtrated by obſervations and facts, which muſt intereſt the attention and gratify the taſte of the moſt indifferent reader.

Theſe inſtructions are comprized in 15 chapters. The author begins with a few geometrical problems, neceſſary to be underſtood by every officer in the army; and as they have no occaſion to direct the conſtruction of large fortifications, he obſerves, that the geometry eſſentially requiſite for them may be reduced into a ſmall compaſs. He then deſcribes and illuſtrates the different works with which *poſts* (ſuch places as bodies of troops can fix in when detached from the army) may be fortified to the greateſt advantage. He propoſes the beſt method of fortifying churches, mills, and other detached buildings; and lays down neceſſary cautions and rules for intrenching and defending villages. After having given the manner of fortifying poſts, the author proceeds to ſpeak of thoſe who are to defend them. He gives inſtructions for the choice of the corps of a partiſan, and ſtates the qualifications neceſſary in ſuch an officer, as well as in the individuals compoſing his party. The two ſucceeding chapters treat of exerciſe and ſubordination. He goes on to give inſtructions and rules for detachments and ſecret marches; for reconnoitring; for the defence and attack of poſts; for ſurpriſes and ſtratagems in ſeizing poſts; for ambuſcades, and a retreat.

To the above general abſtract of the contents of this ingenious and uſeful treatiſe, we ſhall ſubjoin two or three extracts, by which our readers may judge of the abilities and good diſpoſitions of the author, and of the execution of the work itſelf. In deſcribing the qualifications neceſſary for a partiſan, the author obſerves, ‘ That a good partiſan ought to have an imagination fertile in projects, ſchemes, and reſources; a penetrating ſpirit, capable of combining *the whole* (all the) circumſtances of an action; a heart intrepid againſt every appearance of danger; a ſteady countenance, always aſſured, and that no ſigns of diſquiet can alter; a happy memory, that can call every one by his name; a diſpoſition alert, robuſt, and indefatigable, to carry him through every thing, and give a ſoul to the whole; a piercing, rapid eye, which inſtantly catches faults or advantages, obſtacles and dangers of ſituation, of country, and every object as it paſſes; his ſentiments ſuch, as to fix the reſpect, confidence and attachment of the whole corps. Without theſe diſpoſitions, it is impoſſible to ſucceed.

‘ A partiſan ought to underſtand Latin, German, and French, to converſe with all nations. He ought to have a perfect knowledge of the ſervice, eſpecially light troops, without being ignorant of the enemy's. He ſhould have the exacteſt map of the theatre of the war, examine it well, and become perfect maſter of it. It would be very advantageous to have ſome good geographers under his command, capable of drawing plans, routes of armies, ſituation of camps, wherever they may have occaſion to reconnoitre. He ought to ſpare nothing to be aſſured by his ſpies of the march, force, deſigns and poſition of the enemy. Theſe diſcoveries will enable him to ſerve his general eſſentially, and muſt contribute infinitely to the ſafety of the army, the ſupport, happineſs, and glory of his own corps.

‘ As chief, he owes the example of an irreproachable conduct to his corps, circumſpect in his cares like the affection of a parent, by which he will inſpire reſpect, love, zeal, and vigilance, and gain the hearts of the whole to his ſervice. It is extremely dangerous for ſuch an officer to contract the leaſt attachment to women, wine, or riches. The firſt makes him neglect his duty, and frequently occaſions the moſt ruinous treacheries; the ſecond leads to dangerous indiſcretions, and is ſure to draw down contempt; the third leads to guilt, and deſtroys all ſentiments of honour. The partiſan muſt be content without the delicacies of the table, as he may be often expoſed to want proviſion. His bed the ſame with the men's, a cloak and ſtraw, never ſtripping but to change linen. Nothing animates ſoldiers ſo much, as the preſence and vigilance of a commanding officer ſharing with them the fatigues of the ſervice; the officers follow his example, the men are aſſured, encouraged and content.

‘ Nothing can be ſo dangerous to the ſafety of a corps, as a commander of a delicate indolent habit; for when officers are ſeen at their eaſe paſſing day and night at table, abandoning the ſafety of the poſt to the vigilance of the guard, who (not being reſponſible for the commiſſions of their officers) inſenſibly neglect their duty, and expoſe themſelves to be eaſily ſurpriſed; when the blow is ſtruck, then they lament, complain, and throw the blame on one another, but the general will make it fall upon the commanding officer.’

Under the head of exerciſe the Author remarks, that ‘ this is the firſt part of military art, and the more it is conſidered the more eſſential it will appear. It frees their bodies from the ruſticity of ſimple nature, and forms men and horſes to all the evolutions of war; upon it depends the honour, merit, appearance, ſtrength, and ſucceſs of a corps; while we ſee the greateſt corps, for want of being exerciſed, inſtantly diſordered, and the diſorder increaſing in ſpite of command; the confuſion overſets the art of the ſkilfulleſt maſters, and the valour of the men only ſerves to precipitate the defeat; for which reaſon it is the duty of every officer to take care that the recruits be drilled as ſoon as they join their corps.

‘ The greateſt advantage derived from the exerciſe is the expertneſs with which men become capable of loading and firing, and teaching them an attention to act in conformity with thoſe around them. It has always been lamented, that men have been brought on ſervice without being informed of the uſes of the different manœuvres they have been practiſing; and having no ideas of any thing but the uniformity of the parade, inſtantly fall into diſorder and confuſion when they loſe the ſtep, or ſee a deviation from the ſtraight lines they have been accuſtomed to at exerciſe. It is a pity to ſee ſo much attention confined to ſhew, and ſo little given to inſtruct the troops in what may be of uſe to them on ſervice. Though the parade is the place to form the characters of ſoldiers, and teach them uniformity, yet being confined to that alone is too limited and mechanical for a true military genius. To the uſual exerciſes the cavalry of the partiſan ſhould be accuſtomed to galloping, leaping ditches, and ſwimming rivers.'

The chapter on ſubordination contains ſeveral excellent obſervations. 'Subordination ought to ſhew the ſpirit of the chief in all the members, and this ſingle idea, which diſplays itſelf to the leaſt attention, ſuffices to ſhew its importance. Without ſubordination it is impoſſible that a corps can ſupport itſelf; that its motions can be directed, order eſtabliſhed, or the ſervice carried on. In effect, it is ſubordination that gives a ſoul and harmony to the ſervice; it gives ſtrength to authority, and merit to obedience; it ſupports the ſtaff of the marſhal as the ſword of the ſoldier, which ſecures the efficacy of the command, and the honour of the execution: it is ſubordination which prevents every diſorder, and procures every advantage to an army. But if it ſecures the rights of ſuperiors, it likewiſe makes them anſwerable for the conſequences; and if it reduces inferiors to blind ſubjection, it at the ſame time ſecures them from all reproach: ſo true it is, that in the failure of all enterprizes, the fault is laid on the commander alone, obedience juſtifying the reſt.

'To have ſubordination perfect there are conceſſions to be made, as well on the ſide of the ſuperiors who command, as of the ſubalterns who obey; and the confidence, with which a ſovereign honours an officer, is the only title required to authorize him in ſupporting the rights of his rank, therefore it were great imprudence to oppoſe it.

'The voices of the officers, the waving of the colours and ſtandards, the ſound of trumpets, and the noiſe of drums, are ſo many echoes which explain and extend the orders of authority, to which every inferior owes a ready, reſpectful, and implicit ſubmiſſion. Such a ſolid obedience is always the fruit of the confidence, reſpect and affection, which a corps has for its chief; it is then very important for him, and all his officers, to endeavour to inſpire the men with theſe ſentiments, and to fix them by a reciprocal attention to the character and wants of every individual.

'Nevertheleſs, in ſpite of neceſſity, and all the advantages of ſubordination, in ſpite of the merit and good conduct of ſuperiors, there happen a thouſand occaſions, where ambition, intereſt, libertiniſm or fear, ſeek to violate it. There are dangerous characters, reſtleſs, jealous, turbulent ſpirits, vain, preſumptuous, criticizing ſouls, whom a ſuperior ought to obſerve with care, to check their arrogance, and prevent their mutiny, by remedies which prudence ſuggeſts, and authority allows. He will employ promiſes and good offices to cure the timidity of the weak, to excite their hope, raiſe their courage, and form their valour; he will equally put a ſtop to all the diſorders of libertiniſm, and all the plunderings of a criminal avidity, by threatenings and chaſtiſements, regulated by equity and the neceſſity of making examples. An excellent divine, acknowledged by the whole corps as a man of probity and reſpectable zeal, who, both by his conduct and diſcourſe, excites and ſupports the moſt ſolid ſentiments of religion, upon which alone true honour is founded, would be of great uſe to ſupport union, juſtice and dependance in the corps.'

The Author proceeds, pointing out the uſual ſources of want of ſubordination; anſwering an objection often alledged againſt ſtrictneſs of diſcipline; and recommending courage and firmneſs to an officer, notwithſtanding the detection of a few mutineers:—But our limits will not allow us to purſue his judicious and ſenſible obſervations any farther.

ART. III. *The Baronetage of England: Containing a genealogical and hiſtorical Account of all the Engliſh Baronets now exiſting: With their Deſcents, Marriages, and memorable Actions both in War and Peace. Collected from authentic Manuſcripts, Records, old Wills, our beſt Hiſtorians, and other Authorities. Illuſtrated with their Coats of arms, engraven on Copper-Plates. Alſo, a Liſt of all the Baronets who have been advanced to that Dignity, from the firſt Inſtitution thereof. To which is added, an Account of ſuch Nova-Scotia Baronets as are of Engliſh Families; and a Dictionary of Heraldry.* By E. Kimber and R. Johnſon. 3 vols. 8vo. 1 l. 1 s. bound. G. Woodfall, &c. 1771.

MR. Wotton (that indefatigable labourer in the mines of antiquity) publiſhed, in the year 1741, his laſt account of the Engliſh baronets, of which this is preſented to the public as a new edition and continuation. Many hiſtorical paſſages, of no great moment, and moſt of Mr. Wotton's notes, are here, for the ſake of brevity, omitted. The pedigrees, however, are kept entire, including their marriages and iſſues, to the preſent time, together with ſuch hiſtorical memoirs, as ſeem to have any connection with, or may ſerve to illuſtrate them. Seventy-four baronets (now exiſting) have been created ſince the time of Wotton's publication, and are inſerted in the preſent work; but the accounts of moſt of theſe *additional* families are ſomewhat imperfect; which muſt be aſcribed to the difficulty of obtaining the neceſſary informations:—notwithſtanding, it is ſaid, that every baronet, whoſe place of reſidence was known, had been applied to, either perſonally or by letter, —and that public advertiſements (for the ſame purpoſe) were repeatedly addreſſed to the whole body. But ſtill, we are told in the preface, that [however unaccountable it may appear] 'ſome few were ſuch ſtrangers to the glory of their anceſtors, and the future honour of their families, as not to be prevailed on, by repeated ſolicitations, to ſpare a moment in furniſhing one ſingle material to grace their families *.'

The manner in which this work appears to be executed, is pretty much like moſt other pieces of family-hiſtory; in which we meet with a good deal of truth, mingled with *ſome* errors. For inſtance,—in vol. i. p. 349, treating of the Dalſton family, of Dalſton in Cumberland, the Editor deduces their pedigree from the time of Will. I. (when one of them was poſſeſſed of the barony of Dalſton) in a very accurate manner, ſo far as we are able to judge: but when he comes down to the concluſion of his account of this family, a *multiplicity* of errors are exhibited, even in the following *ſhort* paragraph, which cloſes that account.—'Sir George Dalſton, Bart. only ſon and ſucceſſor to his father, was a volunteer on board Admiral Haddock's ſquadron, 1740, and ſheriff of the county of Cumberland, 1752. He married Anne, daughter of George Huxley, Eſq; *which lady died* Aug. 15, 1764, and Sir George, March 9, 1765, and was ſucceeded by Sir William Dalſton, *his eldeſt ſon*, who is the *preſent Baronet*.'

Now the truth of the matter is this;—the above-mentioned lady (*ſaid* to have *died*, 1764) is *ſtill alive*: and at the death of her huſband, the late Sir George, the title of Baronet became abſolutely *extinct*; for he left *no ſon at all*, though the Editor talks of an *eldeſt*, as if there had been *ſeveral.*—Sir George, however, left an *only daughter*, ſole heireſs to his eſtate, of whom no manner of notice is taken.—As to the preſent Sir William Dalſton, he *may*, probably, be a diſtant relation, and really *is* a *Knight*, but *not* a Baronet.

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* This ſtricture, however, does not include that celebrated adventurer who calls himſelf Sir Richard Perrott, Baronet; for, though unable to produce any patent for aſſuming that title, yet he *very obligingly* (as the Editor expreſſes it) communicated a *curious* pedigree, deducing *his* family's deſcent, even from a long train of *princes*; at the head of whom ſtands Brutus, the firſt King of Britain.—But notwithſtanding all this parade, as well as an allowance of precedency which *had* been granted him, a few years ago, upon the *ſuppoſition* of his deſcent from one James Perrott, *ſaid* to have been created a Baronet in 1716; yet *his* claim of Baronetage is *now* generally underſtood to have reſted chiefly upon his own *ipſe dixit*.

The *arms* in this work appear to be well executed; twelve upon each octavo plate: and the *Dictionary of Heraldry* exhibits an uſeful compendium of that entertaining ſcience, of which no Engliſh gentleman can be ignorant, without a *blot* (as the heralds ſpeak) *upon his eſcutcheon.*

ART. IV. *Sermons on different Subjects.* By the late Reverend John Jortin, D. D. Archdeacon of London, Rector of St. Dunſtan in the Eaſt, and Vicar of Kenſington. 8vo. 4 Vols. 16s. Boards. White. 1771.

THE perpetual increaſe of printed ſermons has very long been a ſubject of complaint; eſpecially as it brings ſome perſons under a kind of obligation to purchaſe, who would gladly, if they could properly, be excuſed. But whatever complaints are made, or whatever reaſons there may be for them, we do not find that the numbers diminiſh; and more than this, it does not appear that they are generally a *very* unſaleable commodity: for, were it otherwiſe, what could induce authors, or others, ſo frequently to make trial, in this reſpect, of the diſpoſition of the public? The multiplicity of ſubjects, which are offered for this kind of compoſition, and the various lights in which they may be viewed, together with the diverſity there muſt be in the thoughts and manner of different perſons, treating on the ſame ſubjects, afford ample ſcope and happy occaſions for preſenting to the world what may greatly contribute to their inſtruction and improvement. It happens, indeed, not unfrequently, that thoſe who are leaſt qualified, are ſometimes the moſt forward in exhibiting their productions to the public eye; and, perhaps, it were to be wiſhed, that ſome bounds could be fixed to publications of this nature; although, at the ſame time, it would be deſervedly regretted, if all theſe compoſitions of men of genius and worth ſhould, after having been once delivered before a ſmall number of hearers, be thrown aſide for ever, to be utterly neglected and forgotten. Thus much may certainly be ſaid in favour of printed ſermons, in the general; as to theſe, in particular, which now fall under our review, though, as muſt be the caſe, they treat upon topics which have been repeatedly conſidered, they appear to us to be very ingenious and uſeful. The author has long been well known, and highly reſpected, on account of his other works, publiſhed in his life-time, and which diſcovered his genius and learning; we are here to conſider him as a preacher, and from theſe ſpecimens of his ability and manner we learn, that he was ſolicitous to deliver to his audience, the moſt ſolid and important inſtructions; ſuch as were adapted to inform the underſtanding, and improve the heart.

Theſe diſcourſes are not all of equal merit and value; ſome particular ſubjects being, by no means, thoroughly canvaſſed; which, indeed, could hardly be done within the compaſs of a ſingle ſermon: but they abound with good ſenſe; and are not only ingenious, but practical. They diſcover great knowledge of the ſacred writings, and a conſiderable acquaintance with other kinds of learning connected with them; and have a becoming air of ſeriouſneſs and rational piety. It cannot be ſaid, that they are greatly conformable to the eſtabliſhed articles of the church of England, as to ſome particular matters of opinion; but they are candid, liberal, and charitable; manifeſting a diſpoſition which does not wiſh to confine, or to domineer over, any man's judgment or conſcience; but rather to ſerve the cauſe of truth and righteouſneſs, without regard to eſtabliſhments, ſyſtems, or ſectaries.

We find no preface, or particular advertiſement, affixed to theſe volumes; but from a ſhort inſcription by Mr. Rogers Jortin, as a teſtimony of reſpect, to the pariſhioners of St. Dunſtan in the Eaſt, we learn, that this publication was made at their requeſt. There are nineteen diſcourſes in each of the four volumes; but we do not more than once meet with two or three on a text, though ſometimes the ſame ſubject is continued under different ſcriptures. The ſermons are not (according to a practice which has for ſome time been juſtly exploded) greatly interlarded with words or ſcraps from different languages; but, at the ſame time, they will frequently remind the reader of the author's real and ſolid learning. There are, however, occaſionally, ſeveral quotations in the margin, from ancient writers, which ſerve to illuſtrate the preacher's obſervations.

We might give ſeveral extracts from theſe diſcourſes, which would, we doubt not, be very acceptable to many of our readers; *a few* we think it right to make, as a ſmall tribute of reſpect to the memory of the author, and as we ſhall thereby afford our readers a much better opportunity of forming a judgment concerning this publication, than we could pretend to give them by any remarks of our own.

We ſhall begin with the firſt ſermon, becauſe the ſubject is ſomewhat peculiar, and the reflections upon it appear to be acute and ingenious. The text is, Deuter. xxvii. 18. *Curſed be he that maketh the blind to wander out of the way. And all the people ſhall ſay, Amen.*

‘ Many of the expounders of the holy ſcriptures, ſays our author, both ancient and modern, have induſtriouſly ſought after hidden ſenſes, and ſublimer meanings than the words obviouſly and naturally offered ; and this method of interpretation hath been carried by ſome of them to the utmoſt exceſs, becauſe of ſuch expoſitions there is no end, when the ſober rules of grammar, of reaſon, and of good ſenſe, are neglected, and the heated imagination is let looſe to purſue her own wild conceits.

‘ The ceremonial law of Moſes, in particular, ſeems to have diſtreſſed both Jewiſh and Chriſtian doctors, becauſe ſome of its precepts were in appearance ſtrange, arbitrary, frivolous, and tending to no uſeful purpoſe ; and therefore ſtudious and contemplative perſons ſought out myſtical doctrines, which they ſuppoſed to lie concealed under the covering of the literal ſenſe.

‘ For theſe attempts to illuſtrate and juſtify the word of God, they are not to be blamed ; they rather deſerve praiſe than cenſure ; but their attempts were ſeldom ſucceſsful, and their example, upon the whole, is diſcouraging. As for the Jewiſh interpreters, their expoſitions were often contemptible, and ſuch as might be expected from men miſled by prejudices, and *deprived* of ſeveral helps which Chriſtians enjoy ; and to them one might ſay, The well is deep, and thou haſt nothing to draw with ; whence then ſhouldſt thou have that living water? The ancient Chriſtians too often imitated the Jews in finding out ſenſes in the ſcriptures which were never intended. But this ſeems to have been the fault of the times, rather than of the men. In theſe later ages better methods of interpretation have been ſucceſsfully purſued, though injudicious perſons will always be found, who are incapable of receiving inſtruction upon this head.

‘ It may be thought, that of all writings whatſoever, laws and ſtatutes will not bear ambiguities and double ſenſes, and cannot admit ſuch refinements. Laws have ſomething in their own nature repugnant to myſtery. They are, or they ſhould be, deſigned for general uſe, and be as plain as is poſſible, that he who runs may read them, that even the dull and the ignorant may be in no danger of miſapprehending them.

‘ But there is ſomething very particular in the Moſaic law, which both diſtinguiſheth it from other laws, and carries with it an excuſe and a plea for double ſenſes which they have not.

‘ The law of Moſes, as it contained a ſhadow of good things to come, as it had a reference to the Meſſias, and exhibited bodily and ſenſible repreſentations of ſpiritual benefits and bleſſings to be conferred by him, ſo far it was unavoidably of an allegorical and ſymbolical nature. Yet it wanted not that ſimplici nplicity and perſpicuity which are requiſite in laws. Moſes ve the people the two great commandments, to love God, d to love their neighbour, and many rules of life and prepts of morality with ſufficient plainneſs. But the various ual ordinances, the waſhings, the purifications, the atonements, the ceremonies, the ſacrifices, the bodily pollutions to avoided, and the bodily purity to be obſerved, theſe often ere either figurative repreſentations of holineſs of life and rity of heart, or had a view to the future diſpenſation and to e goſpel of Chriſt, which in the fullneſs of time ſhould be made anifeſt.

‘ It will be ſaid, perhaps, that the Iſraelites, who came ugh and unpoliſhed out of the land of Egypt, where they d been occupied in mean and ſlaviſh employments, were not ute enough to diſcover and underſtand theſe hidden ſenſes. It ay be ſo; and if they could not diſcern them, it mattered ot. There was enough for them in the law, which was of e plain kind, and ſuited to their capacities. But why ſhould e ſuppoſe them ſo very unfit for this ſort of inſtruction? The gyptians, with whom they had long dwelt, had many myſtial precepts, and their religion was full of ſymbols and enigatical repreſentations. The Iſraelites might therefore expect mething of the myſterious kind in their ſacred books, and it as a proper occupation for the learned to meditate upon the blimer parts of religion, and to unfold them to the people.

‘ Beſides, the law was not deſigned for one generation of en, and for one age, but for many. It is to be ſuppoſed, at the people of Iſrael, being once ſettled in the peaceable oſſeſſion of the land of Canaan, and obliged to be well acuainted with their ſacred books which contained their national ws, would improve themſelves daily in wiſdom and knowdge; and if they did not, it muſt have been altogether their wn fault.

‘ We muſt not think that double ſenſes can never be admitd and allowed in moral precepts, and in rules of life and beaviour; for there are ſome ſuch precepts in the Old Teſtaent. But then the ſecond ſenſe, or the ſublimer deſign, ould uſually be obvious, or at leaſt diſcoverable by thoſe who pply the proper methods to diſcover them. I will mention a w inſtances of ſuch paſſages in the books of Moſes, and then roceed to conſider the text, which alſo is a precept of a double nſe.

‘ In Leviticus, it is ſaid, Thou ſhalt not curſe the deaf.

‘ This baſe action of curſing or reviling a deaf perſon is ere condemned. But that is not all; there is ſomething more rbidden by this law; for it ſeems to be of a proverbial nature, nd the *general meaning* is, Thou ſhalt not take the ſordid

advantage of a man's incapacity to defend himſelf, and
him either in his body, his fortunes, or his reputation.
abuſe an abſent perſon, to calumniate people in ſecre
attack another's reputation in the dark, and in diſguiſe, t
fame thoſe who are dead; to hurt in any manner thoſe
are unable to help and redreſs themſelves, all this ma
called, To curſe the deaf.

'Again: amongſt the Moſaic laws are theſe; Thou
not kill a cow and her young both in one day. If thou fi
a bird with her eggs or young ones, thou ſhalt not take
the dam and the young.

'Beſides the actions which are here prohibited, ever
haviour which ſhews inhumanity and barbarity ſeems to be
bidden. The things here mentioned, ſlight as they may
pear, are perhaps condemned becauſe they carry an a
cruelty; and if cruelty, and the appearance of it, was t
avoided, even towards brutes, much more was compaſſion
pity due to men. A Jewiſh commentator, hath ſuppoſed
to be the ſpirit and import of theſe laws, and thus interp
them: As your Father in heaven is merciful, ſo be ye mer
on earth; and deſtroy not on the ſame day a beaſt an
young one.

'Again, we read in the law, Thou ſhalt not let thy
gender with a diverſe kind. Thou ſhalt not ſow thy field
mingled ſeed: neither ſhall a garment of woollen and
come upon thee. Thou ſhalt not plough with an ox a
aſs together.

'Since the things which are here prohibited are not
rally evil, there might be a further meaning in theſe
namely, that the Jews ſhould abſtain from all impurities,
that they ſhould have no intercourſe, and contract no man
with idolatrous neighbours.

'I will not deny that theſe and other ſuch ſingular
might alſo poſſibly be enjoined in *oppoſition to certain rite
ceremonies uſed by ſuperſtitious and idolatrous pagans.
thing hinders but that a law may ſerve to more purpoſes
have more views than one or two.

'—I now proceed to the text;—In this chapter curſ
pronounced againſt ſeveral heinous crimes,—and among
crimes is mentioned this, of cauſing the blind to go out of

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* This is the notion of Spencer. But this learned and
writer, having projected a general, and in the main, a ration
thod of interpretation, ſeems ſometimes to carry his hypothe
far, ſuppoſes gentile ſuperſtitions of which no traces can be
introduceth the devil too often into his ſyſtem, and lays ſome
to his charge which perhaps he never did.

way; a wickedneſs of a ſingular nature, and which one would not expect to find in this liſt of vitious actions. It is a crime which is ſeldom committed; there is little temptation to it; it is doing miſchief for miſchief's ſake, an enormity to which few can eaſily bring themſelves. Add to this, that in Leviticus this baſe action is mentioned along with that of curſing the deaf, which, as we obſerved before, is a kind of proverb, and bears a figurative ſenſe: Thou ſhalt not curſe the deaf, nor put a ſtumbling block before the blind. We may therefore reaſonably ſuppoſe, that in the words of the text,—more is intended than barely to condemn thoſe who ſhould lead a blind man out of his way. And what that may be, it is not difficult to diſcover. Blindneſs, in all languages, is put for error and ignorance; and in the ſtile of the ſcriptures, ways and paths, and walking, running, &c. mean the actions and behaviour of men. Theſe obvious obſervations will lead us to the moral, myſtical, ſpiritual, and enlarged ſenſe of the law, or commination; and it is this, Curſed is he who impoſeth on the ſimple, the credulous, the unwary, the ignorant, and the helpleſs; and either hurts or defrauds, or deceives, or ſeduces, or miſinforms, or miſleads, or perverts, or corrupts and ſpoils them. This, I ſay, is the ſenſe which may be fairly put upon theſe words, beſides their literal ſenſe. It remains to ſhew by what actions we may be ſuppoſed to be guilty, more or leſs, of this fault.' But for the farther particulars we muſt refer to the book.

We proceed to a quotation from the nineteenth ſermon in the firſt volume; after ſeveral pertinent reflections on thoſe words in John xxi. 21. in which our Lord replies to Peter's queſtion concerning the apoſtle John, 'If I will that he tarry till I come, what is that to thee? Follow thou me.' Dr. Jortin obſerves as follows:—'Here St. John cloſes his narrative of this manifeſtation of Chriſt: he tells us not in what manner he departed from them, and what elſe he ſaid to them at that time. It is certain that Chriſt, before and after his reſurrection, ſaid many things and did many things which the evangeliſts have paſſed over in ſilence. Thus when Jeſus, after he was riſen, converſed with two of his diſciples in their way to Emmaus, beginning at Moſes and the prophets, he expounded to them in all the ſcriptures the things belonging to himſelf; but his diſcourſe, upon this important and moſt intereſting ſubject, is not recorded.

'If an extract were made of his words and actions from the four goſpels, and every thing omitted that is twice related in them, it would be contained in a very ſmall volume. So likewiſe as to his diſciples, we know but little of their miniſtry, and of the things which befel them, where they preached, and how they died, except what is related by St. Luke in the Acts;

and he confines himſelf principally to the miniſtry of St. Paul.

‘ The ſhort memoirs of theſe tranſactions ſet many impoſtors to work, in early times, to forge goſpels, and epiſtles, and narratives of the hiſtory of Chriſt from his infancy to his death, and of the preaching and travels of the apoſtles. But as the deſigns of theſe men for the moſt part were bad, ſo their abilities were no better, and their works never could obtain credit in the Chriſtian world.

‘ We ſhould be very much pleaſed to have larger and fuller accounts of our Lord, and of his apoſtles, and of the firſt eſtabliſhment of chriſtianity. A deſire of knowledge, which exerts itſelf ſtrongly in all ſtudious perſons,—and a zeal for our religion, and for every thing that relates to it, plead our excuſe for ſuffering ſuch a wiſh to riſe in our minds. But we muſt not indulge it too far, and lament our ignorance of theſe things, leſt we alſo fall under the juſt rebuke which our Saviour, in the text, gave to his apoſtle, What is that to thee? Follow thou me.

‘ If we had lived in thoſe times, we ſhould, perhaps, have been deſirous to put many queſtions to our Lord and his apoſtles of the learned and religious kind, which ſeem to us doubtful and difficult. And ſuppoſing we had done this, it is more than probable that our Lord would not have anſwered them; for we find him conſtantly refuſing to reſolve queſtions of no immediate concern to the inquirers. And as to the apoſtles, it is probable that they could not have anſwered them; and that their knowledge went no farther than it was neceſſary for the execution of their office and the work of their miniſtry. Sufficient it is for us, ſufficient for all moral and religious purpoſes, that the holy ſcriptures, by the divine providence, are preſerved and tranſmitted down to us, and that they contain all that is abſolutely needful for us, both as to faith and as to practice. For as St. John tells us, Many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing, ye might have life through his name.

‘ The practical inference which the ſubject and the text ſuggeſt to us is, that every one ſhould principally attend to his own proper buſineſs, to his own plain duty, and not concern himſelf about things which *do not concern* him.

‘ —Every one is capable of diſcerning and feeling that he ought to live ſoberly, righteouſly, and piouſly, and prepare himſelf for the day in which God will judge mankind. It requires no ſtrong parts, no lively imagination, no deep ſtudy to know this.

'But we would fain know more than this. Man is curious and inquiſitive, and deſirous of novelty: the eye is never ſatisfied with ſeeing, ſays Solomon, nor the ear with hearing, nor the mind with ſeeking and diſcovering. This deſire, innocent enough in itſelf, and even commendable, yet muſt be directed by reaſon, and confined to its proper bounds, elſe it inſenſibly becomes a bad habit. Curioſity, ill-applied, is at leaſt a waſte of time, which might be ſo much better employed. When it is exerciſed in obſerving the conduct, and enquiring into the character of others, it often grows pragmatical. impertinent, and cenſorious, full of ſpite and malevolence towards them.—

'As there is a needleſs and impertinent curioſity relating to perſons, ſo there is with reſpect to doctrines of no importance to religion and morality. Whatſoever opinions concern the perfections and the government of God, and the worſhip due to him, and the ſocial virtues, and have an influence and a tendency either to mend or to ſpoil the tempers of men, either to promote or to obſtruct the practice of piety, theſe are objects of ſober and ſerious enquiry, that we may reject every pernicious principle, and hold faſt every ſound doctrine. But as to mere ſpeculations and ſubtle refinements, which amuſe the imagination without improving the heart, the fewer of them enter into our religious ſyſtem, ſo much the better. Yet theſe have perpetually been matter of eager contention and uncharitable animoſity; and eccleſiaſtical hiſtory too fully confirms this melancholy obſervation. A fondneſs of overbearing others, and of forcing opinions upon them which yet can never be forced, a zeal for things not certain, or not uſeful, or even not intelligible, a falſe ſhame of departing from falſe notions once obſtinately maintained, together with pride, ambition, and ſelf-intereſt lurking at the bottom; theſe have produced thoſe ſects and parties by which the chriſtian world hath been divided, and the chriſtian religion diſhonoured.'

We ſhall add a ſhort quotation from a diſcourſe on the parable of *the ſower*, for the ſake of a note which attends it: 'In this parable, ſays Dr. Jortin, there is a beautiful gradation from the bad to the good. The ſeed which fell on the high way comes not up at all; the ſeed upon ſtony ground comes up, but ſoon withereth away; the ſeed ſown amongſt thorns ſprings up and grows, but bears no fruit; the ſeed ſown in good ground brings forth fruit in its ſeaſon, but yet in various degrees, and much more plentifully in ſome ſoils than in others.'

The note is as follows: 'An old commentator (Theophylact) expounding this parable, ſays, See how ſmall a number there is of good men, and how few are ſaved; ſince only a fourth part of the ſeed was preſerved. His remark is not just;

but is foreign from the purpoſe, as may eaſily be ſhewed. In this parable of the ſower, there are three claſſes of bad men, and one of good; in the parable of the talents, there are two good ſervants and one bad; and in the parable of the virgins, half are wiſe and half fooliſh. So, if we follow ſuch methods of expounding, we muſt conclude, from the firſt of theſe parables, there are three times more bad than good men; from the ſecond, that there are twice more good than bad; and from the third, that the good and the bad are equal in number. I mention this chiefly for the ſake of obſerving to you, that in the interpretation of parables, care ſhould be taken not to overſtrain them; but to diſtinguiſh thoſe parts which are merely ornamental, from thoſe which are moral and inſtructive.'

In a ſermon upon charity, we obſerve this note upon thoſe words in the epiſtle to the Corinthians, *We ſee through a glaſs darkly.* ' The ſenſe may be, we ſee δὶ ἐσόπτρου, per *ſpecular*, vel *ſpeculare*, through a glaſs, or pellucid ſtone, which alſo perhaps was not ſo clear and tranſparent as our glaſs. See Lambert Boſs, *Exert. Phil.* p. 147. We ſee δὶ εσόπτρου, and we ſee εν αινίγματι. Perhaps it ſhould be εν ανεώγματι, or εν ἀνοίγματι, through, or at a door, a wicket, or a chink. Ἄνοιγμα is uſed in the LXX. iii. *Reg.* xiv. 6. Others have made this conjecture alſo.'

This ſermon is cloſed in the following manner, ' I ſhall at preſent only juſt remind you of ſome faults contrary to this virtue of charity. And they are covetouſneſs and ſelfiſhneſs, which make us hard-hearted and inſenſible to the diſtreſs of our neighbour; injuſtice of all ſorts;—an inſolent pride and diſdain.—Theſe vices are not conſiſtent with the loweſt degree of chriſtian benevolence: and to theſe we may add two other faults, which are as oppoſite to each other as they are to charity. The firſt is a cold indifference about religion and virtue. He, in whom this careleſs indolence prevails, hath no regard and affection for truth, no concern whether it proſper or not, and whether men be good or bad.—The other is a zeal for things not eſſential to religion, which exerts itſelf in an eager fierceneſs about doubtful and diſputable points, in judging unmercifully of thoſe, who being ſober and religious people, have a different way of thinking from ourſelves.—Such a litigious chriſtian, if he be right in his opinions, which is much to be doubted, is wrong in his way of defending them: he keeps a doctrine, and breaks a commandment.—True religion conſiſts more in doing than in *prating*, more in practice than in ſpeculation. A man who hath got an orthodox faith, and never learned to lead an orthodox life, proclaims his own folly and *madneſs*. He lays a ſtrong foundation, and then raiſes a rotten building on it.—We cannot endure a ſtate of doubt and ſuſpenſe; we love to get at certainty. For this we are not to be blamed. But we love to be poſitive and dogmatical, and are ſeldom ſenſible how little at preſent it is given us to know. Paganiſm was thick darkneſs: Chriſtianity, in ſome reſpects, is only a twilight. For now we talk like children, now we know in part, now we ſee through a glaſs darkly; unleſs we be wiſer than St. Paul, who ſays this of himſelf, as well as of other Chriſtians.'

One diſcourſe, entitled, *Keep thy foot*, from Eccleſ. v. 1. has theſe remarks upon the text, 'What Solomon calls, the houſe of God, is a place appointed for the worſhip and ſervice of God. To erect and ſet apart ſuch places for the exerciſe of religious rites is derived from the dictates of human nature, and approved of God from the remoteſt antiquity. It began not with the tabernacle which Moſes by divine appointment cauſed to be made, but was much more ancient. Noah built an altar when he came out of the ark. Abraham, Iſaac, and Jacob, whereſoever they pitched their tents, had places for divine worſhip, that is, altars with their incloſures, though they had no expreſs command from God, that we know of, concerning it. Moſes, before the ark was made, and that tabernacle which God appointed, erected a tabernacle for the ſame purpoſe without the camp, where every one who ſought the Lord was to go. And all this ſeems to have been done as a thing of cuſtom, and as men by tradition had learned to appropriate ſome particular place for the more ſolemn worſhip of God.—Our Saviour, who brought into the world a brighter light and a ſublimer religion, taught, that it mattered not where God was worſhipped, if he were worſhipped in ſpirit and in truth: that of all temples a pure heart was that which he moſt approved, and that where two or three of his diſciples ſhould meet together to ſerve God, there would he ſpiritually be in the midſt of them; doctrines agreeable to reaſon, and ſuitable to the enſuing times, when chriſtians ſhould be ſo far from enjoying ſplendid temples to repair to, that they often would hardly have a place where to hide their heads. As ſoon, indeed, as perſecution declined, and a calm ſucceeded, chriſtians built themſelves churches, and ever ſince have ſet apart ſuch edifices for public worſhip; which is very right, ſo long as we remember that it is only for conveniency and decency.'

Whether the altars, mentioned in this paſſage, were incloſed, and were intended or uſed for public worſhip, or whether they were chiefly deſigned as memorials of ſome particular inſtance of divine goodneſs, we will not diſpute. The obſervations here made are candid and rational, and diſcover nothing of the bigot or high churchman. The remainder of the ſermon preſents

ſents the reader with ſeveral very uſeful and important reflections.

The ſecond ſermon, in the laſt volume, treats of Humility, from which we ſhall give a ſhort quotation.—'The word *humility* is uſed by Latin writers in a bad ſenſe for meanneſs of ſpirit; but the pagans were not ignorant of this virtue, and have recommended it; only they gave it another name. Chriſtianity, indeed, hath taught us juſter notions of humility than they commonly entertained; for they uſually conſidered *humility*, which they called *modeſty* or *moderation*, as a ſocial virtue, as it influenced our behaviour towards ourſelves and towards men: but humility towards God, few of them ſeem ſufficiently to have apprehended. It is, indeed, a virtue ſo remote from meanneſs of ſpirit, that it is no bad ſign of a great and exalted mind. An humble perſon is one who is neither puffed up with approbation and applauſe, nor greatly provoked or diſturbed by cenſure and ill uſage; who envies none placed above him, and deſpiſes none below him; who dares examine his own conduct, and condemn whatſoever is faulty in it; who is gentle to others, and ſevere to himſelf; who deſires to obtain no more than he deſerves; who can quit even that alſo, if his duty requires it; who is contented to act the part which providence allots to him; who is free from irregular ſelf-love, that is, from one of the moſt inſinuating and prevailing weakneſſes of mankind, which may not improperly be called the inner garment of the ſoul, the firſt which it puts on, and the laſt which it puts off. If this be not, it is hard to ſay what is, greatneſs of mind. On the contrary, if we would know what meanneſs of ſpirit is, and how it acts, let us look for it among the proud and inſolent, and we ſhall not loſe our labour. A proud man is one who is glad to receive homage and flattery, though it be offered to him by the moſt ignorant or worthleſs, and cannot bear contempt even from them; who therefore is the ſervant or ſlave of all, not in a good ſenſe, but becauſe his happineſs depends upon their opinion and behaviour; who has no heart to own his obligations to God and man; whoſe life and conduct is one continual lie; who aſſumes good qualities which he has not, and is blind to his own faults; who deſires to poſſeſs what he ſhould not, and what he often cannot obtain; and who is much diſſatisfied when he is diſappointed. Theſe are the perſons who deſpiſe humility, and by deſpiſing recommend it.'

The candid reader, we doubt not, will ſuffer us juſt to obſerve, that we could not help frequently reflecting, during the peruſal of theſe diſcourſes, how irkſome it muſt have been, and grievous, to a man who entertained the ſentiments expreſſed

preſſed in many of them, to go through ſome parts of the forms of religious ſervice to which the learned and judicious Author was frequently called.

Art. V. *A Diſcourſe delivered to the Students of the Royal Academy, on the Diſtribution of Prizes, Dec.* 14, 1770. By the Preſident. 4to. 1 s. 6 d. Davies. 1771.

THIS Diſcourſe is on the *guſto grande*, or great ſtyle in painting, which the preſident recommends to the ſtudents as their primary purſuit, ſince that purſuit, though it might not always attain its principal purpoſe, would nevertheleſs be attended with advantages. By aiming at better things, if from particular inclination, or from the taſte of the time and place he lives in, or from neceſſity, or from failure in the higheſt attempts, the ſtudent ſhould be obliged to deſcend lower; he would bring into the lower ſphere of art a grandeur of compoſition and character, that would raiſe his works above their natural rank.

This is undeniably true. He who ſtudies the genius and firſt principles of any art or ſcience, and purſues it in its higheſt departments, will deſcend to the lower with more enlarged ideas, and a greater command. It is particularly true in painting. The artiſt who ſtrengthens his mind, and acquires a liberality and magnificence of conception in the higher walks of Nature, will find thoſe advantages even in the mechaniſm of portrait painting, and the limited ſphere of ſtill life. Poſſibly the reaſon why Phidias excelled ſo greatly as a ſtatuary was, that he had originally been a painter. It is certain that he painted many figures before he undertook his inimitable ſtatue of Minerva.

The means which the learned preſident points out to the ſtudents as moſt capable of conducting them to this great ſtyle in painting, appear to be rational and well founded, ſo far at leaſt as they exclude individual imitation, the great bane of the progreſs of genius.

‘ The wiſh of the genuine painter, ſays he, muſt be more extenſive: inſtead of endeavouring to amuſe mankind with the minute neatneſs of his imitations, he muſt endeavour to improve them by the grandeur of his ideas; inſtead of ſeeking praiſe, by deceiving the ſuperficial ſenſe of the ſpectator, he muſt ſtrive for fame, by captivating the imagination.

‘ The principle now laid down, that the perfection of this art does not conſiſt in mere imitation, is far from being new or ſingular. It is, indeed, ſupported by the general opinion of the enlightened part of mankind. The poets, orators, and rhetoricians of antiquity, are continually enforcing this poſition, *that all the arts receive* their perfection from an ideal beauty, ſuperior to what is to be found in individual nature. They are ever referring to the practice of the painters and ſculptors of their times, particularly Phidias (the favourite artiſt of antiquity) to illuſtrate their aſſertions. As if they could not ſufficiently expreſs their admiration of his genius by what they knew, they have recourſe to poetical enthuſiaſm. They call it inſpiration, a gift from heaven; the artiſt is ſuppoſed to have aſcended the celeſtial regions, to furniſh his mind with this perfect idea of beauty. “ He, ſays Proclus, who takes for his model ſuch forms as nature produces, and confines himſelf to an exact imitation of them, will never attain to what is perfectly beautiful. For the works of nature are full of diſproportion, and fail very ſhort of the true ſtandard of beauty. So that Phidias, when he formed his Jupiter, did not copy any object ever preſented to his ſight; but contemplated *only* that image which he had conceived in his mind from Homer's deſcription.” And thus Cicero, ſpeaking of the ſame Phidias; “ Neither did this artiſt, ſays he, when he carved the image of Jupiter or Minerva, ſet before him any one human figure, as a pattern, which he was to copy; but having a more perfect idea of beauty fixed in his mind, this he ſteadily contemplated, and to the imitation of this all his ſkill and labour were directed.”

Let us now hear on what principles he founds his precepts. ‘ All the objects which are exhibited to our view by Nature, upon cloſe examination will be found to have their blemiſhes and defects. The moſt beautiful forms have ſomething about them like weakneſs, minuteneſs, or imperfection. But it is not every eye that perceives theſe blemiſhes; it muſt be an eye long uſed to the contemplation and compariſon of theſe forms; and which, by a long habit of obſerving what any ſet of objects of the ſame kind have in common, has acquired the power of diſcerning what each wants in particular. This long laborious compariſon ſhould be the firſt ſtudy of the painter, who aims at the greateſt ſtyle. By this means he acquires a juſt idea of beautiful forms; he corrects Nature by herſelf, her imperfect ſtate by her more perfect. His eye being enabled to diſtinguiſh the accidental deficiencies, excreſcences and deformities of things from their general figures, he makes out an abſtract idea of their forms more perfect than any one original; and, what may ſeem a paradox, he learns to deſign naturally by drawing his figures unlike to any one object. This idea of the perfect ſtate of nature, which the artiſt calls the ideal beauty, is the great leading principle, by which works of genius are conducted. By this Phidias acquired his fame. He wrought upon a ſober principle, what has ſo much excited the enthuſiaſm of the world; and by this method you, wh
ha

have courage to tread the ſame path, may acquire equal reputation.

‘ This is the idea which has acquired, and which ſeems to have a right to the epithet of *divine*; as it may be ſaid to preſide, like a ſupreme judge, over all the productions of nature; appearing to be poſſeſſed of the will and intention of the Creator, as far as they regard the external form of living beings.

‘ When a man once poſſeſſes this idea in its perfection, there is no danger but that he will be ſufficiently warmed by it himſelf, and be able to warm and raviſh every one elſe.

‘ Thus it is from a reiterated experience, and a cloſe compariſon of the objects in nature, that an artiſt becomes poſſeſſed of the idea of that central form, if I may ſo expreſs it, from which every deviation is deformity. But the inveſtigation of this form I grant is painful, and I know but of one method of ſhortening the road; this is, by a careful ſtudy of the works of the ancient ſculptors; who, being indefatigable in the ſchool of nature, have left models of that perfect form behind them, which an artiſt would prefer as ſupremely beautiful, who had ſpent his whole life in that ſingle contemplation. But if induſtry carried them thus far, may not you alſo hope for the ſame reward from the ſame labour? We have the ſame ſchool opened to us that was opened to them; for Nature denies her inſtructions to none who deſire to become her pupils.

‘ To the principle I have laid down, that the idea of beauty in each ſpecies of beings is invariably one, it may be objected, that in every ſpecies there are various central forms, which are ſeparate and diſtinct from each other, and yet are undeniably beautiful; that in the human figure, for inſtance, the beauty of the Hercules is one, of the Gladiator another, of the Apollo another; which makes ſo many different ideas of beauty.

‘ It is true, indeed, that theſe figures are each perfect in their kind, though of different characters and proportions; but ſtill neither of them is the repreſentation of an individual, but of a claſs. And as there is one general form, which, as I have ſaid, belongs to the human kind at large, ſo in each of theſe claſſes there is one common idea and central form, which is the abſtract of the various individual forms belonging to that claſs. Thus, though the forms of childhood and age differ exceedingly; there is a common form in childhood, and a common form in age, which is the more perfect, as it is more remote from all peculiarities. But I muſt add further, that though the moſt perfect forms of each of the general diviſions of the human figure are ideal, and ſuperior to any individual form of that claſs; yet the higheſt perfection of the human figure is not to be *found in any one* of them; it is not in the Hercules, nor in the Gladiator, nor in the Apollo; but in that form which is compounded of them all, and which partakes equally of the activity of the Gladiator, of the delicacy of the Apollo, and of the muſcular ſtrength of the Hercules. For perfect beauty in any ſpecies muſt combine all the characters which are beautiful in that ſpecies. It cannot conſiſt in any one to the excluſion of the reſt: no one, therefore, muſt be predominant, that no one may be deficient.

'The knowledge of theſe different characters, and the power of ſeparating and diſtinguiſhing them, is undoubtedly neceſſary to the painter, who is to vary his compoſitions with figures of various forms and proportions, though he is never to loſe ſight of the general idea of perfection in each kind.

'There is likewiſe, a kind of ſymmetry, or proportion, which may properly be ſaid to belong to deformity. A figure lean or corpulent, tall or ſhort, though deviating from beauty, may ſtill have a certain union of the various parts, which may contribute to make them, on the whole, not unpleaſing.'

After having thus inſtructed the ſtudent how he may acquire the real forms of Nature diſtinct from accidental-deformity, and, independently of individual imitation, obtain a general idea of excellence; he proceeds to inform him how he may learn to ſeparate genuine Nature from thoſe adventitious or affected airs or actions with which ſhe is diſguiſed by modern education.

'Perhaps I cannot better explain what I mean, than by reminding you of what was taught us by the Profeſſor of Anatomy, in reſpect to the natural poſition and movement of the feet. He obſerved that the faſhion of turning them outwards was contrary to the intent of nature, as might be ſeen from the ſtructure of the bones, and from the weakneſs that proceeded from that manner of ſtanding. To this we may add the erect poſition of the head, the projection of the cheſt, the walking with ſtrait knees, and many ſuch actions, which are merely the reſult of faſhion, and what nature never warranted, as we are ſure that we have been taught them when children.

'I have mentioned but a few of thoſe inſtances, in which vanity or caprice have contrived to diſtort and disfigure the human form; your own recollection will add to theſe a thouſand more of ill-underſtood methods, that have been practiſed to diſguiſe nature, among our dancing maſters, hair-dreſſers, and taylors, in their various ſchools of deformity.

'However the mechanic and ornamental arts may ſacrifice to faſhion, ſhe muſt be entirely excluded from the art of Painting; the painter muſt never miſtake this capricious changeling for the genuine offspring of Nature; he muſt diveſt himſelf of all prejudices in favour of his age or country; he muſt diſregard all local and temporary ornaments, and look only on thoſe general habits that are every where and always the ſame. He addreſſes his works to the people of every country and every age; he calls upon poſterity to be his ſpectators, and ſays with Zeuxis, *In æternitatem pingo.*

'The neglect of ſeparating modern faſhions from the habits of Nature, leads to that ridiculous ſtile which has been practiſed by ſome painters, who have given to Græcian heroes the airs and graces practiſed in the court of Lewis the Fourteenth; an abſurdity almoſt as great as it would have been to have dreſſed them after the faſhion of that court.

'To avoid this error, however, and to retain the true ſimplicity of Nature, is a taſk more difficult than at firſt ſight it may appear. The prejudices in favour of the faſhions and cuſtoms that we have been uſed to, and which are juſtly called a ſecond nature, make it too often difficult to diſtinguiſh that which is natural, from that which is the reſult of education; they frequently even give a predilection in favour of the artificial mode; and almoſt every one is apt to be guided by thoſe local prejudices who has not chaſtiſed his mind, and regulated the inſtability of his affections, by the eternal invariable idea of Nature.

'Here then, as before, we muſt have recourſe to the ancients as inſtructors. It is from a careful ſtudy of their works that you will be enabled to attain to the real ſimplicity of Nature; they will ſuggeſt many obſervations, which would probably eſcape you, if your ſtudy were confined to Nature alone. And, indeed, I cannot help ſuſpecting, that in this inſtance, the ancients had an eaſier taſk than the moderns. They had, probably, little or nothing to unlearn, as their manners were nearly approaching to this deſirable ſimplicity; while the modern artiſt, before he can ſee the truth of things, is obliged to remove a veil, with which the faſhion of the times has thought proper to cover her.'

If there are any defects in this Diſcourſe, they ariſe chiefly, perhaps, from a partiality to a particular walk of painting. Though Hogarth's chief excellence conſiſted in the exhibition of familiar life, yet that ſurely is no reaſon why he ſhould be entitled only to an inferior degree of praiſe. If Nature is ſtrongly pourtrayed to us, the imitative art has its end, and if it is common and unabſtracted Nature, perhaps not the leaſt uſeful end is obtained.

For our Author's Diſcourſe on the diſtribution of the prizes for the year 1769, we refer to the 42d volume of our Review, p 317. See alſo Rev. vol. 40, p. 310, for his oration at the opening of the Royal Academy.

ART. VI.

Art. VI *Continuation of a Courſe of Experimental Agriculture. Containing an exact Regiſter of all the Buſineſs tranſacted, during five Years; viz. from 1[illegible] to 1767, on near 300 Acres of various Soils, including a Variety of Experiments on the Cultivation of all Sorts of Grain and Pulſe, both in the old and new Methods. The Whole demonſtrated in near 2000 original Experiments.* By Arthur Young, Eſq; Author of *The Farmer's Letters*, and *Tours to the Southern and Northern Counties, &c.*

WE are now arrived at the third ſection of Mr. Young's firſt book, chap. I. the ſubject of which (viz. the compariſon of profit between the old and new huſbandry, in reſpect to the culture of wheat) is, as he juſtly obſerves, of very great importance. We ſhall give, firſt, the eſſence of his experiments; ſecondly, his obſervations on them; and, laſtly, ſuch remarks of our own as may ſeem neceſſary to enable the Reader to form a juſt judgment on what the Author has advanced.

In the year 1764 Mr. Y. has ſeven Experiments on two Roods of ground each.

Exp.	Profit or Loſs.	l.	s.	d.	Obſervations.
1	Loſs by drill'd,	0	6	3	Theſe loſſes are by the half acre, and all the reſt of loſſes or profits by the whole acre.
	Loſs by broad caſt,	0	2	10¼	
	Difference	0	3	4¾	
2	Loſs by drill'd,	0	9	9	
	Loſs by broad caſt,	0	3	1	
	Difference	0	6	8	
3	Loſs by drill'd,	2	8	5	'Reaſon is ſo often miſtaken in matters of huſbandry, that it is *never fully* to be truſted, even in deducing conſequences evident from experiment itſelf. We muſt not therefore *reaſon too much*, even on theſe experiments, notwithſtanding their being *deciſive* as far as they extend.'
	Loſs by broad caſt,	0	2	4	
	Difference	2	6	1	
4	Pr. by broad caſt,	0	3	0½	Mr. Y. is quite *amort* on this trial.
	Loſs by drill'd,	0	4	3¼	
	Difference	0	7	3¾	
5	Profit by drill'd,	5	3	2	Mr. Y. now triumphs for the drillers.
	Profit by broad caſt,	3	10	9	
	Difference	1	12	5	
6	Profit by broad caſt,	0	11	7	Mr. Y. owns the tables nearly turn'd: 'I forbear reflections on it; theſe variations ſhould convince one that nothing in agriculture is to be determined for or againſt, without much experience from *numerous* trials.'
	Loſs by drill'd,	1	11	0	
	Difference	2	2	7	
7	Profit by broad caſt,	1	8	5	'I muſt own this trial puts me a little out of humour with drilling.' P. 148.—Mr. Y. aſcribes the loſs to the ſoil's not being fine enough; conſequently the corn's being more backward, ſuffering from weather, and ſelling worſe.
	Loſs by drill'd,	1	11	3	
	Difference	2	19	8	

On the crops of this year Mr. Y. obſerves, 'if nothing further than this immenſe difference was taken in, it would be deciſive againſt the drillers.'

Reviewer's Reflections.

On the 3d, *Reaſon* is to be truſted fully in *this* and *all* caſes when properly applied. Reaſon herſelf inſtructs us not to carry our concluſions too far, not farther than the premiſes allow, and then our concluſions will be right.

On the 5th, Yet the produce of the broad caſt was 7 buſhels, and that of the drill'd only 9, or 1 quarter per acre greater product; and much more money is laid out in drilling, and conſequently greater hazards run.

On the 6th, Mr. Y.'s caution is very juſt.

On the 7th, Mr. Y. ſhould be not a *little* out of humour. His aſſigned cauſes are inadequate.

In the year 1765 Mr. Y. has ſeven Experiments, the two firſt on two Roods, and the other five on one Rood each.

Exp.	Profit or Loſs per Acre.	l.	s.	d.	Obſervations.
8	Loſs by broad caſt,	0	7	3	Theſe loſſes accounted for by uſe of expenſive manure. Y.
	Loſs by drill'd,	2	14	11	
	Difference	2	7	8	
9	Profit by drill'd,	3	3	2	Dry years like this (1765) good for wheat in general, eſpecially drill'd, as frequent hoeings by horſe and hand expoſe new ſurfaces to attract dew. Y.
	Profit by broad caſt,	1	3	4	
	Difference	1	19	10	
10	Profit by drill'd,	1	17	0	
	Profit by broad caſt,	1	11	2	
	Difference	0	5	10	
11	Profit by drill'd,	3	0	10	
	Profit by broad caſt,	2	13	8	
	Difference	0	7	2	
12	Profit by drill'd,	1	1	0	Manuring does, in a dry year, more good to drill'd crops than broad caſt. Y.
	Profit by broad caſt,	0	5	6	
	Difference	0	15	6	
13	Profit by broad caſt,	6	2	2	
	Profit by drill'd,	3	6	8	
	Difference	2	15	6	
14	Profit by broad caſt,	2	7	10	
	Profit by drill'd,	2	1	6	
	Difference	0	6	4	

Mr. Y.'s Obſervations on compared crops of this year 1765.

'Drill method appears almoſt uniformly better in this dry year: *difference of ſeven acres* cultivated in the two methods would be *4l. 2s. 6d.*'

Reviewer's Reflections on theſe Experiments.

On the 9th, Mr. Y.'s remark is very judicious.

12th, One main recommendation of the drill method is, that it ſaves manure: but we here ſee the great ſuperiority by it is aſcribed to manure.

13th, The drill'd was after a full fallow, and the broad caſt only after a clover crop, and yet the ſuperior profit of the latter very great.

14th, 'Tis pretended that ſucceeding drill-crops improve; but here a crop of broad caſt, after a bean crop, is ſuperior.

On Mr. Y.'s General Obſervations our Reflections are, 1ſt, that though drill'd crops are this dry year generally ſuperior to broad caſt, yet the ſuperiority of broad caſt to drill'd in Experiment 13 is very great; the broad caſt profit is almoſt double of the drill'd, nearly 3 l. per acre. 2dly, The ſuperiority of the drill'd to the broad caſt is never 2 l. per acre.

In 1766 Mr. Y. has ſeven Experiments, the three firſt on two Roods each, and the reſt on one Rood.

Exp.	Profit and Loſs.	l.	s.	d.	Obſervations.
15	Loſs by drill'd,	2	0	8	Wet ſeaſon occaſioned theſe loſſes. Y.
	Loſs by broad caſt,	0	1	4	Drill'd corn too much expoſed to rain. Y.
	Difference	1	19	4	
16	Loſs by drill'd,	2	4	11	Same cauſe. *N. B.* Both crops equally mildew'd. Y.
	Loſs by broad caſt,	0	12	1	
	Difference	1	12	10	
17	Profit by broad caſt,	0	9	8	Same cauſe. Y.
	Loſs by drill'd,	1	13	1	
	Difference	2	2	9	
18	Profit by broad caſt,	0	5	8	The broad caſt crop followed clover; the drill'd a drill'd. Y.
	Loſs by drill'd,	0	17	2	
	Difference	1	2	10	
19	Loſs by drill'd,	1	5	0	
	Loſs by broad caſt,	0	14	0	
	Difference	0	11	0	
20	Profit by broad caſt,	1	9	10	
	Profit by drill'd,	0	5	0	
	Difference	1	4	10	
21	Profit by broad caſt,	0	9	4	Manure was uſed, and more ſucceſsful in the broaſt caſt. Y.
	Profit by drill'd,	0	2	0	
	Difference	0	7	4	

Mr.

Mr. Y.'s General Obſervations on theſe crops.

	l.	s.	d.
1. This wet year makes the profit by broad caſt - - -	1	7	8
And loſs by drilling - - - - - -	7	13	10
Difference - - - - -	9	14	6

2. Need of many hands together in drill huſbandry increaſes the expence amazingly.

Reviewer's Reflections.

On Experiment 18th, A drill'd crop after a drill'd one, anſwers not ſo well as after clover.

20th, The ſame reflection.

21ſt, Produce was equal in the crops compared; but the expence of the drill'd ſunk it.

We ſee not that the manure had more effect in the broad caſt.

General Obſervation on theſe crops.

We ſee not by any means how Mr. Y. can account for wet years being bad for drill'd corn, by the rain coming too much to it. On the contrary, the greater field-room it has ſhould make it dry ſooner. R.

Query, What can Mr. Y. mean (p. 178) by ſaying, on Experiment 18, that '2 l. is a very conſiderable profit this year?' No ſuch profit appears. R.

Mr. Y. has in the year 1767 five Experiments on divided Roods each.

Exp.	Profit and Loſs per Acre.	l.	s.	d.	Obſervations of Mr. Y.
22	Profit by broad caſt,	0	15	4	
	Loſs by drill'd,	0	0	10	
	Difference	0	16	2	
23	Profit by drill'd,	3	16	8	A drill'd crop of beans preceded.
	Profit by broad caſt,	2	11	0	A broad caſt crop of ditto preceded.
	Difference	1	5	8	
24	Profit by broad caſt,	1	4	4	After clover.
	Profit by drill'd,	0	0	8	After barley.
	Difference	1	3	8	
25	Profit by broad caſt,	0	15	4	Fallow preceded.
	Loſs by drill'd,	0	16	6	
	Difference	1	11	10	
26	Profit by broad caſt,	0	6	0	The field was manured, and product equal.
	Loſs by drill'd,	0	10	6	
	Difference	0	16	6	

Mr. Y.'s Obſervations on theſe crops.

	l.	s.	d.
1. Profit this year by the broad caſt is	5	12	0
Ditto, drill'd,	2	9	6
Difference	3	2	6

2. Drill'd corn is more ſucceſsful than it was laſt year.
3. Mr. Y. doubts whether wetneſs be againſt drilling.
N. B. For 1765 read 1767 in p. 191 of Mr. Y.
4. In many caſes a ſingle year, not a ſucceſſion of years, is to be conſidered for profit, viz. where we have peculiar wants.

On the four Years Compariſons Mr. Y. ſhews that

Profit by the old huſbandry is	22	19	10½
Ditto, new	7	14	5½

i. e. nearly three to one for the old.

General Corollary.

'On an average of crops of wheat in the two methods in *various* caſes (viz. as ſucceeding fallows, beans drill'd and broad caſt, clover and drill'd wheat) one acre in the old huſbandry is equal to three in the new.' Honeſt, ingenuous, and important! R.

On the 23d Experiment (the only one this year in which the drill'd crop exceeded in profit) the former had great advantage in having the bean land ſtirred much more; but what were the comparative profits of the two bean crops compared?

Mr. Y. juſtly calls the ſubject of the fourth ſection of the firſt chapter of the firſt book, viz. 'quantity of ſeed, an untrodden ground,' and propoſes to reduce his Experiments thereon to what is *abſolutely neceſſary*, as he owns his papers voluminous enough.

He has in the year 1764, ſix Experiments on this ſubject in the old Huſbandry.

N. B. S ſtands for Seed, and P for Produce.

Exp.		Qr.	B.	P.	Qr.	B.	P.	Qr.	B.	P.	Qr.	B.	P.	Qr.	B.	P.
1	S.	0	1	0				0	2	0				0	3	0
	P.	1	0	0				2	4	0				3	1	0
2	S.	0	1	0	0	1	2	0	2	0	0	2	2	0	3	0
	P.	0	6	0	1	1	0	2	4	0	2	6	0	3	1	0
3	S.	0	1	0	0	1	2	0	2	0	0	2	2			
	P.	0	7	0	1	0	0	2	2	0	2	6	0			
4	S.	0	1	0	0	1	2	0	2	0	0	2	2	0	3	0
	P.	0	4	0	1	4	0	2	0	0	2	6	0	3	0	0
5	S.	0	1	0	0	1	2	0	2	0				0	3	0
	P.	0	5	2	1	6	0	3	0	0				2	6	0
6	S.	0	1	0	0	1	2	0	2	0	0	2	2	0	3	0
	P.	0	5	0	1	4	0	2	6	0	3	0	0	3	2	0

Mr. Y.'s Concluſions on the above crops.

1. On all Experiments, that 1 buſhel per acre is far too little ſeed.

2. On Experiment 5th, that 3 buſhels for the firſt time decreaſes in produce.
3. On Experiment 6th, that 3 buſhels exceed all the reſt.

His Obſervations.

1. 'One would expect leſs ſeed ſhould be better fed; but land, if not ſtock'd with corn, will with weeds.' P. 206.
2. Experiment 4th is on clover lay, 5th and 6th, on fallow.
3. Average of clear produce of - -

B.	Qr.	B.	P.
1	0	4	3
1½	1	1	2
2	2	2	0
2½	2	4	0
3	2	5	1

4 Three buſhels of ſeed the beſt quantity, is contrary to all modern ideas.

Theſe Experiments militate ſtrongly againſt drillers, one of whoſe principal boaſts is ſaving of ſeed. R.

Mr. Y. has, in 1765, ſeven Experiments, moſt of them in eight parts.

N. B. The head line ſhews the ſeed, and the produce is oppoſite to the number of the Experiment.

	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.
Seed	0 0 2	0 1 0	0 1 2	0 2 0	0 2 2	0 3 0	0 3 2	0 4 0
Exp.								
7	0 7 0	2 2 0	3 0 0	3 4 0	3 6 0	3 0 0	3 2 0	2 6 0
8	0 6 0	2 0 0	3 0 0	3 6 0	3 2 0	3 6 0	3 1 0	2 0 0
9	0 4 0	1 0 0	1 4 0	1 5 0	1 6 0	1 4 0	1 2 0	1 2 0
10	0 6 0	2 1 0	3 1 0	3 5 0	3 6 0	3 2 0	3 0 0	2 2 0
11		0 7 2		2 6 2		3 2 1		2 4 0
12	0 5 0	1 4 0	1 7 0	3 1 0	3 3 2	2 4 0	2 1 2	1 5 3
13	1 2 0	2 1 2	3 2 2	4 2 0	4 5 2	2 6 0	2 6 2	2 6 2
Av.	0 5 2	1 3 3	2 3 3	2 7 3	3 1 0	2 5 0	2 1 1	1 5 1

Mr. Y.'s General Concluſion on theſe crops.

1. That the moſt profitable quantity of ſeed this year is 2 buſhels 2 pecks.
2. That 'the grand average to be drawn from all muſt be of peculiar advantage.' P. 230.

Quere, Is not the dryneſs of 1765 an adequate reaſon why 2 buſhels and 2 pecks may ſucceed as well as 3 buſhels in 1764? R.

Mr. Y.'s Concluſions and Obſervations on the crops of 1765:

On Experiment 1. As 2 buſhels give more than 3 buſhels, loſs by 3 buſhels is 35 s. per acre; and 2 buſhels 2 pecks, are better than 3 buſhels by 2 l. 15 s. per acre.

2. To Experiment 9, Mr. Y. adds, 4 buſhels 2 pecks give 1 quarter 1 buſhel, and 5 buſhels only 1 quarter.
3. On Experiment 10, he obſerves, that after good clover 4 buſhels give 2 quarters 2 buſhels.

To Experiment 13, he adds, that on this richly manured field 4 buſhels 2 *pecks give 2 quarters* 4 buſhels, and 5 buſhels give 2 *quarters 1 buſhel and 2 pecks.*

5. On Experiment 13, he remarks, that 'underſowing on *rich* ground is not ſo great a loſs as on poorer.'
6. Mr. Y. obſerves, that the average product of 4 buſhels and 2 pecks is 1 quarter 2 buſhels, and that of 5 buſhels is 7 buſhels and 3 pecks *.

In 1766 Mr. Y. has ſix Experiments.

	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.
Seed.	0 0 2	0 1 0	0 1 2	0 2 0	0 2 2	0 3 0	0 3 2	0 4 0	0 4 2
Exp									
14	1 0 3	1 7 0	2 2 3	2 4 0	2 6 2	2 4 0	1 7 0	1 7 0	1 2 0
15	0 6 2	2 1 2	2 4 0	2 6 2	2 7 3	2 4 0	2 0 1	1 7 0	1 3 1
16	0 5 0	1 4 2	1 7 0	2 2 3	2 4 0	2 6 2	1 7 0	1 5 3	1 5 3
17	0 7 2	1 2 0	2 2 3	2 4 0	2 6 2	2 7 3	2 1 2	1 4 2	1 4 2
18	1 0 3	1 4 2	2 1 2	2 7 3	3 1 2	2 4 0	2 1 2	2 2 3	1 7 0
19	1 0 3	1 2 0	2 2 3	2 6 2	2 7 3	2 2 3	1 7 0	1 5 3	1 4 2
Av.	0 7 0	1 3 3	2 0 2	2 3 1	2 4 1	2 1 3	1 4 2	1 2 3	1 0 0

N. B. Five buſhels give, in Experiment 14th, 1 quarter and 3 pecks; in 15th, 1 quarter 2 buſhels. Experiment 14th was on fallow, 15th on clover land, and 16th on bean ſtubble.

Mr. Y.'s General Obſervations.

1. Two buſhels 2 pecks is beſt quantity. 2. The ſeaſon of this year was oppoſite to that of 1765.

In 1767 Mr. Y. has ſix Experiments.

N. B. Laſt table is here continued.

Exp.	qr. b. p.	qr. b. p	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p	qr. b. p.	qr. b. p.	qr. b. p.
20	0 7 2	0 7 2	1 7 0	2 2 3	2 5 1	2 6 2	1 7 0	1 5 3	1 2 0
21	0 7 2	1 5 3	1 7 0	1 7 0	2 4 0	2 2 3	1 7 0	1 5 3	1 4 2
22	1 0 3	1 7 0	2 2 3	2 4 0	2 6 2	2 4 0	2 1 2	1 7 0	1 4 2
23	0 7 2	1 2 0	1 5 3	1 5 3	2 1 2	1 7 0	1 5 3	1 2 0	1 3 2
24	1 2 0	1 5 3	2 1 2	2 2 3	2 6 2	2 2 3	1 7 0	1 7 0	1 2 0
25	1 0 3	1 2 0	1 7 0	2 3 2	2 4 0	2 3 2	1 7 0	1 2 0	1 2 0
Av.	0 7 3	1 2 3	1 6 2	1 7 2	2 2 0	2 0 0	1 3 2	1 0 3	0 6 1

N. B. In this year the beſt quantity is 2 buſhels and 2 pecks of ſeed.

Average of the four Years.

Table the laſt continued.

qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.
0 6 3	1 1 3	1 7 0	2 3 0	2 4 3	2 3 0	1 5 3	1 9 3	1 0 0

N. B. In 1767, 5 buſhels produced in all Experiments 1 quarter 2 buſhels, except in No. 25, and in that only 1 quarter and 3 pecks. Mr. Y. obſerves on crops of 1767, that many fields yielded only 5 buſhels per acre, and that in Experiment 24 above 5 ſacks per acre are produced.

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* *N. B.* Though theſe Experiments are made on quantities of ground much ſmaller than an acre, yet we give them in that proportion, as being more familiar, and therefore eaſy. R.

Mr. Y.'s General Obſervation on theſe Experiments of the four years is,

'They are made on *clayey* and *gravelly* loam, after fallows, and fallow crops of all ſorts.' The reſult 2 buſhels and 2 pecks beſt quantity.

On his five Experiments of quantity of ſeed in the new huſbandry, in 1764, Mr. Y. obſerves, 1ſt, that 2 buſhels and 2 pecks are ſtrikingly the moſt advantageous quantity; and, 2dly, that three rows are preferable to two, and two to one, in every quantity of ſeed. On the Experiments in 1765, on this ſubject, Mr. Y. obſerves, in the 6th, 2 buſhels 2 pecks are the beſt quantity, and when ſown in treble rows: on the 7th, the ſame: on the 8th, that the greateſt produce is from 2 buſhels in one foot rows; next from 2 buſhels 2 pecks in ditto; next from 2 buſhels in 18 inch rows; then from 1 buſhel 2 pecks in one foot rows; and laſtly, from 2 buſhels 2 pecks in one foot rows: on the 11th, that 2 buſhels is the beſt quantity, and diſtance of 6 inches inferior to 12: on the 12th, that 2 buſhels is the beſt quantity; but 2 buſhels 2 pecks comes nearer than hitherto: on the 13th, that 2 buſhels 2 pecks, in treble rows, are the beſt; and that 1 buſhel 1 peck produces as much in one row as in three; a phenomenon unaccountable! On the 14th, 15th, and 17th, that 2 buſhels 2 pecks are the ſuperior quantity; but that in the 16th, 18th, and 19th, 2 buſhels *beat* (our Author's word) 2 buſhels 2 pecks in rows 12 inches aſunder.

Mr. Y.'s Particular Concluſions.

On 8th, One foot is the beſt diſtance, and others are better as nearer to it; but diſtance is not chiefly conſiderable.

* On 10th, 'General effect proves that the more rows the better.'

On 16th, 'One foot is the proper diſtance for equidiſtant rows.'

His General Concluſions.

1. But quantity varies betwixt 2 buſhels 2 pecks, and 2 buſhels; but as 1 buſhel 1 peck is in *ſeveral* Experiments the beſt, the 2 buſhels ſeem likelieſt to be beſt.
2. Equidiſtant rows at 12 inches, then at 18 inches, are beſt.
3. Horſe-hoed crops come next.
4. Three feet intervals *beat* four feet intervals.
5. Theſe ſuperior diſtances require a fallow, which horſe-hoed crops do not.

Reviewer's Concluſions.

1. The 2 buſhels proving beſt, may be owing to the dryneſs of 1765.
2. One buſhel 1 peck is ſeldom ſuperior; ſo that our concluſion is the contrary of Mr. Y.'s, viz. that 2 buſhels 2 pecks ſeem beſt on the whole.
3. Whether 2 buſhels 2 pecks, or only 2 buſhels, be the beſt quantity, it militates ſtrongly againſt drillers.

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* *N. B.* Experiment 9th is wanting.

The fifth ſection of chapter I. book the firſt, examines what is the beſt time of ſowing.

Experiment 1ſt, Nine pieces of ground are ſown at about a week's diſtance each from other, from September 5 to November 15. The firſt gives the beſt crop, and the two laſt the worſt, but not in regular progreſſion.

2d, Eight pieces ſowed from September 12 to October 30. The differences are regular, but ſometimes extremely trifling.

3d, Differences are *trifling* and *irregular*. Same produce from ſame quantities ſown at a month's diſtance.

4th, Eight ſowings, including about ſix weeks. Produce is frequently in an order contrary to the laſt Experiment, except in the two laſt portions.

5th, Fourteen different ſowings, from Auguſt 18 to December 13. Difference betwixt produce of firſt and laſt is more than two to one, though the laſt had three ploughings more.

6th, Sixteen different ſowings from Auguſt 23 to December 18. The middle ſeaſons have beſt produce, and the laſt worſe than the earlieſt.

7th, Seventeen ſowings, from Auguſt 23 to December 26. Principal produce from September 10 to October 16; from earlier much leſs, and afterwards it declines.

8th, Seventeen ſowings, from Auguſt 17 to December 26, on clover land. Produce of two earlieſt is trifling; they then riſe to N° 8, ſown on September 1, and then gradually decline.

9th, Thirty-five ſowings, from July 30 to April 28. Ploughings continued in proper weather. Produce riſes to N° 7, ſown September 8, is the ſame on 22d, and then with ſome irregularities declines.—*N B.* Firſt and laſt are equal.

10th, Same number of ſowings as above, on the ſame days, with rotten manure. Latter autumnal ſowings ſeem benefited by the manure.

11th, Same number of ſowings as above, on fallow. Chief produce is from ſowings of September 8 to November 24.

12th, Same number of ſowings as above, on a clover lay. Reſult as above to ſowing of December 22.

Mr. Y.'s Obſervations on Particular Experiments.

On 7th, 'Late ploughings ſeem not to have effect.'

8th, 'Two firſt ſowings ſeem to have failed from the clover's roots being too juicy.'

9th, 'Sowing earlier than uſual may ſave a ploughing; an object of much conſequence to an huſbandman.'

11th, 'Very little ſowings are not recompenſed by extra tillage.'

12th, 'This ſoil being gravelly may have ſeaſon continue favourable on that account.'

Mr. Y.'s General Obſervations.

I. 'Early ſowings require thorough weeding before winter, which may be 5 s. expence per acre.'

II. 'Beſt ſeaſon in September and half of October, but September better, and all ſubſequent are worſe and worſe.'

III. 'Different

III. 'Difference of ſeaſons of ſowing ſeems to effect no difference in corn as to diſtempers and beating down.'

Reviewer's Obſervations, particular and general.

On Experiment 3d, Mr. Y.'s giving ploughings in lieu of earlier ſowings, on this gravelly loam, may account for equality of produce.

7th, The late ploughings may have had that effect, though unattended to, as the produce would probably have been worſe without them.

8th, Mr. Y.'s obſervation hereon ſeems very judicious and important.

1. Gen. As all Mr. Y.'s Experiments on this ſubject are in the drill huſbandry, they cannot be *deciſive* on the *whole* for broad-caſt; as ſlower ripening of corn in one method, and *vice verſa*, may require great allowance.
2. Gen Difference of ſeaſon, and nature of ſoil and management, muſt require great allowances on this ſubject.

Section ſixth of chapter I. book the firſt, exhibits miſcellaneous Experiments on ſteeps, ſeeds, &c.

From Experiments 1——7, of ſteeps in common ſalt, ſalt petre, lime, ſoot, pigeon's dung, horſe's urine, wood-lye, &c. no concluſion reſults that any of them is of ſervice. P. 310 But from ſix Experiments on change of ſeed, many important concluſions ariſe, viz.

1. Foreign wheats from the moſt oppoſite climates are ſuperior to moſt of our own.
2. Sowing of wheat raiſed for ſeveral years in the neighbourhood, is worſe than any change.
3. Change from poor ſand, even to ſtiff loam, ſucceeds not.
4. Eveſham wheat is ſuperior in many inſtances to all ſorts; Kentiſh red wheat is next; and Cambridgeſhire the third.
5. Red and white wheats are nearly equal.
6. Bearded wheats yield larger produce, but inferior in quality.
7. Mere change of ſoil is of much conſequence.

Concluſions from other Experiments.

From 14th and 15th, Black duſt of burned corn appears to produce no bad grain.

16th and 17th, 1ſt, A double fallow and manuring appear to yield the beſt grain: 2. Bad ſeed on bad land, in bad order, produces bad grain: 3. But on good land well ordered, the contrary.

18th, 1. Long dung, and ſecond and third cropping, produce bad crops: 2. 'Soil in very good order forces *bad* ſeed to a pitch which *good* cannot exceed.'

19th, 1. 'Burnt and muſty grain is more ſubject to diſtempers than ſound ſeed:' 2. 'Wheat is affected by duſt of burned barley and oats, as well as by that of wheat.'

20th, Former concluſion of laſt Experiment ſeems contradicted.

From many uninſerted Experiments Mr. Y. concludes, 1ſt, that mildew proceeds immediately from inſects brought by the wind, p. 319: 2dly, that rich ſoils manured, and ſome natural ones, are more liable to mildews: 3dly, that drill'd crops are, *perhaps*, more liable to mildews from drawing a current of air and inſects in it. Ibid.

N. B. If drill'd crops, on any account whatever, be more liable to mildew, hence ariſes a capital objection to drilling. R.

Experiments of Curioſity, 21—26.

N° 21 ſhews, that ſlipping of wheat roots is attended with loſs nearly 3 l. per acre.
N° 22, that tranſplantation is not likely to anſwer.
In N° 23, 24, 25, are produced 8, 10, and 11 quarters 2 buſhels by high culture, and with loſs of 170 l. in the laſt Experiment N° 25.
N° 26, produce is 5 quarters 3 buſhels 3 pecks, at expence of 25 l.

Section ſeventh and laſt of chapter I. &c. contains general Remarks, which deſerve to be written in letters of gold.

I. 'Culture of wheat is a matter of much nicety.'
II. '*Improved huſbandry* is ſeven times more advantageous than the common, and yet ſeveral very great crops leave but very ſmall profit.'
III. 'Incomplete cultivation is very unprofitable, but leſs ſo than a complete one.'
IV. 'Both on *clayey* and *gravelly* loams (*i. e.* the generality of wheat lands) the *old huſbandry* is the ſuperior mode.'
V. 'On the whole, the *new huſbandry* is far beyond a common farmer, both on account of perfection of inſtruments, and accuracy of culture.'
VI. 'Profit of wheat ſucceeding ameliorating crops, appears clearly, and is a *national* object of *importance.*'
VII. 'WHILE EXPORTATION IS ALLOWED, increaſe of wheat is an object of *vaſt national importance.*'
VIII. 'The *moſt rational* method of effecting an increaſe of wheat, is promotion of *general good huſbandry*, and particularly large quantities of manure.' P. 325.

[*To be concluded in our next.*]

ART. VII. *The Farmer's Letters to the Landlords of Great Britain.* Containing the Sentiments of a practical Huſbandman, on various Subjects of great Importance; particularly, I. On raiſing large Sums of Money by improving Eſtates. II. On the Methods of raiſing the Rental of Eſtates. III. On various Improvements; ſuch as Draining, Manuring, Fencing; and raiſing new Buildings, or remedying the Inconveniencies of old ones. IV. On Paring, Burning, Liming, &c. V. On improving ſeveral Sorts of waſte Lands, Moors, Downs, Wolds, &c. &c. The Whole calculated to ſhew the great Profit attending the Improvement of Eſtates, both in cultivated and uncultivated Countries. Vol. II. 8vo. 6 s. Nicoll. 1771.

THE title-page ſufficiently ſhews the deſign of theſe 25 Letters, which are of a much more extenſive nature than thoſe of the former volume [*].

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[*] For our account of the firſt volume, ſee Rev. vol. xxxvi. p. 417. *See alſo* an account of the 2d edition, vol. xxxix. p. 371.

The Author, Mr. Young, obſerves, that he deſigns to point out to landlords, who only know that they have improvable eſtates, an eaſy method of giving proper directions to their ſtewards, &c. to improve them; and to give hints to ſuch as know much more of the ſubject. He propoſes to ſhew the nobility and gentry how to raiſe, on their improvable eſtates, large ſums of money, or great incomes quickly, in many caſes, with leſs hazard than attends application to the *miniſtry* for a *place*, or to the *city* for a *wife*. He promiſes to adviſe no improvement which he has not *either practiſed* or *ſeen practiſed*, and that his deſign is not to make farmers but *improvers*. By improvable eſtates he means ſuch as will pay intereſt for money expended, and leave a clear profit from 5 to 20 *per cent.*

In Letter II. he adviſes the landlord to ſecure a large ſum to go through his intended improvements with ſpirit, and not to depend upon ſmall annual ſums; and he compares him to the merchant, whoſe ſucceſs depends upon having a ſufficient capital. But we apprehend that many a nobleman and gentleman who does not underſtand agriculture, will think it a point of prudence to try how ſmaller annual ſums anſwer in improvements, before he incur the riſque of adding to the weight which he already ſuſtains, by a conſiderable mortgage. He cannot by ſuch cautious conduct grow ſo ſuddenly rich; but he is ſafe from becoming ſuddenly poor, and he will gradually gain experience.

Letter III. adviſes the landlord to gain a complete knowledge of his eſtate, as a *grand preliminary*. But *hic labor, hoc opus eſt*. Mr. Y. aſſigns many reaſons againſt employing common ſtewards in theſe improvements, and therefore adviſes the landlord either to get ſufficiently acquainted with country buſineſs himſelf to dictate poſitively to workmen, or to employ ſome perſon of known abilities to dictate in that manner.

But this is the very difficulty which ſeems next to inſurmountable. The landlord may ſpend the *beſt* part or *whole* of his life, before he can gain knowledge ſufficient, or gain ſuch a *fidus Achates* as Mr. Y. recommends. 'Tis an eaſy matter to provide books ruled with ſeparate columns for place, ſoils, tenant, acres of *arable*, graſs, wood, ſheep-walk incloſed and open, rent, repairs, horſes, oxen, young cattle, ſheep, hogs, &c. &c. but a moſt difficult thing to know into whoſe hands to put theſe books thus *ruled* and *filled*. He muſt be acquainted not only with agriculture in general, but that of the country he is to improve in particularly; the prices of labour, wood, and all the products of the earth; the ſtate of the neareſt markets; the conveyance by land and water, &c. and if he is thus acquainted with the country, he can ſcarce fail of having connections with the people; a circumſtance which Mr. Y. objected to in the old ſteward.

And here, once for all, we preſume to deliver our opinion on this important ſubject; viz. that no landlord who is ignorant of agriculture can, with prudence, intruſt his eſtate for improvement to any perſon who will not give bond, on condition of a certain ſum to be advanced by the landlord, to improve the rental to a certain rate, and bring a ſufficient tenant to leaſe it at that rate.

Mr. Y. judiciouſly adviſes to begin improvements with farms moſt capable of it; and obſerves, that the expences of repairs in little farms ſwallow up a conſiderable ſhare of rent. He concludes this letter by ſhewing, that if ponds are to be dug, roads to be mended, houſes, &c. to be repaired or rebuilt, marle, limeſtone, &c. to be dug, though theſe works may not be prudent in a tenant, they may be highly ſo in a landlord.

In Letter IV. Mr. Y. ſhews that the augmenting of rents by giving notice to old tenants to quit at a day, or pay an advance, is a ſcheme liable to many objections, of which he ſpecifies a few; viz. that thus the work is done by halves, as none will give for farms unimproved nearly what a landlord may make by improvements; 2dly, that new tenants will not take without a leaſe, and thus tie up a landlord's hands from further improvements; 3dly, that 'tis unjuſt; and, 4thly, unpopular. Mr. Y. judiciouſly adviſes to do all repairs and improvements, if the landlord can, while the old tenant is on the farm; which he thinks may be done even on leaſed farms, by virtue of the clauſe for ingreſs and regreſs for repairs. We think however differently, as the making improvements under the name of repairs, may be very inconvenient and diſadvantageous to the preſent tenant, and was never intended by that clauſe. Mr. Y. adviſes, that if the improvements cannot be made while the old tenant is on the farm, it ſhould rather be taken into hand, the intended works done, and the farm re-let, than covenants for the improvements made with the new tenant. His reaſon is, that a man will value higher what he *views* done, than what he is told of. But ſurely a tenant may have ſuch certainty of the works to be done, that he cannot doubt of the reality of them; and it may be ſo very inconvenient to the landlord to buy ſtock, utenſils, and hire ſervants, that the improvements may be more advantageouſly executed both for landlord and tenant, by the new tenant's immediately ſucceeding the old. Leſs expence laid out on the new tenant's own plan may be both more pleaſing and more uſeful than greater on the landlord's.

Mr. Y. thinks ſix months ſufficient time to improve *moſt farms*, and twelve months to improve *any*. Buildings are to be done in ſummer, fences in winter. He adviſes not to employ the landlord's old carpenters, maſons, &c. He would alſo have great numbers of all workmen hired at advanced prices; and ſeveral farms improved at the ſame time. But here we muſt obſerve, that many judicious landlords will probably be of an oppoſite opinion, becauſe much work will occaſion confuſion, neglect, &c. and that advancing of prices is not only a *temporary* evil, but a *continuing* one, and of a contagious example.

Letter V. opens with a plan, which ſhews how inconveniently the lands of three farms may be ſituated with regard to the houſes, and how eaſily reformed by making the ſeveral parts of the ſame farm contiguous. This is ſo natural an idea, that it muſt ſurely have ſuggeſted itſelf to every one who hath thought of improvements at all.

The Author, however, adds, that if the farms are too ſmall, ſhould all be thrown together, and ſufficient buildings erected in one convenient place. He thinks that ſuch reform would raiſe the rent to double; and in ſuch low rents as he mentions, viz. 1 s. 6 d. per acre, we apprehend it might.

Our Improver obſerves rightly, that in diſpoſing an eſtate into farms, the ſize moſt demanded in the country ſhould be regarded; and adds, that when rent is not ſunk on account of ſize, the larger the farm is, the more advantageous to the landlord, as the buildings and repairs are not in proportion. But allow us to remind Mr. Y. that in the former volume of his *Letters* he has ſhewn, that farms which are large beyond a certain ſize, are diſadvantageous both to the public and individuals, as they diſcourage population, and exact not ſufficient attention to culture.

Mr. Y. alſo well obſerves, that the ſize of fields ſhould be proportioned to that of farms; and he remarks, that the number of arable fields to a farm need not be more numerous than crops which compoſe a courſe. He thinks that graſs ſhould be divided into three or four cloſes for convenience. It is certain that mixed ſtock, viz. ſheep, horned cattle, and horſes, thrive together uſually; but it ſeems proper for the farmer to have not only paſtures for his *fatting* and *lean* ſtock, but alſo, if he can, for *freſhening* ſtock too.

Letter VI. propoſes to conſider that capital object in farms, the rebuilding or repairing of the houſes, &c. We agree with Mr. Y. entirely that *ſlate* or *tile* ſhould be ſubſtituted for *thatch*. He thinks the plans for farm-houſes already publiſhed *very faulty*, as being *very inconvenient*. We ſhall not preſume to ſcan theſe plans critically, more eſpecially as dimenſions are not given;—now and then we ſhall offer a remark.

In plate II. fig. 1, *c* is called a *ſmall room*, yet appears twice or thrice as big as *a*, in which the whole family are to live: we really imagine that the letters are tranſpoſed. In fig. 2, though ſomething is ſaved by having the fire-place of the parlour thruſt into the corner, yet more ſeems loſt by having it cloſe to the dairy, ſo as to affect the milk, eſpecially as the fire of the ſcalding houſe is in the ſame poſition. Fig. 3, is juſtly liable to the ſame objection; and we ſhould ſuppoſe that any judicious farmer who came to ſuch an houſe, would certainly make *e* his dairy, provided it be built northwards, which dairies ſhould conſtantly be.

In plate III. fig. 1, Mr. Y. gives a plan of a farm-yard, which, in general, may do very well; and we agree with him that the farmer's kitchen ſhould form a part of the incloſure. We find not immediately an explanation of fig. 2, and do not eaſily gueſs what it means. In plate IV. Mr. Y. gives what may be called a plan of a *ſuperb* farm-yard, with all poſſible conveniences, which may ſuit the purſe and taſte of a nobleman.

We agree with him entirely that ' manure is the *ſoul* (though, a naſty *ſoul)* of good huſbandry;' and we go even further than he does: we would have all cattle, young as well as aged, oxen as well as cows, ſtalled, for two reaſons which appear to us unanſwerable; viz. that thus they are often prevented from doing harm to each other, and, ſecondly, that their ridges are kept dry, a point of much more importance than is uſually imagined. We agree with Mr. Y. that a landlord who binds his tenant to ſtack all hay at *home*, acts wiſely if he alſo binds him to lay all the manure on his graſs land.

And now we are ſent back to plate III. fig. 2, for an explanation of an irregular farm-yard.—We entirely approve Mr. Y.'s advice to bind the workmen to finiſh in a given time.

Mr. Y. ends this letter by apologizing for non-aſſignment of calculations, becauſe they are *ſo various*; but this apology ſeems not to us ſufficient. He intends, we apprehend, to inſtruct the ignorant; and for ſuch, ſurely, calculations upon different plans, with different given materials, and in different ſituations, are uſeful, nay needful, that the improver having made proper allowances for the difference of his own ſituation, may calculate with tolerable exactneſs before he begins to build.

Letter VII. opens with a declamation in praiſe of the advantages of good fences, the neceſſity of which we hope will not be very generally diſputed.

We know from experience that Mr. Y.'s encomiums on dry ſtone walls, as having nothing of trouble in them, would, in his opinion, be liable to great reſtrictions, if he knew what attention

tion is neceſſary to ſupport them in countries expoſed to high winds, hunters, &c. The two kinds of ditches which he recommends, viz. five feet wide by four deep, and four by three, the width at bottom one foot, are indeed good. He judiciouſly approves the method of plaſhing the fence by leaving ſome part of the quick for ſtakes, and prefers it to cutting down the whole, in order to re-ſpring, when defended by a dead hedge.

The addition of pales at the gateways and joining of hedges, the turning of brick or ſtone arches, the painting of gates, &c. are points which the bare inſpection of the lands of almoſt any improver will recommend.

Mr. Y. recommends the plaſhers of Hertfordſhire to teach thoſe of countries unacquainted with the method; and adviſes to work the ditch by a frame, and to buy buſhes, ſtakes, and edders, where the premiſes do not ſupply them. We apprehend moſt of this advice might have been ſpared.

His objections to clipp'd hedges of white thorn, ſeem reaſonable, as is the doctrine which he inculcates, viz. 'a fence inſufficient to turn an hog, is no fence.'

But we cannot, without conſiderable reſtrictions, admit Mr. Y.'s aſſertion, 'that thorn hedges yield no firing.'—We do not much oppoſe the permitting of thorns to grow *tall* and *old* before they are cut, as they then afford excellent ſhelter; but the ſooner they are cut the oftener they will furniſh, though in ſmaller quantities, *fire-boot* as well as *hedge-boot*.

We heartily recommend the practice of Mr. Y.'s advice, to make the ſtakes of the dead fence of ſallow, as theſe will *generally* grow, and ſave much expence and trouble of ſtakes.

Letter VIII. propoſes a very important object, viz. the proportioning the *graſs* and *arable* parts of farms. Mr. Y. obſerves, that *graſs* pays the landlord better than *arable*; and thence deduces his axiom, ''Tis much better to have too much graſs than too much arable.' His ſcheme of converting arable into graſs, may be ſeen in the following ſhort directions, viz. 'Turn in the ſtubble ſoon after harveſt. In October plough the ground into three feet ridges. Plough as ſoon in ſpring as the ſoil admits, ſo as to gain a fine tilth by the firſt week in May. In a fortnight or three weeks all the weeds will ſprout. Proceed with the plough through June and July. In the firſt week of Auguſt ſow the ſeeds, harrow and roll.'

Mr. Y. recommends 16 lb. of *white clover*, 10 lb. of burnet, and ditto of rib-graſs, per acre, which will coſt about 15 s. 6 d. He adds, that ſowing *Sainfoine* on light limeſtone, loam, dry, ſandy or gravelly land, will improve it to ſix times its value. This we believe to be a very moderate calculation.

He obſerves, that though the more graſs-land there is in a farm, *generally* the better, yet a tenant ſhould have two fields, if *dry* enough, for turnips alternately, or if clay, one for cabbages, the culture of which every year with that plant will improve the ſoil.

Mr. Y. opens Letter IX. with recommending to landlords the drainage of wet lands, both arable and graſs. He wiſely adviſes the landlord, that having found a ſufficient deſcent for the water, or made one, he begin with the ſmaller drains, which ſhould be covered ones, filled to a certain heighth with ſtones, wood, or buſhes, ſuch as the country affords eaſieſt, and having laid a thin cover of ſtraw, fern, &c. fill them up with earth. He adds, that drains alone can convert *bad land* to *good*, to the doubling of the rent.—He ſuppoſes that this work may coſt 30 s. per acre.

Letter X. adviſes the clearing land of buſhes, brambles, mole and ant hills, as what reduce the land to half value.

Mr. Y. rightly adviſes the landlord to meddle with no manurings, but ſuch as are of the laſting kind, viz. by marle, chalk, or clay, which, laid on light lands, will pay amply. He obſerves that, in Norfolk, from 80 to 100 loads, of 30 buſhels each, of fat marle, are laid on an acre. The total expence will be 3 l. per acre when the cart is filled from the pit by the diggers, and when drawn up in buckets 5 l.

Letter XI. recommends to landlords the making of good roads, as what a tenant willingly pays for when he conſiders the ſaving thereby of his cattle, carriages, &c. He concludes this letter with ſetting forth the advantages of water, as the driving of cattle to it at any diſtance is in a manner fatal to *fatting* beaſts, and, we think, ſcarce leſs ſo to a dairy.

Letter XII. conſiders the aggregate buſineſs of improvement. We think Mr. Y. might have ſpared the information, that 'Lands let at low rents will *beſt* pay for money expended on improvements.' He ſeems indeed too minute in ſome ſubſequent pages; but perhaps our own experience in matters of this ſort may make his inſtructions appear to be too much in detail. There is, however, a piece of advice in p. 89, which may not be needleſsly given to every improver, viz. to give higher prices than uſual in winter for ſome works rather than defer them till ſummer, when the price of all work is dearer. He certainly adviſes prudently rather to *hire* teams to do the neceſſary works than to buy horſes, carriages, &c.

The Author adviſes his improver to calculate the whole expence of the improvements, and then add the intereſt of this ſum to the old rent; ex. gr.

500

	l.	s.	d.
500 acres, at 8 s. rent — —	200	0	0
Intereſt of 2200 l. at 4 per cent. —	80	0	0
	280	0	0

Riſe of the rent per acre 3 s. 6 d. which is above 87 l. on the intereſt of the expences, and ſome profit, though trifling. Mr. Y. thinks that few tracts of country would want ſo large an expenditure as this, and many, we believe, would pay better.

Mr. Y. largely (rather too largely and minutely, we think) recapitulates the improvements of various kinds, to lead us to conclude that the riſe of rent would be much higher than this, and ſtates the ſeveral ſuperior advances with correſponding profits, viz.

7 s. is equal to 87 l.
13 ———— 237 l.
15 ———— 287 l.
17 ———— 337 l.

He judges that a farm thus improved would let for 1 l. 5 s. per acre; and harangues upon the great advantages of making this improvement, viz. a clear profit of 337 l. per ann. Now our duty to the public obliges us, as Reviewers, to obſerve, that the reality of this improvement of rent muſt depend on the nature of the ſoil, about which nothing can be aſcertained to verify the reality of the profit.

Indeed Mr. Y. ſeems conſcious, that the advance of rent at 25 s. per acre will appear extravagant, and therefore modeſtly ſinks it to a guinea, and the clear profit to 237 l. and concludes that a gentleman thus improving, enjoys a certain perpetual return of 20 per cent. for hazard and expenditure of a ſingle year—'An advantage, he adds, to be found in no trade whatever;' and we agree with him.

He proceeds to ſhew that there is no *ſuch great* trouble in the execution of this plan, as needs deter any gentleman from carrying the plan into effect himſelf, or committing the management to ſome perſon of *knowledge* and *activity*; he omits *integrity*. To this propoſal we have ſaid ſomething in the commencement of this article.—He propoſes that the manager ſhall have 5 l. per cent. on the *real improvements* of *rent per annum*. But we do not *at all* underſtand how long this 5 l. per cent. per *annum* is to be *continued*. If during the management only, it ſeems too little; if *for ever*, too much. If during *the life* of the manager, it is a very uncertain premium; as the younger *man* will be much better paid, while the older has *generally* much better talents. But now ends the former part of this work, which concerns a *cultivated* country. The *uncultivated* country opens *æquor majus arandum!*

Art. VIII. *A Voyage to China and the Eaſt Indies, by Peter Oſbeck; together with a Voyage to Suratte, by Olof Toreen; and an Account of the Chineſe Huſbandry, by Captain Charles Guſtavus Eckeberg.*—Tranſlated from the German. By John Reinhold Forſter, F. A. S. To which are added, a Faunula and Flora Sinenſis. 8vo. 2 Vols. 10s. 6d. Boards. White. 1771.

VOYAGES and Travels are a ſpecies of inſtruction, which is generally acceptable and amuſing: they gratify that love of novelty and variety, which is natural to the human mind, without tiring its attention, and are eagerly peruſed by that claſs of readers, who have neither inclination nor leiſure for much reflection. It is of importance, therefore, that they ſhould be the reſult of accurate obſervation, and faithful report. Diligence in obſerving, and honeſty in relating, are eſſential to the reputation and credibility of every writer in this department. In ſome caſes it may be extremely difficult to correct thoſe miſtakes, which their want of attention or want of integrity may occaſion; the poiſon may have produced its effect before the proper antidote can be applied; and prejudices and errors, which have taken full poſſeſſion of the mind, may never be wholly ſubdued and rectified. We can never ſufficiently value and commend the writer, who ſpares neither expence nor pains to obtain a thorough acquaintance with the ſubjects to which his teſtimony refers, and who is faithful in communicating information to others. Whereever we find ſuch qualities as theſe, we can readily excuſe repetition or minuteneſs, which ſome may be apt to deem dull and tedious. Imperfections of this kind will be neceſſary appendages to ſuch a work as that now before us. The ingenious author committed to writing every thing that occurred, and offers to the candour of the public every obſervation his journal contained. His remarks muſt therefore often coincide with the relations of others; and the form of a journal, under which his obſervations appear, will expoſe him to the charge of being too minute and trifling in ſome of his details. But theſe imperfections (were they much more numerous than they are) are abundantly compenſated by the great variety of important and uſeful particulars which his work contains; and he will be found to excel in that province of a natural hiſtorian, to which his obſervations principally refer. It will be a ſufficient recommendation of this work, that it is part of the plan of the celebrated profeſſor Linnæus for extending and improving natural knowledge;—that it is the reſult of the directions he had given for this purpoſe in his *Inſtructio Peregrinatoris*; and that it was originally publiſhed at his deſire, and with his particular approbation. ‘ You, Sir, ſays Linnæus in his letter to the author, have every where travelled with the light of ſcience; you have named every thing ſo preciſely, that it may be comprehended by the learned world; and have diſcovered and ſettled both the genera and ſpecies. For this reaſon, I ſeem myſelf to have travelled with you, and to have examined every object you ſaw with my own eyes. If voyages were thus written, ſcience might truly reap advantage from them. I congratulate you, Sir, for having traced out a way in which the world will follow your ſteps hereafter; and, purſuing this career, will remember the man who firſt pointed it out.’

The editor, whoſe tranſlation does juſtice to the original, gives us, in his preface, the following account of this work. ‘ Nothing eſcaped the attention of Mr. Oſbeck. The hiſtory, the antiquities, the religion, the manners, the dreſs, the character, the policy, the government, the military and civil eſtabliſhments of the country, were equally objects of his attention; and what is very remarkable, and will of courſe prejudice [prepoſſeſs] this nation in favour of our author is, that we find the judgment of Lord Anſon about the Chineſe, confirmed and juſtified in his obſervations on the character of that nation.

‘ The merchant will find a minute and accurate account of many commodities brought from the Eaſt, with an exact delineation of the whole commerce of China. The oeconomiſt and huſbandman will find many uſeful and agreeable remarks in Mr. Oſbeck’s and Mr. Eckeberg’s accounts, which might be conſidered as good hints even in this country, where agriculture and huſbandry have been improved both in theory and practice, to the great emolument of the inhabitants; while many facts here related are applicable to the Engliſh colonies and plantations. In ſhort, the reader will find many remarks, in the courſe of this work, that will aſſiſt him in the ſtudy of medicine, hiſtory, geography, and almoſt every other branch of learning.

‘ But the natural hiſtorian will find the richeſt treaſures in this uſeful performance.’——

The above account, we apprehend, is not much exaggerated; nor is it unworthy of notice, that Mr. Oſbeck was as indefatigable and reſolute, as ingenious, in proſecuting his obſervations. He wiſhes that they may procure half as much approbation from the world, as they have coſt him trouble and attention. ‘ I ventured, ſays he, on ſhore at the iſland of *Java*, where the woods are filled with tigers and crocodiles; and hazarded my life in *China*, where the heat of the ſun on barren *hills*, *robbers on the roads*, and petulant children in back cocoa-nuts, which hung at the top, looked like cabbages, and were ſomewhat triangular: the exterior ſhell of the nut is yellow, when it begins to ripen, and grows brown: it conſiſts of an outer-caſe, like hemp, and is uſed as ſuch, and therefore is commoly pulled off before the nut is ſold; excepting a narrow ſtripe, which is left to ſhew how ripe the nut is; and accordingly is either green, or yellow, or brown. Yet theſe nuts may be had quite perfect if they are ordered, and in that ſtate they contain the greateſt plenty of freſh water. The fibrous ſhell is uſed for matches and ropes, but the latter ſoon rot in freſh water. The next ſhell below this is white before it is ripe, but it afterwards becomes brown and very hard: near the ſtalk it is ſomewhat angulated. The *Java* people make uſe of it to put their brown ſugar and other things in. People going to the Eaſt Indies make drinking veſſels and punch-ladles of it: and beſides this, ſome very pretty little baſkets. Oppoſite to the baſe, or to the part where the ſtalk is faſtened, are three little holes, but only one of them is eaſily opened. The innermoſt ſhell, which fits cloſe to the hard ſhell, is white, and not much harder than a turnip before it is boiled: it may be eaten raw, and has a taſte of ſweet almonds; and for that reaſon ſeamen mix it with cinnamon, and make a ſort of almond milk with it. It may be alſo uſed as a ſallad, when prepared with vinegar, ſalt, and oil. The nut is filled with a pale ſweet water, which turns ſour if it is not drunk ſoon after the nut is opened. Every nut contains about a pint, or ſomewhat more, of this water. We uſed it for ſome weeks, whilſt it was freſh, inſtead of tea. It is ſaid, that this juice, if it is uſed as water to waſh one's ſelf, gives a fine complexion. When the nut grows old, the water congeals into a ſpungy white kernel, from which, after the ſhell is opened, ſome leaves ſpring up, which keep very long, without putting the nut into the ground, or watering it. A hundred nuts coſt a *peſo duro*, or *Spaniſh* dollar. The trees ſtood along the ſhore in low places, and were very plentiful. Authors ſay very circumſtantially, that this tree affords clothes, meat and drink, houſes or huts, utenſils or houſehold implements, and other inſtruments to the natives. To the laſt mentioned purpoſe the ſtem is of uſe; out of the branches they make the arched entrances into their huts, to which they faſten flowers on their weeding-days: the leaves are made uſe of for thatching, ſails, baſkets, brooms, and may be wrote upon with bamboo nails; the kernel and water of the nut afford them their meat and beverage: the outward ſhell affords clothing, painting-bruſhes, &c. If an inciſion is made into any bough, a clear juice runs from the wound in the night time, which makes ſyrup and vinegar, if properly prepared. Without this juice great care, for with its teeth it is ſaid to bite off a leg with great eaſe, at leaſt it would not be ſafe to try the experiment. When the ſeamen want to get into a boat where theſe fiſh frequent, they muſt take care not to put their feet into the water; for I once ſaw a dog-fiſh attempting to ſwallow a large wooden quadrant, but it was not able to do it, as it was too broad, and therefore only left the marks of its teeth on it. It is owing to its great greedineſs that the ſeamen are able to catch it: they cut off its fins, and then throw it again into the ſea; beſides many other cruel tricks, which I ſhall paſs over.

'If a ſailor dies in a place where dog-fiſhes haunt, he is ſure to be buried in the bellies of ſome of them. Large dog-fiſhes are never eaten, and ſmall ones but ſeldom, and in caſes of neceſſity only. They are cut into ſlices, which are ſqueezed in water, till no train-oil remains in them; after being thus waſhed, it is boiled or roaſted, and eaten with butter: the part towards the tail is the beſt: the forepart is ſeldom eaten. The ſkin and fins are made uſe of in poliſhing, and are called *Shagreen* [*]; they are found in plenty in the Chineſe apothecaries ſhops, and in other places. In the head, above the eyes, in two cavities, is a thick white matter, which, the ſkin being taken off, is taken out, dried, reduced to powder, and uſed as an *emmenagogue*. This dog-fiſh had two companions.'——

'June 7th, 37° 30′. S. L.——About eight o' clock at night, we heard, at ſeveral times, a deep and harſh noiſe. We ſuppoſed this was the voice of ſome large fiſh. Some ſaid that they ſaw its way, and that it ſhone a little in the dark. This light might probably ariſe from the violent motion which its ſwift paſſage gives to the water; for in the night ſomething ſhone about our ſhip; yet this might alſo be occaſioned by many ſorts of little worms, dead fiſhes, and other putrified bodies.'

This latter conjecture is confirmed by the concluſive experiments of Mr. Canton, deſigned to prove, that the luminous appearance of the ſea ariſes from the putrefaction of its animal ſubſtances. See Review for laſt month, p. 329.

The Author landed at Java, and gathered ſeveral plants, which he has minutely deſcribed. We ſhall ſelect his deſcription of the *coccus nucifera* as a ſpecimen. '*Coccus nucifera* (Palma Indica major, Rumphius, tom. 1. p. 1.) called *Calapa* in the *Javan* language, is a very high, but not very thick palmtree, with a rough bark, and a ſtem, which is undivided up to the crown. On the bark grows a white flower-like moſs. The

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[*] True ſhagreen is part of the ſkin of a wild aſs, and is brought from *Turkey*.

tures for cattle. The city wall conſiſts of hewn ſand-ſto
is covered with all ſorts of little trees and plants, viz.
Indica, *urtica nivea*, &c. and on the top of them are cen
boxes; however, the watch is ſo ill obſerved, that ſtran
paſſing by are often welcomed with ſuch a volley of ſtones
their lives are endangered; as happened to an Engliſhm
during my ſtay. It is ſaid, that on the walls are ſome eigh
nine pounders; at leaſt it is certain, that at eight o'cloc
night their report is heard. I had no opportunity of meaſu
the circuit of the city, but it ſeemed to me to be above a *Sw*
mile (about ſix miles three quarters *Engliſh*).

'The ſuburbs of Canton (in which the *Europeans* live dur
the time they trade there) are much greater than the forti
city.

'The ſtreets are long, ſeldom ſtrait, about a fathom w
paved with oblong ſand-ſtones without any gutters.
ſtones are full of holes, that the water may run off; for at
part of the town is built on piles.—No carriage is to be
with in the city; and whatever is brought from one plac
another, ſuch as hogs, ducks, frogs, ſnails, roots, greens,
is all carried on men's ſhoulders in two baſkets, hanging on
extremities of a pole. Living fiſh were carried about in buck
the Chineſe keep them in the following manner:—The
are put into large water veſſels in the ſtreets, but each v
ſtands under a ſpout which comes out of the wall, ou
which the water runs continually, but ſlowly, upon the
and for this reaſon they were always to be got quite as freſh
they had been juſt caught.—The ladies are continually c
fined.—People of the ſame trade commonly live in the ſ
ſtreet together. The factory-ſtreet has merchant-ſhops, join
japanners, and workers in mother of pearl.

'In the markets, where the people every day run about
ants, they ſell fruit, garden herbs, fiſh, bacon, &c.

'A *pagoda*, or idol-temple, is near one of theſe markets.
this they offer incenſe to their idols, which the Europeans
Yos, from the Portugueſe *dios*, and which are repreſented
one or more gilt pictures of ſeveral ſizes, according as t
ſaint looked when he was alive. The honours they beſ
on him are in conſequence of his writings, or of any o
ſervices he has done to the public. Theſe pictures, toge
with ſome foliage on the ſides, are in the place of an altar ta
Both upon the altar, and upon particular tables, are flower-p
incenſe, and all ſorts of meat and drink. They offer the ſame ſa
fices in private houſes; for every body has his own idol.
prieſts are called *Vau-ſiong* by the *Chineſe*, and *Bonzes* by the E
peans. They go with their heads bare and ſhaved, dreſs in ſt
coloured ſilk coats with wide ſleeves, which look like ſurpli
and wear roſaries about their necks. When they officiate

the feſtival of the lanthorns, they had red coats and high caps. Perhaps this was an order different from the former. Hundreds of bonzes ſometimes perform their functions in one temple.'

'—The eye is every where ſtruck with the populouſneſs of this healthy country, in which the people chuſe rather to want, than to ſeek a plentiful ſubſiſtence elſewhere. They are allowed but little more navigation than what they can carry on by their inland canals. Their foreign trade is chiefly to Batavia, and ſome places adjacent.—The ſtreets are as full of people here, as if there was a fair every day, at leaſt during the ſtay of the *Europeans* in this country, which is from *July* to *February*.

'In China are ſaid to be 58 millions of inhabitants, all between 20 and 60 years of age, who pay an annual tax. It is reported that many were ſtarved to death this year (1751) on account of the bad crop, and that great numbers were come from different provinces to get their livelihood here. Notwithſtanding the induſtry of the people, their amazing populouſneſs frequently occaſions a dearth. Parents, who cannot ſupport their female children, are allowed to caſt them into the river; however, they faſten a gourd to the child, that it may float on the water; and there are often compaſſionate people of fortune who are moved by the cries of the children to ſave them from death.'—

'The language of the country has nothing in common with any other; it has no alphabet, but as many characters and different figures as they have words; which have different ſignifications as they are differently pronounced, and have different accents. *Le Comte* ſhews that by the pronounciation only they make 1665 words quite different from each other out of 333. He is reckoned very learned among the *Chineſe*, who knows half their words; for they have 80,000 characters.'—

'Their obſervations on the heavens and earth, and their hiſtory, are remarkable, on account of their antiquity. (According to their accounts, they go as high as the times of Noah.) Their morals are looked upon as a maſter-piece; their laws are conſidered as excellent maxims of life; their medicine and natural hiſtory are both of them founded on long experience; and their huſbandry is admired for the perfection it has riſen to. But the want of the true knowledge of the ſupreme Being is an imperfection which outweighs all their other knowledge.

'The religion in *China* is pagan; but by their own accounts, there are almoſt as many ſects as perſons among them; for as ſoon as a *Chineſe* expects the leaſt advantage from it, he is without any conſideration to-day of one religion, and to-morrow of another, or of all together; *Du Halde*, however, has given an account of three principal ſects in his deſcription of this empire, viz. Tao-tſa, Fo-ē, and the diſciples of *Confucius.*'—But Du Halde is every body's hands; and we muſt not enlarge.

To this work is annexed a ſpeech of the Author, delivered on his being choſen a member of the Royal Swediſh Academy of Sciences at Stockholm, containing ſeveral uſeful obſervations and directions for thoſe who undertake voyages to *China*; by an attention to which, the ſcience of natural hiſtory, in all its branches, might be greatly promoted; and the anſwer of the Royal Academy is likewiſe ſubjoined.

Toreen's voyage to *Suratte*, in a ſeries of letters to Doctor *Linnæus*, is well worthy the peruſal of the curious; and would have furniſhed many agreeable extracts, had not this article already attained our limits.

Eckeberg's account of the *Chineſe* huſbandry will be both inſtructive and entertaining to natural hiſtorians in general, and particularly to thoſe who apply themſelves to the ſtudy and improvement of agriculture.

The work concludes with two eſſays; the one entitled *Faunula Sinenſis*, towards a catalogue of the animals of *China*; the other, *Flora Sinenſis*, towards a catalogue of *Chineſe* plants.

ART. IX. *An Introduction to the Hiſtory of Great Britain and Ireland.* By James Macpherſon, Eſq; 4to. 10 s. 6 d. Boards. Becket and De Hondt. 1771.

THE later periods of our hiſtory have been inveſtigated and explained by very accurate and intelligent writers; but the taſk of inquiring into the earlier condition of the Britiſh nations, becauſe attended with more difficulty, has attracted leſs attention. The want of taſte too has been indiſcriminately objected to all thoſe who have ventured on attempts of this kind; and the dread of this illiberal reproach has not unfrequently diſcouraged men of talents and capacity from the examination of ſubjects of antiquity. Pedantry and erudition have been thought inſeparable; and yet Monteſquieu has unfolded the obſcurities of the feudal juriſprudence, and Dubos and Boulainvilliers have treated of the foundation of the French monarchy.

Our Author, though ſenſible of the prejudice entertained againſt reſearches into ancient times, and of the little reputation or advantage that can be derived from them, has yet been careful to illuſtrate and adorn his ſubject; and though uninvited by the ordinary rewards of literary labour, his performance muſt excite curioſity and reſpect, from the ability it diſcovers, and the maſterly obſervations it communicates.

It commences with a ſhort but comprehenſive view of the ate and revolutions of ancient Europe; and in the prelimina

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reflections with which our ingenious Hiſtorian and Antiquary introduces this diviſion of his work, he has given the following modeſt account of its deſign. ' To diſpel, ſays he, the ſhades which cover the antiquities of the Britiſh nations, to inveſtigate their origin, to carry down ſome account of their character, manners, and government, into the times of records and domeſtic writers, is the deſign of this Introduction. The abilities of the Author are, perhaps, inadequate to ſo arduous an undertaking; but as he travels back into antiquity with ſome advantages which others have not poſſeſſed, he flatters himſelf that he ſhall be able to throw a new, if not a ſatisfactory light, on a ſubject hitherto little underſtood. Though, for want of ſufficient guides, he ſhould ſometimes loſe his way in a region of clouds and darkneſs, his hopes of the indulgence of the public are greater than his fears of their cenſure.'

The next object which employs the attention of our Author, is the origin of the ancient Britiſh nations. In this field of obſcure inquiry he has carefully collected all the information which is furniſhed by ancient Authors; and he has made an admirable uſe of the knowledge he poſſeſſes of thoſe original languages, which the Europeans derived from the different nations to whom they owed their deſcent. What he has advanced concerning the Scottiſh and Iriſh antiquities, we ſhould think, muſt finally decide the diſputes which have ſo long ſubſiſted on that ſubject.

To his inveſtigation of the origin of the ancient Britiſh nations, he has added an examination of the religious ſentiments they entertained. Nor is it from the Authors of Greece and of Rome only that he has endeavoured to trace the opinions of our foreſathers. He has ſought for them among thoſe of their poſterity, who have been excluded by their ſituation from any conſiderable commerce with ſtrangers. Such, till of late years, were the inhabitants of a part of Wales; and ſuch ſtill are ſome Iriſh tribes, and the natives of the mountains of Scotland.

But the diviſion of his work which will have the greateſt charms for the generality of his readers, is the deſcription he has given of the character and cuſtoms of the ancient Britiſh nations. What he has obſerved concerning their manner of life, we ſhall tranſcribe as a ſpecimen of the merit of his performance.

' Our Anceſtors, ſays he, had the misfortune, if there is any misfortune in the want of importance with poſterity, to be ſeen diſtinctly by foreigners, before either time or accident had poliſhed them out of their natural rudeneſs and barbarity. Nations, who have the advantage of being the recorders of their own actions, cover the beginnings of their hiſtory with ſplendid fictions, or place them in the ſhade to heighten the features of their more authentic fame. The light which the Romans threw upon the northern nations in their uncultivated ſtate, by reſcuing their manners from oblivion, has taken away from their renown. Men accuſtomed to the luxuries of advanced ſociety, look with a kind of contempt on the inconveniencies of rude life. This conſideration has induced the Author of the Introduction to confine, within narrow bounds, his obſervations on the manners of the ancient Britiſh nations; for where the road lies through a barren country, the journey ought to be ſhort.

'When the Scythian Nomades firſt became known to the Greeks they neither ſowed nor reaped; they derived their ſubſiſtence from the fruits which the earth naturally produced, from the chace, and the milk and fleſh of their flocks and herds. The Gauls were the firſt branch of the Celtæ who applied themſelves to agriculture; and that earlieſt and rudeſt of all arts had ſcarce paſſed the Rhine, when Cæſar diſplayed in Germany the Roman eagle. The Britons were probably before the Germans, in point of time, in the cultivation of their lands. Their vicinity to Gaul enabled them to import its arts; and their ſoil and climate was more favourable to agriculture than the cold regions beyond the Rhine; yet, in the days of Strabo, many of the inhabitants of Britain were ſtrangers to the uſe of the plough. In the infancy of agriculture, oats and barley were the only grains known in the North of Europe. The firſt they parched before the fire and ground in hand-mills, as ſome of the Scots and Iriſh did till of late years; and of the latter they made their favourite beverage, beer.

'The art of extracting an inebriating liquor from corn was known among all the branches of the Celtæ, before the Greeks and Romans extended their information to the regions of the Weſt. As the method of brewing this intoxicating liquid was not the peculiar invention of any particular country, it went under various names. The German appellation is ſtill retained in the Engliſh word beer; and the leän, or leuan of the Scots and Iriſh is ſtill famous in the rhimes of their ancient bards. Beer however was not the ſole beverage of the ancient Britons; their zythus, or water diluted with honey, was in much requeſt; and they ſeem, with other northern nations, to have known a method of extracting a kind of cyder from wild apples. When the Romans extended their arms to this ſide of the Alps, the uſe of wine was introduced among the Celtic nations. The Germans, rude as they were in the days of Tacitus, were well acquainted with the juice of the grape; and we may conclude, from a parity of reaſon, that the Britons were not ſtrangers to wine at the firſt ſettlement of the Romans in their country.

'The houſehold furniture of the Britons was neither ſplendid nor convenient. The beſt accommodated lay on flock-beds, or on the ſkins of wild beaſts ſpread on ſtraw, ruſhes, or heath; and their chairs and tables were faſhioned with the axe. The ancient Germans were not peculiar in having a ſeparate table, when they ate in private, for each perſon in the family; at their public entertainments they uſed but one table for each rank of the people invited. The old bards have tranſmitted the memory of this, as a Britiſh cuſtom, to modern times. The veſſels uſed by our anceſtors were carved out of wood, or made of earth. Their drinking cups were originally either of ſhell or of horn, though ſome, more magnificent than others, were poſſeſſed of goblets of ſilver.

'The Celtæ were better cloathed than ſome learned men have ſuppoſed, from the teſtimony of the ancients. Their peculiar cuſtom of throwing away their looſe garments in action, gave riſe to the opinion that ſome of them went always naked. When the nations of antiquity firſt appeared in hiſtory they were but very ſlightly covered: the greateſt part of the body was left bare; and the Perſians were the firſt who adopted the womaniſh long ſtole of the Eaſt. In the various regions of Europe, they uſed for cloathing the materials in which the country moſt excelled; but the faſhion of their garments was univerſally the ſame.

'In the northern regions, where game abounded, their upper coverings were made of the ſkins of beaſts: in Germany they uſed linen, eſpecially the women, who ſometimes wore printed garments, and often long robes of white. The Gauls, like the modern French, delighted in gaudineſs and ſhew. Their wool was coarſe; but they rendered their garments leſs homely with gold and ſilver lace. In Spain, as at preſent, the wool was extremely fine; the cloathing of the Spaniards, therefore, was of ſlighter texture, and more elegant than that of the Gauls. The inhabitants of Britain uſed woollen cloathing; neither were they ſtrangers to the manufacturing of linen.

'The party-coloured garments which the natives of the mountains of Scotland have brought down to the preſent times, were the univerſal taſte among all the branches of the Celtic nation. The ſagum of the old Gauls and Spaniards was no other than the Scottiſh *plaid* of various colours; the braccæ, from which a part of Gaul took its name, were the highland trowſe, and the ſame with that worn by the Germans; which being ſtrait and cloſe to the ſkin, exhibited the ſhape of the limbs. The ancient Britons, like the Germans, wore a cloſe jacket of party-coloured cloth, which generally reached no farther than the waiſtband of the trowſe. This jacket had a half ſleeve, which came down to the elbow. The vulgar wore a kind of half boot and ſhoe in one, made of raw hides, and laced faſt before with ſmall thongs: the ſhoes of the better ſort of people were of tanned leather.

'The dreſs of the women was ſtill more ſimple than that of the men. It conſiſted of a jacket without any ſleeves, and a petticoat which reached down a little below the knee. Their boſoms were expoſed to view, and their arms were bare. Upon public occaſions they uſed likewiſe a party-coloured ſagum or *Plaid* of finer texture than that worn by the men; and women of condition and rank hung a chain of gold, by way of ornament, about the neck. In ſummer their jackets and petticoats were of linen ſtained with purple: in winter they were of wool, ſtriped with different colours. Printed linens ſeem to be of Celtic invention. The Spaniſh ladies, in the days of Strabo, wore linen robes ſtained with the figures of various flowers.

'Though the Celtic nations had a particular averſion to the changing of the faſhion of their cloaths, they became early luxurious and expenſive in the article of dreſs. The apparel of the Gauls and Spaniards eſpecially was extremely magnificent. When they wore linen, it was ſtamped or painted with a variety of figures in different colours; and their woollen cloths were variegated, according to Strabo, with gold. The Germans themſelves, as early as the beginning of the third century, ſtreaked their garments with ſilver; and we may conclude that the ancient Britons were not behind the Germans in their love of finery and ſhow.

'The Celtæ were not only neat in their dreſs, they were alſo cleanly in their perſons. The character of dirtineſs, which we annex to the barbarians of ancient Europe, came from the Eaſt with thoſe wild nations who overturned the empire of the Weſt. The Sarmatæ, who were the anceſtors of the greater part of the preſent inhabitants of Europe, were dirty to a proverb. The Celtic nations were peculiarly fond of cleanlineſs: they bathed regularly every day in the months of winter, as well as in the heats of ſummer; and they carried their love of neatneſs ſo far, that, according to Ammianus Marcellinus, in all the provinces of ancient Gaul, not one man or woman, even the pooreſt, was to be ſeen with patched or mended cloaths. The ſame writer gives a ſtriking contraſt to the Celtic neatneſs in the naſtineſs of the Sarmatæ, whoſe dirty and ragged poſterity croud, at this day, the ſtreets of the moſt opulent cities in Europe. The cleanlineſs of modern nations proceeds from luxury, and is not general; it was the reſult of nature among the Celtæ, and was univerſal. Beggary and rags are of the improvements of advanced ſociety.'

From the character and manners of the ancient Britiſh nations, our Hiſtorian paſſes to the conſideration of the mode of government to which they ſubmitted. It is not in the ruder periods of ſociety that we are to ſeek for the dominion of a deſpot. Our anceſtors were fully ſenſible of the value of independence and of liberty; and when their privileges were attacked by thoſe whom they had raiſed to preſide over them, they exerted that right, which is inherent in the collective members of every community, and deprived them of their authority. It is with ſingular pleaſure that we preſent to our Readers the remarks of our Author on this ſubject.

' The ancient Britiſh nations, he obſerves, like the reſt of the inhabitants of the north of Europe, were extremely fond and very tenacious of their political freedom. Though, from a conviction that civil ſociety cannot maintain itſelf without ſubordination, they had their judges, their princes, and kings; the power of thoſe dignified perſons was very much circumſcribed. In the midſt of barbarity they formed as juſt notions of liberty as other free nations have done in the moſt cultivated times. They were convinced that they not only had a right to elect their magiſtrates, but alſo to preſcribe thoſe laws by which they choſe to be governed. The actions of the individual were cognizable by the *brehon* or judge; the judge himſelf was accountable for his conduct to the general aſſembly of the people.

' The Celtæ in general were ſuch enthuſiaſts on the article of public freedom, that they affirmed it was the natural property of animals as well as of men. Their love of liberty was one of the reaſons they gave for their averſion to induſtry and the accumulation of property; " for he that wiſhes to be free, ſaid the Scythians, ought to have nothing that he is afraid to loſe." Poverty is certainly the beſt bulwark againſt tyranny; nor were our anceſtors much miſtaken when they believed that the man who loves riches is capable of ſelling his liberty for money. The Celtæ, through all their branches, preferred their freedom to life itſelf. Their firſt maxim in war was to maintain their independence, or prevent ſlavery by a voluntary death.

' The department of the prince was to lead in war; in peace he ſunk into an equality with others. Inſtead of conſidering his will and pleaſure as a living law, they paid him no obedience but what he derived from their opinion of his merit. They ſeemed to conſider the chief magiſtrate, even after his authority had extended itſelf to times of tranquility, to be only the guardian of thoſe cuſtoms which occupied the place of laws. Their kings had no public revenue, and they ſtood in need of none, when the ſubject attended them in war at his own expence, if indeed the equipping of an ancient Briton for depredatory expeditions required any expence at all.

'It is certain that the ancient Britons, like their brethren on the continent, had their general aſſemblies of the people, in which all affairs of public concern were decided by the plurality of voices. In the ſmall ſtates into which they were ſubdivided, it was not impoſſible for the majority of thoſe of perfect age to convene upon important occaſions. Their reſolutions muſt, in the nature of things, have been tumultuary and precipitate. They met principally for the purpoſe of making war; and they ruſhed with little deliberation into a ſtate which they naturally loved. Domeſtic affairs were ſeldom the ſubject of debate; for a people before the eſtabliſhment of landed property, and a conſiderable degree of commerce, can ſcarcely be ſaid to have any domeſtic affairs.

'The greateſt improvements in politics riſe from very ſimple and rude beginnings. When the ſtate became extenſive and populous, it was impoſſible for all its members to convene in general aſſembly. The expedient of delegation was obvious, and was naturally adopted; and length of time poliſhed into what is called a convention of the ſtates the democratical meetings of the Celtic nations. The delegates being *freed of* the interruptions and confuſions incident to the aſſemblies of the populace, found leiſure to determine upon domeſtic as well as foreign matters; and this was the ſource of thoſe civil regulations, which we diſtinguiſh by the name of laws.—In the darkneſs which involves our remoteſt anceſtors, it is impoſſible to trace their government through all its departments with preciſion. The abſence of thoſe vices which exiſt only in poliſhed ſociety was probably the chief cauſe of the domeſtic tranquility which they enjoyed. Crimes, to uſe at once a paradox and a metaphor, are the parents of civil regulations; and neceſſity, which is ſaid to have no law, is the ſource of all law.'

The ſections in which our Author examines into the language of the ancient Britiſh nations, do not form the leaſt original part of his work. In theſe we muſt do him the juſtice to remark, that he has combated and overthrown an opinion, very generally received among the learned, which ſuppoſes that the Romans eſtabliſhed their own language in the regions of the Weſt and North, which ſubmitted to their arms. He has ſhewn that the connection between the Latin and the languages of Spain, France, and modern Italy, is not to be traced to the government of Rome, but to another ſource; that the Celtic was once the univerſal language in Europe; and that the Latin owes, in part, its origin to one of the Celtic dialects. With regard to the language of ancient Britain, he has made it appear, that it conſiſted of three dialects of that great and general tongue which pervaded ancient Europe; a circumſtance occaſioned by the colonies, which, at three different periods, had been ſent into Britain from Gaul and the Lower Germany.

The concluding diviſion of the publication before us, regards the origin, the religion, and the government of the Anglo-Saxons. The obſervations of our Hiſtorian on the laſt of theſe heads will be allowed to be curious and entertaining.

‘ The want of information, ſays he, which induced the writers of Rome to remove the northern limits of ancient Germany to the Pole, was a ſource of error to the learned of modern times. The latter have extended the general character of the Celtic nations between the Rhine and the Elbe, to the inhabitants of Scandinavia and the ſhores of the Baltic. In vain have the wild nations of the North advanced into the ſouthern Europe with poſitive proofs of their own Sarmatic origin; men of letters have choſen to make them Celtæ; and Celtæ, in ſpite of all evidence to the contrary, they muſt remain. To differ from the learned, in this point, is neither precipitate nor preſumptuous. The ancients give no countenance to their opinion; and the unmixed poſterity of thoſe nations, who overwhelmed the empire of the Weſt, argue againſt them with all the force of language, manners, and government. To the origin of the latter we ſhall at preſent confine our inquiries.

‘ The Scandinavians, in the days of Tacitus, were ſubject to abſolute monarchy. They were a commercial people. Eſtabliſhed property had attached them to fixed abodes. Wealth was honoured among them, and they acquieſced under the unlimited deſpotiſm of one. Secured by their ſituation from foreign enemies, their domeſtic ſpirit declined. They ſuffered themſelves to be diſarmed by their princes; and thus the tyranny of Aſia, in the abſence of its luxury, prevailed under the Pole. The Sitones of Norway were even more abject than their brethren to the Eaſt of the mountains of Sevo. They not only degenerated from liberty, but even from ſlavery itſelf: they ſubmitted to the government of women, and added diſgrace to ſervitude. This attachment to hereditary ſucceſſion continued among the colonies which Scandinavia eſtabliſhed to the South of the Baltic. The Rugij, the Lemovij, all the Vandals from the iſle of Rugen to the German Ocean, as well as their brethren the Sarmatic Gothones on the Viſtula, were diſtinguiſhed by their obedience to kings.

‘ It is however certain, that the monarchs of the Scandinavian Sarmatæ loſt their influence in the progreſſive migrations of their ſubjects towards the South. The Goths and Vandals, the undoubted anceſtors of the modern Engliſh, were remarkable for their attachment to civil liberty. Though the crown was hereditary in certain families; though their princes vaunted their deſcent from Odin, the firſt of the gods, their power, and even the poſſeſſion of their dignity, depended upon the general aſſembly of the people, whoſe reſolutions they were always obliged to carry into execution. In expedition and war the king was reſpected; but deſtitute of the power of inflicting any puniſhment upon the diſobedient, his authority was nugatory. With war the reverence for his perſon was at an end. Indignity was added to his want of conſequence and power; the meaneſt of his ſubjects ſat with him at table, joined in his converſation, uſed him with contempt, and diſgraced him with ſcurrility. The kings of the Goths, a nation deſcended from the ſame ſtock with the Saxons, enjoyed no honour, and met with no reſpect. The rabble being, by the ſtrength of eſtabliſhed cuſtom, admitted to the entertainments of the prince, the unhappy man, inſtead of being treated with the reverence due to his rank, was often obliged to purchaſe with preſents a decency of behaviour from his barbarous gueſts.

‘ This ſpecies of rude liberty degenerated ſometimes into licence in the extreme. Barbarians who uſed ſuch freedoms with their prince, muſt naturally have a contempt for his character and authority. They ſometimes perſecuted him to death itſelf, for no other cauſe but that they were determined to ſubmit to the commands of none. He was expelled from his throne upon every frivolous and unjuſt pretence.—Should they happen to be unſucceſsful in war; ſhould the fruits of the earth, through the inclemency of the ſeaſon, fail, the unhappy monarch was degraded from his dignity, and became the victim of diſappointment and injuſtice. He was anſwerable for the fate of battles in which he was not obeyed; and, though deſtitute of authority among men, he was puniſhed for not having the power of a god over the weather.

‘ The northern Germans had two aſſemblies for the management of their foreign and domeſtic affairs. The greater aſſembly conſiſting of the body of the people for matters of ſtate: the leſſer compoſed of the prince and his aſſeſſors, for the adminiſtration of juſtice. Every man of perfect age, and without any diſtinction of degree, had a voice at this general convention. The multitude came completely armed, and all had a right to deliver their ſentiments with the utmoſt freedom. Alliances were made, wars reſolved upon, treaties of peace concluded, in the great aſſembly; whoſe power extended alſo to capital puniſhments for offences againſt the ſtate.

‘ The general aſſembly of the people elected annually one hundred out of their own number to attend the perſon of the prince, and to ſerve as his aſſeſſors when he ſat in judgment. Theſe gave weight to his deciſions, and enforced his decrees.

They ſat at his table, accompanied him in his progreſs: they were his guard in peace, his protection in war. To ſupport the expence of entertaining theſe conſtant attendants of his preſence he received from the people a voluntary and free gift of cattle and corn, and he alſo derived a kind of revenue from the fines impoſed upon petty offenders. The prince and his aſſeſſors formed the leſſer aſſembly; and differences between individuals were heard and determined before them.

'Traitors againſt the ſtate, and deſerters to an enemy, were tried among the old Germans before the general aſſembly of the people, and, upon conviction, hanged. Cowards and men of infamous lives were drowned under hurdles, in ſtagnant and muddy pools. The laws of the ancient Saxons on the continent were particularly ſevere againſt incontinence and adultery. Should a virgin in her father's houſe, or a married woman in that of her huſband, be guilty of incontinence, ſhe was either ſtrangled by her relations in private, and her body burnt, or ſhe was delivered over to a ſpecies of public puniſhment the moſt ignominious and cruel. Cut ſhort of her clothing by the waiſt, ſhe was whipped from village to village by ancient matrons, who, at the ſame time, pricked her body with knives till ſhe expired under their hands. Virtue, in this caſe, degenerated into unpardonable barbarity.—They animadverted upon petty offenders with ſlighter puniſhments: a fine in cattle, proportioned to the degree of the offence, was levied by the authority of the king and his aſſeſſors upon the delinquent; even homicide itſelf was expiated by a certain mulct payable to the prince and the relations of the perſon ſlain. Such were the rude elements which time has improved into the preſent conſtitution of Engliſh government.'

Throughout the whole of his Introduction, our Author has diſcovered no leſs judgment than erudition. He has not given into bold and vague conjectures, but has grounded his opinions on the teſtimony of the ancients; and the general remarks he has made on religion and policy, are a proof that he is well acquainted with the hiſtory of mankind. The language in which he expreſſes himſelf has energy and elegance; and we perceive in his performance, a force of mind, which never marks the productions of thoſe who purchaſe a temporary reputation by retailing the diſcoveries and the ſentiments of other men.

MONTHLY CATALOGUE,

For MAY, 1771.

MEDICAL.

Art. 10. *Virtues of Britiſh Herbs.* With the Hiſtory, Deſcription, and Figures of the ſeveral Kinds; an Account of the Diſeaſes they will cure; the Method of giving them; and Management of the Patients in each Diſeaſe: Containing Cures—Of the Gravel by a Tea of *Golden Rod*; of *ſcorbutic Blemiſhes* by a Decoction of *Eupatorium*; and of the *Piles* by *Yarrow*. An Account of the eminent Virtues of *Butterburr* in *peſtilential Fevers*, and the *Plague* itſelf. And of the Excellence of Flowers of *Tanzy* for the Cure of *Worms*. The Power of *Conſound* as a *vulnerary*; and the original Receipt for *Arquebuſade-water*; with an Inſtance of an inveterate *Stomach-complaint* cured by a Tea of the Flowers of *ſweet Fever-few*. The Whole illuſtrating that important Truth, that the *Plants* of our own Country will cure all its *Diſeaſes*. To which is added, the Manner of raiſing *Yarrow*, for increaſing the Quantity of wholeſome Paſturage in Graſs Grounds. A Work intended to be uſeful to the Sick, and to their Friends; to private Families; and to the charitable, who would help their Neighbours. Number II. To be continued occaſionally, as new Virtues are diſcovered in *Plants*; or neglected or doubtful ones aſcertained by Experience. By John Hill, M. D. 8vo. 1 s. 6 d. Baldwin, &c. 1770.

THIS loquacious title-page has ſo great an appearance of puffing and quackery, that it may prejudice ſome Renders againſt the work which it deſcribes. We are perſuaded, nevertheleſs, that the deſign of the publication is very commendable. It were to be wiſhed that the qualities and effects of the herbs deſcribed, had been all atteſted from the Doctor's own experience and knowledge; but there are ſome inſtances in which he ſeems chiefly to depend on what he has learned from other perſons. Of the firſt number of this work we took notice ſome months ago: this ſecond, like the former, beſides a particular deſcription of the different herbs, is attended with a print of each. In deſcribing the *matricaria ſuaveolens*, or ſweet fever-few, we are told of a ſingular and ſtriking inſtance he had of its virtues ſome years ago, when he was, we are informed, deſired by the late Dutcheſs of Richmond to viſit a farmer's wife, 'who was periſhing from mere want of nouriſhment.' 'An averſion, ſays he, to all food had poſſeſſed her for many months, not to be accounted for by any means, or equalled by all that has been written in medicine. It was ſcarce poſſible to get her to taſte any thing whatever; and a few minutes after the leaſt morſel was down, ſhe always threw it up again. I found her in the uſe of a tea made from this plant; and as her friends thought it promiſed good, I recommended the continuance of it. The tea was made only from the yellow diſks of the flowers clipped into boiling water. A clergyman in the neighbourhood had taught her the method, and ſhewed her the plant. The infuſion was the moſt grateful bitter that could be taſted. Her ſtomach, that abhorred gentian and the like, bore this; and by a conſtant perſeverance in it ſhe was cured.'

After deſcribing the *achillæa*, or yarrow, it is obſerved, that greater care is neceſſary than men commonly uſe, to ſhew what plants are and what are not valuable; becauſe the yarrow is a plant left ſtanding always in fed paſtures, therefore it has been thought unſerviceable; 'but yarrow, ſays our Author, ſtill is uſeful. I ſowed ſome in a barren patch of graſs ground; and all the while the leaves were tender the cows and horſes eat them heartily; and it proved wholeſome, and doubled the natural produce. On cutting down the ſtalks as they roſe, it ſtill kept in leaf and freſhneſs, growing as it was eaten.' He proceeds afterwards to ſpeak of its medicinal qualities and uſe.

The *ſenecio ſarrenicus*, or *ſaracens conſound*, is, we are told, the great ingredient of the Swiſs arquebuſade-water. Among the many receipts for making this famous water, the beſt, the Doctor ſays, which he has ſeen, he obtained by purchaſe from a perſon of veracity and knowledge, and is 'happy in this opportunity of giving it to the public, becauſe every one who has an alembic may make it with the greateſt eaſe.' The recipe follows, but for the particulars we muſt refer our Readers to the pamphlet.

The *petaſites ovatus*, or *common butterburr*, receives great praiſes from this Author. ''Tis, ſays he, one of thoſe innumerable inſtances that the providence of God, ever attentive to the good of man, has placed thoſe things about us in great plenty, that can be of great uſe.—This is an admirable medicine in fevers of the worſt kind; and taken early it prevents the miſchiefs that often riſe naturally in the diſeaſe; *and oftener from the errors of phyſicians*.' When a diſeaſe of the putrid kind prevailed, it is ſaid, in England about twenty years ago, 'the ſame fever raged at the ſame time in Germany; and while we died by bleedings, and by chemical medicines, they lived by butterburr.' He proceeds to ſpeak very ſeriouſly of a heavier viſitation, with which a while ago it was imagined we were threatened; and adds, 'if that greateſt of all calamities ſhould come, there are few things from which we may expect ſo great relief as from this herb. 'Tis no new or haſty obſervation. The Greeks uſed it with the greateſt ſucceſs; and the very name of the plant among the Germans, is peſtilence-wort.'

He goes on to acquaint us in what method the root of butterburr is to be uſed, whether for this or for a leſs calamity; for putrid fevers, or for what is called the ſore throat with ulcers, which is indeed, ſays he, only one ſymptom of a putrid fever, however otherwiſe it has been ſpoken of.' The account of this herb is cloſed by producing ſome great authorities in its favour, and then he aſks, 'Shall we go on?—But it were needleſs to prove the ſun gives light; 'tis ſcarce leſs certain, or leſs obvious, that this root, beyond all things elſe, cures peſtilential fevers.'

Under one article he laments the great confuſion that has ariſen about the names of plants, particularly of ſome, of whoſe uſe Dioſcorides had experience. 'We have, ſays he, been falling into the ſame miſchief now; and all knowledge faded before it. I hope this publication may have its uſe in ſtopping the progreſs of a cuſtom, which muſt in time deſtroy every attempt to help mankind. The greateſt ſorrow is, that the moſt reſpected names have given too much countenance to the practice. Linnæus, worthy of all praiſe, yet not without his faults, has given the names of Dioſcorides's plants to new kinds found lately in America.' The paragraph is oddly concluded with ſaying, ' If ſuch a method be not ſtopped, good night to all.'—Good night to you, Doctor.

POLITICAL.

Art. 11. A *Refutation* of a Pamphlet, called, *Thoughts on the late Tranſactions reſpecting Falkland's Iſland.* In a Letter addreſſed to the Author, and dedicated to Dr. Samuel Johnſon. 8vo. 1s. Evans. 1771.

This publication fully refutes the fallacious reaſonings employed in Dr. J.'s pamphlet *, and expoſes the diſingenuity of its Author.

Art. 12. *The original Power of the collective Body of the People of England examined and aſſerted.* Addreſſed to the King, Lords, and Commons. Neceſſary to be read at this alarming Criſis. 8vo. 1 s. Williams. 1771.

This appears to us to be an old tract; and it has evidently been indebted for its republication to its title, and not to its merit.

DRAMATIC.

Art. 13. *He would if he could; or, an old Fool worſe than any:* A Burletta, as it is performed at the Theatre Royal in Drury-lane. The Muſic by Mr. Dibdin. 8vo. 1 s. Griffin. 1771.

Goes an eaſy hand-gallop with the right foot foremoſt, in that kind of titupping burleſque rhyme which ſeems ridiculouſly enough, and, therefore, well enough adapted to ſubjects of this kind.—The old Fool marries his maid.

Art. 14. *The Fair Orphan:* A comic Opera of Three Acts, as performed at the Theatre at Lynn, by Mr. G. A. Stevens's Company of Comedians. 8vo. 1 s. 6 d. Nicoll. 1771.

The plot inartificial, the dialogue unnatural, the characters ill diſtinguiſhed, the underplot impertinent, and the whole a heap of abſurdities.

POETICAL.

Art. 15. *The Triumph of Faſhion*; a Viſion. 4to. 1s. 6d. Griffin. 1771.

Wit and Senſe are here repreſented as fooliſh enough to go to war with Faſhion, and their campaign is, of courſe, unſucceſsful. Dulneſs is made one of Faſhion's generals, in which appointment we do not ſee much propriety; but poſſibly the Author's connection with the Goddeſs might induce him to give her that preferment.

Art. 16. *An Elegy written in Covent Garden.* 4to. 1 s. Ridley. 1771.

The progreſs of a thief to Tyburn, in a parody on the Elegy written in a Country Church-yard. Here and there the Parodiſt affords us a droll ſtanza; but, upon the whole, it is a dull performance.

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* See Review for April, p. 330.

Art. 17. *Penſeroſo; or, the penſive Philoſopher in his Solitudes*; a Poem in ſix Books. By the Rev. James Foot. 8vo. 4 s. Boards. Bathurſt. 1771.

Mr. Foot, in this poem, introduces an imaginary perſon of the name of Penſeroſo, reflecting upon the ſtate of the moral and natural, the religious and civil world. He means very well, but he writes unhappily. His poem affords innumerable inſtances of the Bathos; and had it been publiſhed before the treatiſe on that ſubject was written, it would have ſaved the Authors the trouble of coining.

The Macedonian Prince, with glory *drunk*.

* * *

And *ſtooping* gods attentive hear his tale.
In him the direful work was but begun
For others bleed by *droves*.

* * *

Give me to paſs within this ſacred dome,
Where death is to be ſeen *in higheſt taſte*.

* * * *

A warrior frowns in ſtone, *his legs acroſs*.

* * *

——— The *grinders* loſt,
Or leſſen'd, the digeſtive power declines.

Such is the miſery of being toothleſs, and—taſteleſs!

Art. 18. *The Proſtitute*; a Poem. The Author J. H. Wynne. 4to. 2 s. Wheble. 1771.

The old idea of a country parſon's daughter, debauched by a man of fortune, revived, and the ſtory told in a very unequal manner; in ſome places quite below mediocrity, trite and tedious; in others ſpirited and picturesque.

How chang'd the ſad Meliſſa now appears!
How counts her ſighs, and drinks her falling tears!
Tears vainly ſhed for many a ſecret crime
That ſtains the rolls of her departed time!
Her waning form keen hunger's power betrays,
And ſcorching thirſt, which on her entrails preys;
Deep marks of grief her faded viſage plough,
And gloomy care ſits heavy on her brow.
Sorrow, remorſe, and ſhame, a hideous train,
Sickneſs and want, and heart-diſtracting pain,
With conſcious guilt that ſharpeſt anguiſh breeds,
And fell deſpair, that prompts to blackeſt deeds;
All theſe within her tortur'd boſom ſwell,
Rage, and diſtract her with the pains of hell,
Baniſh ſweet ſleep, or to her cloſing eye
Ten thouſand dreadful dreams of woe ſupply.

The critical Reader will perceive, in this ſhort ſpecimen, the inequalities we have mentioned; and the fair Reader will ſee a true picture of ruined virtue.

NOVELS.

Art. 19. *Harriet; or, the Innocent Adultereſs.* 12mo. 2 Vols. 5 s. Baldwin.

The Author ſteps forth—a champion for the ladies, againſt the principle adopted in the cauſe between the D. of C. and Lord Gr—r, which convicts the Lady, on preſumptive evidence; and in the ſuppoſed ſituations, which he has artfully ſtretched to the utmoſt, he brings off his heroine as innocent, notwithſtanding the ſtrong and almoſt irreſiſtable circumſtances which appeared upon the trial.—His manner is very ſprightly; and the agreeable ſtrain of his writing might entitle him to approbation, could we, with propriety, commend a work which the juſt ſeverity of moral criticiſm muſt certainly condemn, as having too much the air of an apology for that heinous though faſhionable crime, which ſeems, in theſe licentious times, and in the higher ranks of life, to need no degree of *encouragement.*

Art. 20. *Letters from Clara; or, the Effuſions of the Heart.* 12mo. 2 Vols. 5 s. ſewed. Wilkie. 1771.

The Author of theſe Letters, unacquainted with real life, and poſſeſſed of no powers of imagination, has had the preſumption to imagine that he could compoſe an affecting novel. But the heart has no concern in his Effuſions. Cold, inſipid, and devoid of circumſtances, they diſplay neither intrigue nor paſſion. The morality, indeed, which they inculcate, is pure and commendable; but though they have this advantage in their favour, we ſcruple not to conſign them to the peaceful regions of obſcurity.

Art. 21. *The Man of Feeling.* 12mo. 2 s. 6 d. ſewed. Cadell. 1771.

This performance is written after the manner of Sterne; but it follows at a prodigious diſtance the ſteps of that ingenious and ſentimental writer. It is not however totally deſtitute of merit; and the Reader, who weeps not over ſome of the ſcenes it deſcribes, has no ſenſibility of mind. But it is to be obſerved, that the knowledge of men it contains, appears to be rather gathered from books than experience; and that, with regard to compoſition, it is careleſs, and abounds in provincial and Scottiſh idioms. It is probably a firſt work; and from the ſpecimen it affords of the talents of its Author, we ſhould not be diſpoſed to think that he will ever attain to any great eminence in literature. He may amuſe himſelf at the foot of Parnaſſus; but to aſcend the ſteeps of the mountain muſt be the taſk of thoſe on whom their benignant ſtars have beſtowed the rare gifts of true genius.

Art. 22. *The Curate of Coventry:* A Tale. By John Potter, Author of the Hiſtory and Adventures of Arthur O'Bradley. 12mo. 2 Vols. 5 s. ſewed. Newbery. 1771.

The œconomy of this piece has ſome degree of merit. In other reſpects it is unworthy of attention. Readers of the lower claſſes may find ſomething to pleaſe them in it; but for thoſe who have ſenſibility, and who can diſtinguiſh the ſtrokes of genius, it will have fewer charms.

LAW.

Art. 23. *Caſes argued and determined in the High Court of Chancery*, in the Time of Lord Chancellor Hardwicke, from the Year 1746-7 to 1755. With Tables, Notes, and References. By Francis Veſey, LL.D. Barriſter at Law. Folio. 2 Vols. 3 l. 3 s. Cadell. 1771.

For our thoughts on the utility of publications of this kind, and on the importance of the doctrine of precedents, in general; alſo on the judicial character of Lord *Hardwicke*, and the great credit of *his* deciſions in particular;—we refer to the article in which we gave an account of the *firſt* † volume of Atkins's Reports: ſee Review, vol. xxxiii. p. 107.

Many of the caſes in this collection are the ſame with thoſe reported by Atkins, and they are not leſs judiciouſly recited. There are others, not to be found in the latter; and, on the whole, Dr. Veſey's work will, we doubt not, prove very acceptable to thoſe gentlemen for whoſe uſe it was intended by the diligent and accurate Reporter.

RELIGIOUS and CONTROVERSIAL.

Art. 24. *An Eſſay on the Holy Sacrament of the Lord's Supper.* Addreſſed to the Inhabitants of a populous Pariſh near London. By a Layman, living in the ſaid Pariſh. 12mo. 2 s. Robſon. 1771.

The Writer of this little treatiſe appears to be a well-meaning worthy man, who wiſhes to promote the welfare of his *neighbours* and *friends*, to whom he addreſſes himſelf in a ſhort preface; expreſſing the great concern it gives him to obſerve 'how much the ſacrament of the Lord's Supper is neglected, not only by the profane and irreligious, but by many, very many, honeſt well diſpoſed Chriſtians, who regularly attend the common ſervice of the church, but as commonly turn their backs on this ordinance, which he conſiders as being the moſt important and beneficial of all.' He fears that great part of what has been wrote upon the ſubject is not expreſſed in ſo clear and plain a manner as it ought, and therefore, with a very good deſign, he offers this Eſſay to the public. What he ſays concerning it is, however, nearly the ſame with what may be met with in other orthodox writers, and therefore will not require any more particular notice here.

His book concludes with two appendixes, one addreſſed to parents and others who have the care of youth, in which, among other points, he adviſes that children ſhould not be brought to church 'till they are fully inſtructed in the nature of prayer and public worſhip, and are capable of joining in it with their hearts and underſtandings, as well as their mouths. The ſecond appendix is 'a friendly admonition to the Methodiſts,' exhorting and entreating them, as their principles correſpond with the articles of the eſtabliſhed church, not to forſake its communion, or if they have forſaken it, to return without delay; and this he particularly applies to his own pariſh, adding, 'I am certain that the worthy man, who has for ſo many years had the care of this pariſh, can give you no juſt cauſe of offence; he preaches true chriſtianity—ſound orthodox doctrine, and, what is no leſs neceſſary, ſound morality."

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† The 2d and 3d volumes of Atkins's Reports have been ſince publiſhed.

Art. 25. An Eſſay towards a Contraſt between *Quakeriſm* and *Methodiſm*; wherein the Myſtery of ſilent Meetings is conſidered and explained: In an Addreſs to thoſe of both Denominations. By Johannes Catholicus. 8vo. 6 d. Briſtol printed, and ſold by Johnſon in London.

The Author enters upon his preface with ſaying, 'In my neighbourhood, when the good houſewife wants fire in her cabin, ſhe takes a wiſp of ſtraw, and borrows fire from her neighbour's, and by and by, in her own turn, becomes herſelf capable of lending a little fire to them. And in a ſimilar ſpiritual view, as I have long been intimately converſant with Chriſtians of the two denominations in my title-page, I here beg leave to offer ſome hints, by an humble attention to which, I hope and believe they may become of mutual ſervice to each other.' The honeſt man's ſimile is but a ſimple one, but his intention we ſuppoſe to be very good, and the reſemblance which he traces between the people called Quakers, and the Band Societies, as they are here termed, ſeems greater than would be at firſt expected. We ſhall diſmiſs the pamphlet with juſt taking notice of ſome of the reaſons aſſigned for ſilent meetings, after he has obſerved that they agree with other Chriſtians in an eſteem for the miniſtry: the firſt reaſon offered is an admirable one, and muſt be allowed ſufficient; it is this, 'the want of the proper qualification to ſpeak:' to this is added, 'an *unſanctified heart*;' farther, it is remarked, 'If abſolute ſilence had been incompatible with the ſtate of the ſaints in heaven, John the Divine had never told us, that when the Lamb of God had opened the ſeventh ſeal, there was ſilence in heaven for half an hour, as he does in the 8th of the Revelation.' Beſide theſe he inſiſts on ſome advantage which he ſuppoſes to be derived from this *ſilent thought* and *mental prayer* when allowed in public ſocieties, as well as in private retirements: concerning all which every perſon muſt be left to reaſon, and determine as he thinks to be moſt for his own improvement.

Art. 26. *An Atteſtation to divine Truth.* In which are pointed out the univerſal Love of the Deity; the Diſplay of his Wiſdom; the moſt certain Truth and high Importance of the Ground of the Myſtery of Nature and Grace opened in the *Teutonic Theoſopher*; the Cauſes of the great Corruption in the World; and the Deſign and Completion of our Exiſtence. 4to. 1 s. 6 d. Boards. Parker, Brown, &c. 1770.

This tract appears to be the production of ſome perſon whoſe head is confuſed and bewildered by myſtical and rhapſodical notions and writings; for though many ſerious and plain reflections are here thrown together, they have all their foundation in a particular and whimſical ſyſtem of divinity. We cannot miſtake what kind of reaſoners or Chriſtians we are fallen among when we read that 'God, incomprehenſible in his abyſſal nature inhabiting light inacceſſible, in his triune manifeſtation in nature and creature of divine fire, and light, and ſpirit, is the true life, and light and power of divine love in all intelligent beings, and the glory of the univerſe: and that 'by the Teutonic Theoſopher is intended the divinely illuminated Jacob Behmen, and by that great light of the age, who ſo judiciouſly and juſtly recommended his principles, is meant Mr. Law.'

Art. 27. *A Letter to the Rev. Mr. Toplady, occaſioned by his late Letter to Mr. Weſley*[*]. By Thomas Olivers. 12mo. 4 d. Cabe.

Mr. Olivers diſclaims the uſe of that rough language with which, it muſt be acknowledged, Mr. Toplady's Letter too much abounds, or, in his own words, 'to embelliſh almoſt every page with ſuch *flowers* as you, ſays he, ſeem peculiarly to admire:' which *ſame* flowers are in this pamphlet twice collected together, and preſented in one view for the entertainment of his readers. 'I cannot, adds this Writer, prevail with myſelf to throw off all good-manners, and to expoſe that meaſure of common ſenſe I am poſſeſſed of, to the contempt of every candid reader; much leſs to diſclaim the meekneſs and gentleneſs of *Chriſt*;' and therefore, 'I ſhall not pretend to treat you—according to your deſerts.' Yet this Writer is not always upon his guard; ſo that, upon the whole, theſe champions ſeem to be well matched.—But is it not ſhameful that, inſtead of being buſied in ſome honeſt and uſeful occupation, any perſons ſhould employ their pens in a manner, which, among ſome kind of readers, may tend to expoſe religion it ſelf to ridicule or neglect!

MISCELLANEOUS.

Art. 28. *The Trial of Farmer Carter's Dog Porter, for Murder.* 8vo. 1 s. Lowndes. 1771.

Poor Porter, who, we are informed, was the truſty cur of a farmer in Eſſex, being charged with having killed a hare, in the grounds of a neighbouring juſtice of the peace, was arbitrarily ſentenced to the halter for the ſame, to the great injury and loſs of his maſter, to whom he had been a moſt uſeful and faithful ſervant. In revenge of this cruelty, ſome friend of the farmer, or of the dog, has burleſqued the proceedings of the proſecutor and his aſſociates, whom he *wittily* ſtiles an aſſembly of *juſt-aſſes.*

Art. 29. *The Shipwreck and Adventures of Monſ. Pierre Viaud.* Tranſlated from the French by Mrs. Griffith. 8vo. 4 s. ſewed. Davies. 1771.

We have here an affecting narrative of the moſt dreadful hardſhips and ſufferings which it is poſſible to ſuppoſe mankind capable of ſurviving. It is, indeed, ſo ſhocking a tale, that the humanity of the Reader will be glad to take refuge in the hope that ſome of its circumſtances are too horrible to be true. In that hope, too, he will be ſomewhat encouraged and confirmed by the improbability of certain of the facts, and the notorious impoſſibility of others:—as where the relator (Mr. V. himſelf) mentions his meeting with tygers and *lions* in the woods of North America, near the Britiſh ſettlements at the Apalachians.

We ſee no reaſon, however, to diſpute the exiſtence of ſuch a perſon as Monſ. Viaud, nor the reality of the ſhipwreck, which forms the baſis of a work that ſeems to have been conſiderably injured by embelliſhment; and we are the more readily induced to believe that the narrative has its foundation in fact, by the certificate annexed to it, which mentions the deplorable ſituation wherein Mr. V. and an unhappy gentlewoman, his only ſurviving † companion, were found. This certificate is ſigned by Lieut. Swettenham, late commanding officer at Fort St. Mark's, who, we are aſſured, is a man of too much character to countenance an impoſition on the public.

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[*] *See Review, vol.* xlii. *p.* 482.

Art. 30. *A Letter to the Governors of the College of New York*; reſpecting the Collection that was made in this Kingdom in 1762 and 1763, for the Colleges of Philadelphia and New York. To which are added, explanatory Notes; and an Appendix, containing the Letters which paſſed between Mr. Alderman Trecothick and the Author. By Sir James Jay, Knt. M. D. 8vo. 1s. Kearſley, &c. 1771.

We are here informed, that, while Dr. Jay was in New York, and intending to come to England, a propoſal was made to him for undertaking a collection in this Kingdom for the benefit of the college in that place; to which propoſal he gave his conſent; that, for a *year and an half* after his arrival in England, the greateſt harmony ſubſiſted between the governors and himſelf; that he ſtrenuouſly endeavoured to accompliſh the buſineſs; that they *approved* his conduct, and *repeatedly* thanked him for his kind and faithful ſervices. But, in *this* ſtate of things, they drew, it is ſaid, for a *larger* ſum than he had authorized them to do, or that then was in hand, even when the bills arrived: various *pretexts*, it is added, were aſſigned for drawing thoſe bills; but the *real* ground of the proceeding, Dr. Jay now tells the public, he 'diſcovered to be an infinuation, *clandeſtinely* tranſmitted to them by Mr. Alderman Trecothick of London, *implying* that the money was *not ſafe* in my hands.' Such, we are told, was the riſe of the difference between the governors and Dr. Jay. The Dr. farther recites, that 'they attempted to juſtify one injury by committing another, and then endeavoured to make good the whole by enforcing it with violence.' Their bills, it is added, were at length proteſted, and immediately after a power of attorney ſent to Mr. Trecothick to ſettle with Dr. Jay, 'under a *poſitive* inſtruction to *inſiſt* on his *firſt* paying for the proteſted bills as a *preliminary* to the ſettlement.' Dr. Jay informs us, that he offered to refer the affair 'to the Archbiſhop of Canterbury, or to any two or three gentlemen his Grace ſhould name, or Mr. Trecothick would appoint, nay *even* to Mr. Trecothick *himſelf*, to ſettle *all* matters between him and the governors.' 'This offer, ſays he, was refuſed, and a bill in Chancery was filed againſt me. It is now above *four* years ſince the ſuit was commenced; and although I replied to their bill, and carried on the proceedings on *my* ſide with the greateſt diſpatch, the governors have not *yet* taken a *ſingle* ſtep to bring it to a concluſion.'

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† Except a youth, the ſon of this gentlewoman, who was left, in a dying condition, on a neighbouring deſert iſland; where his body is ſaid to have been afterwards ſought for, and found in a ſtate of *putrefaction*; and yet he recovered!

Upon this ſtate of the caſe the Letter, which employs the greater part of the pamphlet, is founded. The Writer preſſes the governors to expedite their proceedings, and offers ſome farther obſervations on the ſubject. We cannot make ourſelves parties in the diſpute, or pretend to enter into the merits of the affair: one reflection, however, is almoſt unavoidable,—that the inhabitants of Great Britain have, on ſeveral occaſions, with great cheerfulneſs and generoſity, contributed to the aſſiſtance of our brethren in the American plantations; but ſhould it appear that ſome of the monies thus raiſed, are at any time miſapplied, or ſquandered in expenſive diſputes and litigations, this will certainly cool, and juſtly check, that liberality which might be hoped for on future emergencies.

Art. 31. *A Letter to Sir Robert Ladbroke, Knt.* ſenior Alderman, and one of the Repreſentatives of the City of London: *With*[*] an Attempt to ſhew the good Effects which may reaſonably be expected from the Confinement of Criminals in ſeparate Apartments. 8vo. 1 s. 6 d. Rivington. 1771.

In this judicious pamphlet the danger which reſults to the health and the morals of criminals from their intercourſe in gaols, is fully inſiſted upon; and a method is propoſed, the execution of which, while it would tend conſiderably to preſerve them from diſtempers, would recover many of them to induſtry and to ſociety. When ſchemes of general utility are ſuggeſted by the public ſpirit of individuals, it is the duty of the legiſlature to attent do them.

Art. 32. *A Practical Engliſh Grammar*, for the Uſe of Schools and private Gentlemen and Ladies; with Exerciſes of falſe Orthography and Syntax at large. By the Rev. Mr. Hodgſon, Maſter of the Grammar School in Southampton. 12mo. 2 s. Law. 1771.

This Grammar may be of conſiderable uſe to young beginners, in their ſtudy of the Engliſh language. What chiefly diſtinguiſhes it from other productions of the ſame kind is, that, as the title imports, it contains great variety of exerciſes on orthography, and large collections of examples of falſe ſyntax.

Art. 33. *New-market; or, an Eſſay on the Turf.* Very proper to be had in all Pockets at the next *Meeting*. Small 8vo. 2 Vols. 5 s. ſewed. Baldwin, &c. 1771.

The extravagant attachment of our people of faſhion to the diverſion of the horſe-courſe, the corruption of this ancient mode of paſtime, by debaſing it into an infamous ſyſtem of modern gaming, and the contamination of the manners of our young men of birth and fortune, by their intimacy with jockeys, grooms, and ſharpers,—altogether furniſh a juſt and ample ſubject for ſatire.

Such a ſatire is here attempted, by a Writer poſſeſſed of no inconſiderable talents; but, we fear, his work will fail of producing the full effect that might be hoped from ſuch abilities, exerted in ſo laudable an undertaking; for, if we are not miſtaken, he has not been altogether happy in the *manner* which he has adopted. While he has aimed at Swift's ironical ſtrain of mock panegyric, he has fallen into the rambling incoherence affected by the imitators of Sterne: which, if not ſupported with native and inceſſant humour, or relieved by ſeaſonable ſtrokes of genuine pathos, will tire inſtead of captivating the Reader's attention. The Author, however, ſeems rather unwilling to be numbered among the diſciples of Sterne, aſſerting the preference due to the witty Dean as a model; and diſclaiming, particularly, the impurities which are, indeed, the diſgrace of the jocular and unſcrupulous Prebendary.

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[*] One would ſuſpect that there were here both a *letter* and an *attempt*; but the latter is included in the former. Inſtead of *with*, the Author ſhould have ſaid *being* or *containing*.

With reſpect to the plan of this ſatirical work, the general idea of it is, that of a parallel between the New-market meetings and the periodical aſſemblies of the ancient Greeks, at the celebrations of the Olympic games—Among other objects of his ſeverity, he has not overlooked the cruel, unmanly *ſport* of cock-fighting; for his juſt reprehenſion of which, he deſerves the thanks of every lover of humanity.

SERMONS.

I. *The improved Chriſtian's Courage and Comfort in Affliction and Death, through the gracious Preſence and Influence of his heavenly Shepherd*—Occaſioned by the Death of Mrs. Sarah Jeffery, Relict of Mr. Richard Jeffery, of Mount Sion.—Preached alſo at Lewes in Suſſex, on the Death of Miſs Ann Johnſton, Daughter of the Rev. Mr. Ebenezer Johnſton, Miniſter there. By William Johnſton, M. A. 6 d. Johnſton.

II. Before the Sons of the Clergy, at their Anniverſary Meeting, at St. Paul's, May 17, 1770. By Peter Whalley, LL. B. 6 d. Rivington.

III. Before the Governors of the Lying in Charity, for delivering poor Married Women at their own Habitations, on the 10th of April, 1771, at St. Ann's, Soho. By the Hon. Brownlow North, LL. D. Dean of Canterbury. Publiſhed for the Benefit of the Charity. Robſon, Johnſon, &c.

☞ The remainder of the ſingle Sermons in our next.

⁂ Mr. Smith's Sermon at Bury, in 1766, came to hand this Month; but is out of Time for particular Notice.

Error of the Preſs in our laſt Month's Review; viz.

P. 334, in the account of *The Diſguiſe*, a Novel, for "intimately unacquainted," read *intimately acquainted.*

THE

MONTHLY REVIEW,

For JUNE, 1771.

ART. I. *Diſſertation ſur la Literature Orientale.* 8vo. 1 s. Elmſley. 1771.

WE have on ſome occaſion or other obſerved, that it is abſurd to ſeparate the idea of utility from poetry, becauſe whatever is agreeable is uſeful; and we are pleaſed to find the very learned Author of this treatiſe, in his apology for the *Belles Lettres* learning, fall into the ſame opinion. After this apology he comes immediately to his ſubject, which is to examine the works of the oriental writers in hiſtory, philoſophy, and poetry. ‘ It muſt be owned, ſays he, that Aſia has not been the theatre of many memorable events; that it is not adorned with the fineſt productions of nature; that it has not been honoured by many able generals, wiſe counſellors, or virtuous kings. Perſpicuity and impartiality might therefore be ſufficient in the Aſiatic hiſtorians; but they have a higher merit: they are elegant and ſublime. Narrations naturally dry and inſipid, by *their* glowing pens, are heightened to ſplendor and beauty. We are not to judge of this from the hiſtory of Nader Chah, which was publiſhed at London[*]. Dryneſs and identity of ſtyle were inevitable in a work written on the plan of a military journal. It affords, however, excellent materials for compoſing the hiſtory of the moſt extraordinary man the preſent age has produced, Charles XII. and Peter the Great not excepted.

‘ But what objection can be made to the hiſtory of Tamerlane, written by Ebn Abi Arabchah, which is in the hands of every ſcholar, and of which the public muſt have ſome idea from the tranſlation of Vattier?

‘ To form a right eſtimate of Oriental hiſtory, we muſt read the works of Aboulfeda, the Xenophon, and of Iſfahani, the

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[*] By this Author. See Review, vol. xlii. p. 508, Appendix.

Thucydides of the Eaſt; to form a juſt idea of the fertility of Eaſtern genius we muſt turn over the immenſe volumes of Mirkhond and Noveiri.

‘ Of moral philoſophy the Orientals will not give up the palm. Why ſhould they give it up, whilſt Calileh va Demnah, whoſe book is tranſlated into all the languages we know, gives his ſuffrage to their honour? The Perſian imitation of Cachefi, as well as the Turkiſh by Ali Tchelebi, is embelliſhed with all the flowers of Eaſtern rhetoric.

‘ It muſt be confeſſed that the abſtracted ſciences in Aſia are ſtill in their infancy. But for us it is unneceſſary to travel thither for knowledge of this kind, while we have the works of Newton, of Leibnitz, of Wallis, of Halley, and many more, who eclipſe the names and honours of Ptolemy and Archimedes. Not but that the Eaſterns have had their mathematicians and their aſtronomers, but their labours did not reach the perfection of the Authors abovementioned.

‘ The Arabian phyſicians are univerſally celebrated; I have read, however, but one of their books, and cannot therefore properly ſpeak of their merit, but the celebrated name of Abou Sina muſt not be forgotten. Aſia is very fruitful in medicinal herbs and roots. Her ſalutary drugs are many, and their names and virtues are recorded in a variety of books, which would undoubtedly contribute to that moſt important of all arts, the art of preſerving the human ſpecies.

‘ But let us now come to poetry, wherein the ſpirit and genius of the Orientals are principally diſtinguiſhed.

‘ We ſhall not here give a detail of the different ſpecies of the Aſiatic poetry, which the tranſlator of Mirza Mahadi has in ſome meaſure done. We ſhall only anſwer ſome objections which appear to be equally groundleſs and unjuſt.

‘ The Europeans in general treat the Eaſterns as an unpoliſhed and uncultivated people, whoſe poetry is extravagance and bombaſt, and whoſe writings are, for the moſt part, deſtitute of delicacy and of elegance. To theſe it might be anſwered, that, as the paſſions of men are the ſame, they will expreſs them in the ſame manner, and that the difference lies only in the idiom. But that anſwer would not be ſufficiently particular. Suppoſe we ſhould ſay that all men have the ſeeds of the ſame paſſions, but that they are infinitely modified by the influences of habit, education, and climate. Thoſe three circumſtances are certainly in favour of the Eaſtern poets, and give them great advantages over the Europeans. Accuſtomed from their infancy to deſpiſe the languages of other nations, the Aſiatics apply themſelves ſolely to the cultivation of their own. This was one great advantage of the ancient Greeks, who employed the principal part of their time in embelliſhing and bringing to perfection thoſe glorious works, in which the elegance of language is in proportion to the grandeur of ſentiment.

'The contempt which the Orientals have of our learning is as unjuſt as that which we affect of theirs. The reciprocal prejudices proceed from the ſame cauſes, ignorance and ſelf-love. Let us profit by their follies and correct our own.

'The Arabs and the Perſians, bred in indolence and leiſure, follow the bent of their genius: theſe, with unreined imagination, bound over the works of Nature; thoſe travel in the ſafer but more toilſome paths of philoſophical truth. Born under a ſerene and tranquil ſky, and ſurrounded with a thouſand objects of delight, the poet exerts his powers in the praiſe of Nature, and the philoſopher in inveſtigating her principles. The former bears the roſes of pleaſure in his hand; the latter tells you whence they ſprung. Amralkis, Zoulremma, Hafiz, Nezami, Meſiki, and Baki, deſcribe the power and operation of the paſſions: Sadi, Nabi, and Attar, inſpire the love of virtue: Antarah, Ferdouſi, Aboulola, paſs on the wings of the ſublime, through the regions of heroiſm

'Thoſe who are unacquainted with the Oriental languages are incompetent judges of their poetry. They reſemble thoſe profound adepts who affect to decide on the merit of the ancient Greek muſic, without knowing the mode of it. I ſhall never forget what Voltaire ſays of thoſe who form their idea of foreign poetry and foreign manners, from tranſlation, and the idle evidence of report. "They are like blind men, ſays he, who aſſure you that the roſe can have no lively colours, becauſe they feel the thorns with their hands."

'The only way to obviate this miſtaken idea is experiment. Take two odes, the one Arabic or Perſian, the other Greek or Latin. Tranſlate them literally into a common language without embelliſhment or variation. Make due allowance for idioms, topical circumſtances, and manners, on both ſides, then decide without prejudice between the works of the Eaſtern writers and thoſe we commonly admire.

'Let us take, for inſtance, the tenth ode of Hafiz. The Perſian poet intreats the Zephyr to reproach his friend for his inattention and indifference. In the laſt ſtanza, where he ſpeaks ſo favourably of his own verſes, he means to inſinuate that every object in Nature is more attentive to him than his friend.

The PERSIAN ODE.

"Zephyr, ſay ſoftly to that delicate roe, it is you who make us fond of the hills and deſarts.

"*Why does not the ſugar* merchant (may his life be prolonged) *regret the abſence* of his ſugar-billed parroquet?

“ Is it the arrogance of thy beauty, O roſe, that permits thee not to aſk tidings of the amorous nightingale?

“ The fine qualities of the mind are the ſnares of an inſtructed heart. A prudent bird is not caught with nets and ſprings.

“ When ſeated by your companions you drink the moſt exquiſite wines, remember your friends who are traverſing the deſarts.

“ I know not the reaſon why a youth, who has the ſhape of the cypreſs, black eyes, and a complexion like the moon, ſhould not have the colour of ſincerity.

“ The only reproach that can be caſt upon your charms is, that your enchanting countenance is not adorned with a faithful heart.

“ Is it aſtoniſhing that the heavenly bodies are moved by the ſongs of Hafiz, and that his melody ſhould make the ſtars dance?”

ODE xxxii. lib. I. of HORACE.

“ I intreat thee, my lyre, if e'er at leiſure, beneath the ſhade of the groves, I made thee play ſongs that ſhall laſt this and many more years, to favour me at preſent with a Latin ode.

“ Thou, that wert once tuned by the citizen of Leſbos, who, though fierce in war, yet in the midſt of arms *, or when he bound to the moiſt bank his agitated veſſel,

“ Sung Bacchus and the Muſes, Venus and her ſon, who is ever by her ſide, and Lycus, beauteous with black eyes and black hair.

“ O lyre, the glory of Phœbus, and grateful to the board of Jove ſupreme, ſweet ſolace of my care, whenever I addreſs thee properly, receive my compliments.”

‘ Put this ode in the hands of a perſon who does not underſtand Latin, who does not know that Alcæus was an inhabitant of Leſbos, and that the poet calls him the Leſbian citizen by way of eminence, who does not taſte the epithet *Latinum*, which appears ſo uſeleſs in the tranſlation, and he will find neither propriety nor connection in this piece of poetry. On the contrary, give the original to a man of taſte, who underſtands it, and he will find beauties in almoſt every line, happy expreſſions, an enchanting vivacity, and the ſweet ſoft flow of melodious numbers.

‘ The ſecond and third ſtanzas of the Perſian ode would appear under the ſame diſadvantages to an European, who might not underſtand that the poet compares himſelf to a parroquet and a nightingale, and his friend to a ſugar merchant and a roſe, the emblems of ſweetneſs and beauty. The fable of the nightingale and the roſe is univerſally known, and it is to the ſame that Hafiz makes the elegant alluſion.

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* The learned Author of the Diſſertation before us has made a miſtake in tranſlating *qui ferox bello, tamen inter arma* by *lequel quoique ardent dans la guerre, et au milieu des armes*: inſtead of *et* he ſhould have written *neanmoins*.

'The Author of this Diſſertation does not affect to make any compariſon between theſe two odes. He pretends not to preſcribe to the taſte of the Reader. He would only aſk which of them has a claim to that charming ſimplicity which is the firſt ornament of poetry and the fine arts? He aſſures the Reader, that the greateſt part of the Perſian odes are compoſed with the ſame delicacy and eaſe.'

Here let us ſtop a moment to aſk the Author of this Diſſertation what he means by ſimplicity in poetry, and how low he allows his idea of it to deſcend? If he praiſes the Perſian ode for its ſuperior ſimplicity, ſurely he betrays a want of taſte to determine between what is ſimple and what is low. This, indeed, is a general error. It is ſomething like connecting the ideas of poverty and nakedneſs; but ſimplicity, though naked, is not poor. She deſcends to nothing inelegant. Her air, her port, her language, are true, not to ſavage, but to civilized nature. She follows her, not through rugged deſarts, but through plains that wear the aſpect of cultivation. The ſugar merchant and the parroquet!—It is not her language. It is the language of a nurſe, and therefore ſilly, not *ſimple*.

By this objection to the Perſian ode, we would not mean to inſinuate that the Eaſtern poets are deſtitute of taſte in general. The following obſervations on poetry, written in the Turkiſh language by Nabi Efendi, a celebrated poet, who died about the beginning of the preſent century, and tranſlated by M. Cardonne in his *Mélanges de Literature Orientale*, are in favour of the contrary.

"My ſon, before you attempt to run the painful race of poetry, examine your ſtrength. If you perceive within yourſelf that divine fire which glows in the boſoms of great poets, give yourſelf up to your genius. Firſt enrich your mind by reading the works of thoſe who have excelled in verſe. Nefi and Baki are in the firk rank of the Turkiſh poets. Perſia, the fruitful mother of genius, has produced a great number of good poets. What ſtrength and purity in the works of Saib and Kelimi! Giami, Nouri, and Khakani abound with beauties innumerable and inexpreſſible. Sadi, like the ſoft nightingale, fills the groves with ſounds of melody. Chevket, like the eagle, bears his ambitious wing to heaven. Hafiz ſings of love and the ſweet juices of the vine, while Atter aids the cauſe of virtue by the ſublime precepts of morality. The Arabs have been no leſs ardent in the cultivation of poetry than the Perſians.

They have even more of that enthuſiaſm, that poetic *furor* which ſeizes, inflames, and elevates the heart. Their ſtyle is impetuous: their ſtrong imagination paints every object with force; and their poetry is impregnated with all the warmth of their climate. Their works are like diamonds that dart a thouſand rays; but, to taſte their beauty, it is neceſſary thoroughly to underſtand their language. Whoever would attain to perfection ſhould have a conſummate knowledge of the Arabic and the Perſian. Thoſe two languages are the wings on which a poet muſt riſe into the air: without them he will grovel on the ground.

“ Would you wiſh, my ſon, that your verſe ſhould not only be admired by your cotemporaries, but paſs to poſterity, never ſacrifice ſenſe to rhyme. Convey ſome uſeful truth under ſome ingenious emblem or fine allegory. Let your works have a general tendency to promote the virtues of mankind. The garden of poetry is dry and ungenial, if it is not watered with the ſtreams of philoſophy.

“ The greater part of our ordinary poets ſpeak only of lilies, locks of hair, and nightingales and wine. If they deſcribe ſome imaginary beauty with which they are ſmitten, they compare her ſometimes to the ſpring, ſometimes to an enamelled mead. Her lips are like the roſe, and her complexion reſembles the jeſſamine. Cold and ſervile imitators, their languid imagination ſupplies them with nothing new. They cannot march except in a beaten path.

“ Truth, my ſon, has no need of ſeverity to make us hear her voice. Never employ your muſe in ſatire. A profeſſed ſatyriſt is feared by all mankind: all are apprehenſive of the malignity of his pen. He has hatred and envy to encounter, and many reaſons to repent his cauſtic genius.”

Thus we have ſeen Nabi Efendi in the character of a ſublime philoſopher and a judicious critic, let us contemplate him in the light of a poet, and read his verſes

On the SPRING.

‘ Spring, my ſon, is the moſt beautiful of all the ſeaſons. Nature, that ſeemed expiring during the rigours of winter, is now re-animated, and aſſumes freſh life. The whole creation appears to be put in motion, and every thing announces a general revolution. The ſap in the vegetable, and the blood in the animal world circulates with greater rapidity. The trees put on their new apparel, and the meadows are enamelled with a thouſand freſh-born flowers. The ſtreams, whoſe captive waters were held in chains by the wild North winds, break thoſe chains on the arrival of the ſoft zephyrs. The birds chaunt their pleaſures, and the woods echo to their amorous warblings.

‘ Indulge yourſelf, my ſon, in all the delights of the fair ſeaſon. Leave the pomp of cities, and live in the humble fields. Theſe were the firſt abode of man. The pleaſures you will taſte may, poſſibly, be leſs brilliant, but they will be more pure than thoſe which towns afford. Here the philoſopher, while he contemplates Nature, muſt admire the magnificence of God in his works.

‘ The meadows and the foreſts leave no heavineſs in the heart of man. No ſcenes more favourable to the lover! none where he may better enjoy his ſweet reveries! All the ſenſes are flattered at the ſame time; the ſight with verdure, the ſmell with fragrance; and, on the ſuſceptible ear, how ſweetly fall the notes of the nightingale! Let muſic aſſert her empire over your ſoul! Give yourſelf up to her enchanting influence. Let her ſnatch you from yourſelf. Muſic, no leſs than poetry, paints the objects of the mind. She expreſſes the different paſſions. She has the ſecret art of inſpiring tenderneſs and rage. Surely the heart has ſome correſpondence, ſome intelligence with the ear.’

This is really poetry, genuine poetry, heightened and enriched by philoſophy. Poſſibly an European poet might expreſs the ſame ſentiments in ſomething like the following language:

See the fair ſeaſon of each ſoft deſire!
See waking Nature on her urn reſpire!
No more with winter's icy hand at ſtrife,
See motion dart through all created life!
Through all the human, all the ſylvan reign
In briſker currents glides the genial vein.
The lifeleſs mead, the woodland's naked ſcene
Burſt into flowers, and brighten into green.
No more the ſtreams the freezing North obey;
Their captive waters freely wind away.
With joy, with love, the winged worlds are bleſt,
And ſtrain to melody each little breaſt.

O, yield thy hours, to this fair ſeaſon yield!
Leave the ſtunn'd city for the ſtrifeleſs field:
Their early race 'twas there thy fathers ran,
The only dwelling Nature meant for man.
If pleas'd with virtues, genuine though obſcure,
Charms that are guiltleſs, pleaſures that are pure,
In Nature's pointed eloquence to trace
Her mighty Maker's wiſdom, and his grace;—
If ſcenes like theſe may purer pleaſures yield,
Leave the ſtunn'd city for the ſtrifeleſs field.

No pale chagrin ſhall plains or groves impart,
For Nature bears no hatred in her heart:
With her the lover ſeeks the lonely vale,
Breathes his fond vows, and truſts his tender tale.

While every charm that every ſenſe can know,
The mingled bounties of her hand beſtow.
Health, freedom, fragrance in the pregnant ſky,
The green's mild freſhneſs opening on the eye;
And, oh! the ſounds that melt, that melt away,
When Philomela pours her liquid lay!

To MUSIC's voice, to MUSIC's ſoft controul,
Yield the rapt ear, and render all the ſoul:
Love, grief, and rage, her various notes inſpire;
The poet ſpeaks not plainer than the lyre.
Seiz'd are his honours, and excell'd his art,
While the rapt ear holds commerce with the heart.

We muſt now recommend the remainder of this ingenious pamphlet to the attention of our learned Readers.

ART. II. *The Duty, Circumſtances, and Benefits of Baptiſm, determined by Evidence. I. The Teſtimonies in the New Teſtament ranged under proper Heads. II. Thoſe from the firſt Chriſtian Writers in Dr. Wall's Method improved. III. The Evidence of the whole ſummed up. With an Appendix, ſhewing the Meaning of ſeveral Greek Words in the New Teſtament.* By Thomas Barker. 8vo. 3s. 6d. ſewed. White. 1771.

WE agree with this Author (and happy were it if chriſtians had generally been of the ſame mind) in ſuppoſing, that 'there may be ſome matters of opinion, wherein a man may ſafely ſuſpend his judgment, if he finds them not clearly revealed, or too deep for his underſtanding or leiſure; and may find no difficulty in acting as a good chriſtian, though he be not fully ſatisfied about the meaning of ſome ſuch propoſitions.' But we perceive that he will not join with us in a farther ſuppoſition, that this may be the caſe as to the ſubjects, and the mode, of baptiſm, upon which it does by no means appear, after all that has been ſaid, and ſometimes with ſo great confidence, that the ſcriptures have expreſsly determined; it is probable that while baptiſm is itſelf commanded, theſe particular points and circumſtances are left indifferent, and the perſon who determines on either ſide, determines ſafely.

This Writer has a different view of the matter; 'Baptiſm, ſays he, is a point of practice; it is a thing which either ought to be practiſed, or it ought not: either infants ſhould be baptized, or it ſhould be delayed till they grow up: the method, alſo, either ought to be by dipping or not. Many ſuch caſes might be put, wherein a man who is not ſatisfied which is right, will be in a great ſtrait, if a caſe happens wherein he muſt act either one way or other. It was chiefly (he proceeds) on this account that I examined the matter; and in the ſearch I aimed to keep clear of all prejudice, which like an *ignis fatuus* is ſo apt to miſlead men; aſked of God aſſiſtance in my enquiry, and endeavoured to conform my opinion to the evidence, not to reconcile the evidence to my opinion.'

He writes in a manner becoming a worthy man, who candidly enquires for truth, and diligently applies to obtain it: he likewiſe diſcovers a very conſiderable ſhare of that kind of learning which is requiſite for diſcuſſing ſubjects of this nature to advantage; as he appears to have recourſe to the fountain head for his authorities, and does not merely retail them at ſecond-hand from the writings of others. In his extracts from the ancient fathers, beſide remarks on the meaning and fitneſs of what they ſay, he farther gives ſome obſervations on the inferences which Dr. Wall and Dr. Gale have drawn from them, to whom therefore he frequently refers; telling us, that he has rather choſen to remark on them than on more modern writers, becauſe they principally proceed in the ſame order with himſelf, and lay together all that the ancients ſay, methodically, before the reader. 'The ſtrong impreſſion, ſays he, the firſt principles received in childhood make on the mind of man, greatly hinders the diſcovery of the truth in this and many other caſes; and but few overcome that prejudice, which, like a coloured glaſs, tinges all objects ſeen through it. By this falſe light was Dr. Wall, a very good man in himſelf, miſled: for though I greatly approve of and imitate his method, of quoting the ſeveral writers in order of time, yet whoever reads his remarks on the quotations, will plainly ſee their aim is not ſo much to ſearch out the author's real opinion, as to reconcile it to the practice of infant baptiſm, which he firmly believed to be right. By the ſame rudder, only ſet the contrary way, his oppoſer, Dr. Gale, was turned aſide, who, though he well detects many falſe colourings in Dr. Wall, is not clearer from the like himſelf; his aim being not as a moderator, to ſhew where he had hit or miſſed the truth, but as a pleader, to ſay what he could for the cauſe he eſpouſed. And I muſt own, though I am nearer his opinion as to the fact, yet I like Wall's methodical way of writing better than Gale's irregular one, from which his plan of ſeparate letters can hardly be kept clear. But while I complain of the power of prejudice over others, ſome will perhaps ſay to me, are you any clearer from it yourſelf? It may be I am not a proper judge in my own caſe: but having taken all the proper precautions, of diligent ſearch, careful examination, and application to God for direction, which either prudence or religion dictate; and having no intereſt to ſuppoſe the church of England, whoſe ſervice I conſtantly attend, is in an error, unleſs where it really appears to me to be ſo; I hope to be found for the moſt part clear, and to

ſtand excuſed before God and man, if I have any where f
into an involuntary miſtake.'

We apprehend others will think with us, that the pro
tions of a man of ſenſe and learning, who diſcovers ſuch a
rit, merit attention and regard, though he oppoſes ſome
vailing opinion or practice, or even though he ſhould in
inſtance appear to be miſtaken. For a general view of his
thod, we ſhall lay before our readers a farther brief accou
it, which he has given in the preface. 'The plan of the w
book is as follows: Baptiſm is conſidered as a thing in its
nature indifferent, but a duty on men, becauſe commande
our Saviour, and therefore to be done in ſuch a manner,
ſuch only, as he has commanded. To find out which, al
texts relating to baptiſm are here quoted; not firſt laying d
the doctrine, and then picking out texts to ſupport it, bu
that relate to each circumſtance of baptiſm are brought t
ther, and endeavoured to be placed in the cleareſt order;
on viewing the whole, the meaning is ſet down at the en
the number; and before any other old writer is examined
ſubſtance of the doctrine of the New Teſtament is ſummed
the end of the firſt part. The other chriſtian writers are qu
in the ſecond part, in order of time, and mentioning alſ
country where each lived; and all each author ſays is ra
under ſeveral heads in the ſame manner as in the firſt part;
author's meaning ſet at the end of each number, and gene
his whole opinion ſummed up before I proceed to the
writer. In the third part, the doctrine of the whole is
med up in order, and the opinions where different com
together, to find what was the original practice, and where
how alterations aroſe, which ſeem to be theſe. That ori
ſin is not a ſcripture doctrine, but came in gradually afterv
and gathered ſtrength by time. That all chriſtians mu
baptized in due time, but that thoſe only were baptized at
who were old enough to underſtand and believe the doct
till by baptizing children younger and younger, baptiſm o
fants came in, firſt in the weſtern church and afterward in
eaſtern; the doctrine of original ſin, and practice of in
baptiſm keeping equal pace. The ſeveral ceremonies uſe
baptiſm are alſo reckoned up; forgiveneſs and divine aſſiſt
are the benefits of baptiſm; and an open profeſſion and p
vering in virtue the duties of it.'

To this general account we ſhall add a few extracts, w
may give ſome farther idea in what manner this Writer exe
the plan he had formed.

Of the neceſſity of baptiſm.

1 Pet. iii. 21. Baptiſm doth alſo now ſave us.

Acts xxii. 16. Be baptized and waſh away thy ſins.

Eph. v. 26. That he might ſanctify it, cleanſing it by the waſhing of water in the word.

1 Cor. vi. 11. But ye are waſhed, but ye are ſanctified.

Heb. x. 22. Having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

Tit. iii. 5. He ſaved us by the waſhing of regeneration.

John iii. 3, 5, 6. Unleſs a perſon (τις) be born from above, he cannot ſee the kingdom of God.—Unleſs a perſon be born of water and the ſpirit, he cannot enter the kingdom of God. That which is born of the fleſh is fleſh, and that which is born of the ſpirit is ſpirit.

'The method which Chriſt has appointed for admitting men into his church, and cleanſing their former ſins, is baptiſm. And notwithſtanding all Gale's quotations and arguments, that τινες ſometimes means a few perſons out of a larger number, yet I think it is plain that τις in John iii. means a certain perſon, any one who will become a chriſtian, and that no one unleſs he be born of water and the ſpirit is entered into Chriſt's church, nor entitled to the peculiar rewards promiſed to it: for as our Saviour argues, from a *natural birth* can ſpring only a *natural life*, to a *ſpiritual one* a renewal by *the ſpirit* is required. This may ſuffice in anſwer to Mr. Emlyn's previous queſtion, whether baptiſm is at all neceſſary to the *children of chriſtians*, or only to *converts?* which I look on as a good *argumentum ad hominem*, concluding againſt thoſe who argue from the ſuppoſed Jewiſh proſelyte baptiſm, but nothing further. A child then born of chriſtian parents, educated in chriſtianity, attending the ſervice and practiſing the precepts of it, as far as an unbaptized perſon may, cannot be called a compleat chriſtian *till he is baptized*; and what reward ſuch a one dying before baptiſm will receive, depends on the undeclared good pleaſure of God. But becauſe the kingdom of heaven is promiſed only to chriſtians, to conclude with Auguſtin and his followers, that all muſt periſh, who without their own fault fail of being baptized, is without ground: all the promiſes in the Goſpel are made to the *doers of God's work*, to him who *pleaſeth God*, to him who *keepeth the commandments*, to him who *reſiſts the devil*, and to him *who overcometh*, &c. Again, all the threatenings are againſt the *committers of wickedneſs*, againſt *murderers*, *drunkards*, *hypocrites*, *enticers to ſin*, &c.; but I know of no declaration in the whole New Teſtament what ſhall be done with thoſe who never knew good from evil, were never expoſed to temptation, were never put to any trial of their obedience, nor ever had any opportunity to do or refuſe their duty. This therefore, which can be known only by revelation, let us not preſume to determine ourſelves, but be content to leave them to their merciful creator, well knowing that we are far ſhort, than that we ſhould love God's creature more than he who made it.—But though ſuch as never heard are not required to believe, nor thoſe who cannot know expected to practiſe, I ſay nothing in behalf of ſuch as being grown capable of both, cauſeleſsly delay their own baptiſm; they are to be looked on as neglecters and deſpiſers of what God has appointed, *to their own maſter they muſt ſtand or fall.*'

It has been argued with great appearance of truth, that in the laſt charge concerning baptiſm recorded by St. Matthew, the word Μαθητευσατε ſhould be rendered *proſelyte* or *diſciple*; nor does it ſeem unreaſonable to ſuppoſe that baptiſm was to be, in reſpect to children, the initiating right or token of their being brought into the church of Chriſt, that they might be educated in his doctrine and in obedience to his laws: but Mr. Barker does not admit of ſuch an interpretation. What he ſays upon it is as follows:

'Matth. xxviii. 19, 20. (Μαθητευσατε) Convert all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you.

'Some would tranſlate μαθητευσατε *diſciple* all nations, as if it referred to what follows, making them diſciples by baptizing; but on comparing the uſe of the words, it appears that μαθητευω never means any diſcipling but what comes by teaching, yet is ſomething farther than teaching, that is to perſuade and convince by it. Μαθητης alſo whence it is derived means one taught, either an immediate follower of Jeſus, or one who by what he heard and ſaw was convinced that he was the Chriſt; yet men were called ſo on leſs belief before Chriſt's reſurrection than afterward.'

In the fourth chapter, the Author recites the qualifications for baptiſm; from which we ſhall give the following extract:

'1 John ii. 12, 13. I write unto you children (τεκνια) becauſe your ſins are forgiven you.—I write unto you children (παιδια) becauſe ye have known the Father.

'The ſins of children as oppoſed to fathers, being here ſaid to be forgiven, probably they were baptized before manhood; and ſo far as this text goes, which is not expreſs, it is againſt thoſe who delay it till full age or even longer, as too many of the antipædobaptiſts do; but the age they were baptized at does not appear. Thoſe here mentioned had underſtanding, elſe his writing to them were uſeleſs; the word (τεκνια) alone fixes no time, being uſed of perſons of whatever age, as oppoſed to their anceſtors whether immediate or remote; the perſons in theſe two verſes are ſons as oppoſed to fathers, and children to young men; yet all were of ſome conſiderable age, the children (ϖαιδια) as oppoſed to young men, being ſaid to have known the father.

‘ Rom. xi. 16. If the firſt fruit be holy ſo is the lump, and if the root be holy ſo are the branches.

‘ 1 Cor. vii. 14. The unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband; elſe were your children unclean but now are they holy.

‘ Mr. Emlyn, in his *previous queſtion*, quotes theſe texts to ſhew that chriſtian children need no baptiſm; and they are, I think, the beſt he can produce, as ſeeming to ſpeak of a race *purified by deſcent* from a pure ſtock; yet I think by no means ſufficient to ſet aſide a practice conſtantly uſed from the firſt. Nor indeed is that in Romans ſpoken of baptiſm at all, but as the context proves, to ſhew that the Jews, though rejected for a time, were not utterly caſt off. Dr. Wall, on the contrary, quotes that in Corinthians to prove that they then baptized the infant children of chriſtians: but we may obſerve, that the unbelieving party is ſaid (ἁγιαϛαι) to be made holy, in the ſame manner as it is ſaid the children (ἁγια εϛιν) are holy, which muſt not therefore be interpreted inconſiſtently. Now I think none will ſay, either that the unbelieving party needs no baptiſm, or that the believing party's faith fits him for it; that therefore muſt not be ſaid of the child ſo born.—But the meaning of the text ſeems to me to be this; Paul, in this chapter, tells the Corinthians, that they ſhould marry *only in the Lord*; and elſewhere, *Be not unequally yoked together with unbelievers*; but he here explains himſelf, that he does not mean thoſe who were married before converſion ſhould part; in that caſe he adviſes the believer not to part in hopes of converting the other, for that there was nothing unlawful in the union, nor were their children ever the worſe, but might probably be brought up chriſtians, either by the converſion of the unbeliever, or at leaſt by their own care and inſtruction; chriſtianity being ſo much more reaſonable, agreeable to unprejudiced minds, and favoured of God, than heatheniſm.’

Thus our Author rejects theſe texts as to any favourable aſpect they may wear reſpecting infant baptiſm; but there is nevertheleſs reaſon to think that they have (at leaſt the latter of them) ſome conſiderable importance and weight in the argument. It is well known, from ſeveral paſſages of ſcripture which have been produced and compared in this view, that the word *holy*, as applied to perſons, ſignifies thoſe who might be admitted to partake of the diſtinguiſhing rites of God's people: and as to the ſuppoſition that, becauſe the unbelieving party is here ſaid to be ſanctified by the believing wife or huſband, that party continuing in unbelief might ſtill be admitted to baptiſm upon the ſame plea as is drawn in behalf of infants; is not this ſtraining the meaning of the text beyond its evident deſign? For does not the plain import of it ſeem to be this; that though one of the married parties remained an unbeliever or a heathen, yet that party might be ſo far regarded as holy by the connection with a believer, as not to render the children unclean, or deprive them of any benefits they might derive from chriſtian parents? This obſervation happened to preſent itſelf while we were conſidering what is here ſaid, and therefore we have given it a place, though we do not by any means take upon us to enter much into the controverſy.

One chapter, in this part of the work, which inveſtigates the ſubject according to the accounts given of it in the New Teſtament, is entitled, *Of the ſeveral ceremonies of baptiſm*; and here we meet with ſome concluſions which we ſhould not have expected from this Writer. From ſome places in ſcripture, in which chriſtians are ſpoken of as being *ſealed* and *anointed*, as receiving the *ſpirit of adoption* whereby they *cry*, *Abba father*, in which they are admoniſhed to keep their garments undefiled, or ſaid to be *cloathed in white*, he infers, that baptized perſons were anointed with *oil* or *ointment*, to repreſent the gift of the ſpirit they were to receive; that in token of their adoption by baptiſm, they immediately, on receiving it, called on God as their father by repeating the Lord's prayer, and that they received white garments with a charge to keep them pure. Is not this building too much upon conjecture? and is it not a manner of reaſoning from the ſcriptures which has ſomething of a dangerous tendency? It is indeed well known that ceremonies of this nature did pretty early prevail in the chriſtian church, and at length degenerated into deep ſuperſtition: and ſuch practices they endeavoured to ſupport by ſcripture, or rather by its miſinterpretation: but there does not appear any ground to believe that theſe, or other ceremonies, were authorized by any precept or practice of Chriſt or his apoſtles.

After having conſidered what the ſcriptures offer upon this ſubject, our Author, regarding the practice of the church in or near the Apoſtles time, as a good comment on them, proceeds to ſearch out, in order of time and place, the opinion of all the early chriſtian writers: but for particulars, we muſt refer our readers to the book itſelf. One thing farther we muſt mention, as generally applicable to thoſe writers who are unfavorable to the baptiſm of infants, which is, that they do not ſeem ſufficiently to diſtinguiſh between the converts to chriſtianity from judaiſm and heatheniſm, and the children of chriſtians. With regard to the former, a declaration of faith and repentance was certainly requiſite to baptiſm; as to the latter, it appears natural to conclude that they ſhould be baptized upon the faith of their parents, as a teſtimony of their coming into the world under a merciful and gracious diſpenſation, and being brought into the church of Chriſt. However it muſt be acknowledged, as evident to all thinking perſons, that there are ſome things in the adminiſtration of baptiſm, and other parts of the ſervice of our church of England, which loudly call to be reconſidered and amended. They afford ſome matter of triumph to infidels and ſcoffers, while ſerious and upright perſons regard them with concern. It is greatly to be wiſhed, that thoſe who have it in their power would make an attempt for an alteration, ſo far at leaſt as to leave ſome things indifferent and diſcretionary, and not ſuffer the people or the clergy to be forcibly tied down to any expreſſions or practices which it is hard to reconcile with religion or common ſenſe.

ART. III. *Diſcourſes on the Parables of our Bleſſed Saviour, and the Miracles of his holy Goſpel. With occaſional Illuſtrations.* In four Volumes. By Charles Bulkley. Vol. I. 8vo. 5 s. ſewed. Horsfield, &c. 1771.

THE parables of Chriſt form a very important and edifying part of the ſacred writings. An ingenious and learned writer, already known to the world by former publications, has here undertaken to illuſtrate them, and to apply and enforce their practical deſign.

This volume contains fourteen ſermons, the firſt of which conſiders the nature and deſign of parables. The ſubjects of the others are as follow:—the parables of the ſower, of the tares, of the muſtard-ſeed; the forgiven debtor, the two ſons, the vineyard, the marriage feaſt, the ten virgins, and the talents. The diſcourſes on theſe topics are very rational, tending to fix the principles of religious truth and virtue in the heart, and alſo to excite us to a ſuitable practice.

The firſt ſermon is founded on the reply which our Lord gave to the enquiry of his diſciples, why he ſpake to the people in parables? 'He anſwered and ſaid unto them, becauſe it is given to you to know the myſteries of the kingdom of God: but to them it is not given.' 'For whoſoever has, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away even that he hath.' 'The meaning of which declaration, obſerves our Author, I apprehend to be this; to you who have made ſo much better improvement of your former advantages, and retain an ingenuous candour and docility of temper, I can ſometimes expreſs myſelf in more direct and explicit terms concerning the principles of my religion and the deſign of my prophetic miſſion: whereas to thoſe who, notwithſtanding their having enjoyed the ſame advantages with you, are moſt dreadfully depraved in temper and blinded in underſtanding, there is the higheſt poſſible neceſſity that I ſhould deliver my inſtructions in ſuch a gradual, inſinuating and imperceptible manner, as may be moſt effectual for bringing them to a knowledge of the truth:—‘ Therefore ſpeak I to them in parables; becauſe they ſeeing ſee not, and hearing they hear not, neither do they underſtand:’ that is, whilſt I ſpeak to them in this manner, though they immediately diſcern, and cannot but acknowledge the propriety of the parabolical repreſentation, yet they do not ſo immediately and directly ſee or perceive it to be intended as a repreſentation of the malignity of their own characters, and of the abſolute neceſſity of a reformation and amendment to be made in them. Our Saviour adds, ‘ and in them is fulfilled the prophecy of Eſaias; which ſays, by hearing ye ſhall hear, and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive; for this people's heart is waxed groſs, their ears are dull of hearing, and their eyes they have cloſed.’ In which words is more directly and immediately expreſſed that abſolute neceſſity there was of addreſſing them in the manner now hinted at, ariſing from their long habit of indiſpoſition to religious inſtruction, and thoſe prejudices which would be inceſſantly ariſing in their minds againſt whatever ſhould, upon the firſt aſpect, appear to have a moral view or meaning in it: and the good effects which ſuch a method of inſtruction might poſſibly produce in the caſe of ſuch perſons, are expreſſed in the laſt clauſe of the text; *leſt*, or, as the original word made uſe of both by the evangeliſt St. Matthew, and in the ſeptuagint verſion of the paſſage in the prophecy of Iſaiah here referred to, ſometimes ſignifies, *if peradventure*, by being thus inſenſibly and unawares led to a more ſerious and deliberate attention to religious truths, and to a fuller and more ingenuous conviction of the depravity of their own hearts, than could be expected from any other method of inſtruction;—‘ they ſhould ſee with their eyes and hear with their ears, and be converted, and I ſhould heal them.’ Or, in other words, if poſſibly they may at length, and in the happy reſult and iſſue, be ſo clearly convinced of the truth, importance and excellency of my doctrine, as to be by it reclaimed from the irregularities of their lives,—and be firmly eſtabliſhed in the love and practice of religion. In the ſecond chapter of St. Paul's epiſtle to Timothy, the twenty-fifth and twenty-ſixth verſes, he gives him this advice, that he ſhould ‘ inſtruct in meekneſs thoſe who oppoſe themſelves, if God *peradventure* will give them repentance to the acknowledgment of the truth.’ Where the particle tranſlated, if *peradventure*, is the very ſame with that which in our text is rendered *leſt*, and by which rendering our Saviour is made to ſpeak of the reformation of his audience, as what ought by all means to be avoided, and to aſſign it as the very reaſon of his addreſſing them in parables, that by ſo doing he might not run the hazard of reclaiming them. — So that the plain, natural and eaſy meaning of the text is, that our Saviour addreſſed himſelf to the multitude in parables, becauſe, conſidering their great averſion to moral inſtructions, this gradual, inſinuating method was moſt likely to anſwer the end aimed at, namely, their reformation and amendment: and for the very ſame reaſon, fables, parables, and allegories have been made uſe of by many others who have applied themſelves to the inſtruction and reformation of mankind.' As an inſtance of this, we are referred to the parable of the poor man's ewe lamb addreſſed by the prophet Nathan to King David; 'here we have, proceeds the Writer, an illuſtration drawn from real fact of the meaning of theſe phraſes, "ſeeing they ſee not, and hearing they hear not;" the meaning, I ſay, of theſe phraſes as deſigned to ſignify and denote the tendency and uſefulneſs of parabolical repreſentations: how aptly do theſe terms expreſs the very conduct of David upon this occaſion? "ſeeing he ſaw not, and hearing he heard not:" he immediately ſaw the iniquity and barbarity of the rich man's proceedings; his heart was in a moment fired with indignation at the thought of it; — he pronounced the ſevereſt ſentence of condemnation againſt the man; but he was not at firſt aware that this was an exact deſcription of his own conduct:—and for this very reaſon he was brought at length to perceive it the more forcibly; without at all apprehending himſelf to have been concerned in the affair, he pronounces a ſentence of condemnation, which he could not decently retract, when he afterwards found it in reality to be pronounced againſt himſelf.' He proceeds to anſwer an objection to his explication of the text, which ariſes from the manner of St. John's citing the words of Iſaiah, and which it may be ſuppoſed will by no means admit of ſuch an interpretation; but for this we muſt refer the reader to the ſermon itſelf. In a note are produced ſome inſtances from ancient Greek writers of the uſe of phraſes equivalent to that in the paſſage under conſideration: and in a farther note ſome inſtances are alſo produced in which the word (μήποτε) tranſlated *leſt*, in the text here conſidered, is uſed for *poſſibly* or *peradventure*: and to other proofs of this kind is added Luke iii. 15. where 'we read, that "all men muſed in their hearts (μήποτε) whether he were the Chriſt or not." "Whether or not;" that is, in other words, if *poſſibly* or *peradventure* he were not the Chriſt.'

But though there is great appearance of truth and reaſon in what is here ſaid, it muſt be acknowledged that the point is ſtill debateable; and ſurely it cannot greatly ſurprize us to find, either in natural or revealed religion, ſome difficulties particularly relating to the methods of the divine government, to which we muſt be willing to ſubmit, without being able at preſent either to remove or explain them.

In the diſcourſe on the parable of *the tares*, among other judicious and animated reflections, after having conſidered the bleſſings imparted to mankind by Chriſt as intended by the expreſſion, ' he who ſowed the good ſeed is the ſon of man,' we read as follows: ' But muſt it not nevertheleſs increaſe and heighten our ſorrow on account of the abounding and the triumphs of iniquit*ie*, to conſider that it abounds and triumphs, notwithſtanding all that has been done by this moſt illuſtrious meſſenger of heaven and friend of human kind, in ſowing and cheriſhing, by the moſt excellent principles and doctrines of his religion, the ſeeds of piet*ie* and virtue in our world? When we reflect upon the glorious deſign and happ*ie* tendenc*ie* of the chriſtian ſcheme, when we view it in its original ſimplicit*ie* and godlike form,—when we conſider by what a variet*ie* of motives ariſing from the great truths it inculcates, from the bright and ſpotleſs example, from the endearing love and unparalleled condeſcenſion of our great redeemer, its moſt excellent laws and precepts are enforced, and when we attend to thoſe marks and ſignatures of divine and heavenly authorit*ie* which dignify and conſecrate the whole, we can ſcarcely forbear being elated at the thought of thoſe moſt benign and ſalutar*ie* effects which we cannot but think muſt needs appear in every age of the chriſtian world, and in the conduct of every chriſtian profeſſor. But, alas! how ſoon do we find ourſelves checked and reſtrained, and all our pleaſing proſpects borne down by that ſwelling torrent of iniquit*ie* which ſpreads itſelf on every ſide; and it will be no ſmall addition to that concern which we muſt feel in our minds upon ſuch a view, to conſider that the ſpring, from whence this overpowering and impetuous torrent took its riſe in the chriſtian world, was no other than the early corruption of thoſe who aſſumed the character of being the principal ſupporters and abettors of the chriſtian faith. " When men ſlept," to uſe the language of the parable we are now diſcourſing upon, and which in all probabilit*ie* was in this particular intended to be prophetic; when thoſe, whoſe peculiar buſineſs it was to inculcate the truths and doctrines of the goſpel in all their moral force and energ*ie*, fell into a lethargic ſtupidit*ie* as to the great intereſts and purpoſes of vital religion, but at the ſame time were extremely active in purſuing the dreams of their own bewildered imaginations, then of courſe did " the tares ſpring up apace." When thoſe whoſe proper character it was to be the " helpers of the joy" of others, began to claim " dominion over their faith," to erect the idol of church-power, to make the vain and abſurd attempt of eſtabliſhing an uniformit*ie* of opinion, and to contend with furious pride and bitterneſs, whoſe ſhould be the ſtandard, purſuing at the ſame time with unbounded and unſatiable eagerneſs worldly emoluments, riches and honours, it is natural to imagine, what was indeed the caſe, that all kind of ſordidneſs and iniquit*ie* in temper and behavior ſhould gain ground. And at that very time, when there was more occaſion than ever for hearing the principles of chriſtianity inculcated in their higheſt purit*ie* and with their utmoſt moral force, did they adulterate and enfeeble it by the introduction of the moſt unintelligible myſteries, and the ſubſtitution either of abſolutely unmeaning ſounds and phraſes, or elſe of directly immoral and licentious doctrines, in the room of that true and real "doctrine" of Chriſt, which is "according to godlineſs."

In the ſermon on the parable of the muſtard-ſeed, the remarks (quoted chiefly from Sir Thomas Brown) on the expreſſions of its being the leaſt of all ſeeds, and growing up to a large tree, may be acceptable, as ſome may be at a loſs how to remove the difficulty, and to others it may not be diſagreeable to be reminded of the explication. Nothing 'could more expreſſively repreſent the—ſtabilit*ie*, enlargement and triumphs of Chriſt's kingdom, than a fair and ſpreading tree riſing out of the very ſmalleſt of ſeeds. The propriety of this expreſſion, with reſpect to the ſeed of muſtard, has been very ſufficiently juſtified by a learned writer, (Sir Thomas Brown) when he obſerves, that "though it be not ſimply and in itſelf the ſmalleſt of ſeeds, yet we may very well believe it to be the ſmalleſt of ſeeds of plants that are apt to grow unto a ligneous ſubſtance, and become a kind of tree." He obſerves likewiſe, that "the parable may not ground itſelf upon generals or implie any or every grain of muſtard, but point at ſuch a peculiar grain, as, from its fertile ſpirit and other concurrent advantages, has the ſucceſs to become arboreous." The expreſſion alſo, as the ſame author goes on to obſerve, that it might grow into ſuch dimenſions, that birds might lodge in the branches thereof, may be literally conceived, if we allow the luxuriance of plants in India above our northern regions. And he mentions upon this occaſion what is recorded in the Jewiſh ſtor*ie*, "of a muſtard tree, that was to be climbed like a fig-tree."

It would be eaſy to add further extracts from this and other ſermons in the volume before us, which would be accepted, we doubt not, with pleaſure, by many of our Readers; but as our limits will not, at preſent, allow us to enlarge, we muſt here refer to the diſcourſes themſelves, of which only the *firſt* volume is yet publiſhed.

Art. IV. *Principles of Penal Laws.* 8vo. 5s. Boards. White, &c. 1771.

THE neceſſity of ſuppreſſing thoſe diſorders which ariſe in ſociety from the paſſions and intercourſe of men, gives birth to criminal juriſprudence. It is long, however, before the right of revenge is wholly wreſted from the individual and entruſted to the magiſtrate, and before the magiſtrate acquires full authority to enforce his deciſions. The point of honour, for example, ſtill leads to the practice of duelling; and all the efforts of legiſlation and government have been unable to aboliſh it.

If we would throw any light on the ſubject of crimes and puniſhments, we muſt attend to the different appearances they exhibit in the different periods of ſociety. We muſt trace them from their infant ſtate, in a rude community, to the condition and aſpect they aſſume in a refined age. It is only from a careful obſervation of their progreſs, that we can arrive at the principles of penal law.

Our Author has followed a very different method. He ſets out from an aſſumed period of perfect civilization; and while he ſeeks in the hiſtory of mankind for facts and examples by which to ſupport and confirm his reaſonings, he perceives not that he is led into miſtakes, by applying to leſs cultivated ages the ideas of his own times. It muſt be improper to reaſon directly from the criminal regulations of a Saxon monarch, to thoſe which are now eſtabliſhed in England. It is neceſſary, in this reſpect, that we examine the ſtate of the intervening periods of our hiſtory.

The preſent publication conſiſts, therefore, of detached obſervations, and contains no regular chain of cauſes and effects. It diſcovers, notwithſtanding, a conſiderable ſhare of ingenuity and genius, and may be read with profit and amuſement.

The following obſervations on corporal puniſhments, and on infamy, will give our Readers an idea of our Author's manner and merit.

'We are told, ſays he, that in Sparta it was thought a very diſgraceful ſentence to the criminal, to loſe the privilege of lending his wife to another man, or to be confined to the ſociety of virgins

'The authenticity of the fact is immaterial, if the inference be admitted, which is, that *in a moderate and virtuous government, the idea of ſhame will follow the finger of the law*; and that whatever ſpecies of puniſhment is pointed out as infamous, will have the effect of infamy *Exiſtimatio eſt dignitatis illæſæ ſtatus, legibus ac moribus comprobatus, qui ex delicto noſtro, auctoritate legum aut minuitur, aut conſumitur.* The puniſhment of branding ling is deemed honourable by the Ottoman family, who think it infamous that their blood ſhould be ſpilt upon the ground; in England it is thought a more reſpectable death to be beheaded.

'Let legiſlators then remember, that the ſtamp of ignominy is intruſted to their diſpoſal; and let them uſe with œconomy and diſcretion this beſt inſtrument for the promotion of morality and the extirpation of vice.

'Shame loſes its effect, when it is inflicted without juſt and cautious diſtinction; or when by the wantonneſs of oppreſſion it is made familiar to the eye. The ſenſibility of the people under ſo extravagant an exertion of power, degenerates into deſpondency, baſeneſs and ſtupidity: their virtue is of forced extraction, the child of fear, with all the meanneſs of the parent entailed upon it. The tranquillity of ſuch a ſtate, ſays Monteſquieu, is the mournful ſilence of a city which the enemy is about to ſtorm.

'The preſent Empreſs of Ruſſia is aware, that immoderate efforts are the ſymptoms of inſufficiency, and have always more fury than force; that the ſecurity of the Prince decreaſes in proportion to the exorbitance of his deſpotiſm; and that the national ſenſibility is the beſt ſpring of national power. But a few years ago, prior to the reign of the late Empreſs Elizabeth, it was no more diſgrace to a Ruſſian nobleman to receive a public flogging from the hands of the hangman, than it is at this moment to a miſerable Japoneſe to pay with his ſkin the coſts of a civil action, thought nugatory by the judge. The Muſcovites no longer wed their wives with a whip inſtead of a wedding ring; and Ruſſia riſes into the reſpect of Europe. The Japoneſe ſtill ſubmit to the daily diſcipline of the laſh; and Japan continues the contempt of the world.—The cudgel (ſays Du Halde) is the governor of China; the Chineſe (ſays the writer of Lord Anſon's voyage) are eminent for timidity, hypocriſy, and diſhoneſty.

'Corporal puniſhments immediately affecting the body, and publickly inflicted, ought to be infamous in the eſtimation of the people; ſo ſhould degradations from titles of honour, civil incapacities, brandings, and public exhibitions of the offenders: all which penalties ought to be applied with great caution, and only to offences infamous in their nature.

'In any caſe, to affix a laſting, viſible ſtigma upon the offender, is contrary both to humanity and ſound policy. The wretch finding himſelf ſubjected to continual inſult, becomes habituated to his diſgrace, and loſes all ſenſe of ſhame. It is impoſſible for him to form any irreproachable connection; for virtue, though of a ſocial nature, will not aſſociate with infamy. Yet this practice of branding hath prevailed in every known ſyſtem of laws; as with us at preſent, in the puniſhment of many offences; and in all caſes when the offender, not being a clergyman, is admitted to the benefit of clergy. In like manner by the laws of France, *Ceux & celles, qui après avoir été condamnés pour vol, ou flétris de quelquè autre crime, que ce ſoit, ſeront convaincus de récidive en crime de vol, ne pourront être condamnès à moindre peine que, ſçavoir, les hommes aux galeres à tems, ou à perpetuité, et les femmes a être de nouveau fletries d'un W. ſi c'eſt pour récidive de vol, ou d'un ſimple V. ſi la premiere flétriſſure a été, en courrue pour autre crime*. Et ceux que ſeront condamnés aux galeres à tems ou perpetuite* POUR QUELQUE CRIME QUE CE PUISSE ÊTRE, *ſeront flétries, avant d'y être conduits, des trois lettres G. A. L. pour, en cas de récidive en crime qui merite peine afflictive, être punis de mort*†. So alſo among the Romans it was uſual, but only when the crime was infamous in its nature, to affix ſome branding or ignominious letter on the forehead of the criminals; and perſons ſo branded were afterwards called *Inſcripti*, or *Stigmatici*, or by a more equivocal term, *Literati*; an expreſſion adopted in Stat. 4. Hen. VII. c. 13. which recites, that diverſe perſons *lettered* had been more bold to commit miſchievous deeds, &c.

'I ſay nothing of baſtinadoes, mutilations, and a variety of other modes of puniſhing equally inconſiſtent with decency and humanity: ſuch refinements of cruelty put the whole ſpecies, rather than the criminal, to diſgrace.

'Artaxerxes moderated the ſeverity of the laws of Perſia, by enacting, that the nobility who debaſed themſelves, inſtead of being laſhed, which had been the practice, ſhould be ſtripped, and the whipping be given to their veſtments; and that inſtead of having the hair plucked off, they ſhould only be deprived of their high-crowned tiaræ.

'There are two kinds of infamy, the one founded in the opinions of the people reſpecting the mode of puniſhment, the other in the conſtruction of law reſpecting the future credibility of the delinquent: the law of England was erroneous, when it declared the latter a conſequence of the puniſhment not of the crime‡.—There ſtill exiſt ſome unrepealed ſtatutes, which inflict perpetual infamy on offences of civil inſtitution‖. But, in general, the rigour of this doctrine is now reduced to reaſon; and it is holden, that, unleſs a man be put in the pillory, or ſtigmatized for *crimen falſi*, as for perjury, forgery, or the like, it infers no blemiſh on his atteſtation. It may be highly penal to engroſs corn, or to publiſh a pamphlet offenſive to government; but mercantile avarice, and political ſedition, have no connection with the competence of teſtimony; the credit of an oath can only be overbalanced by the nature and weight of the iniquity. Such was the reaſoning of the Roman Law. *Ictus fuſtium infamiam non importat, ſed cauſa, propter quam id pati meruit; ſi ea fuit, quæ infamiam damnato irrogat.*

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* Code penal. 8vo. A. D. 1755. p. 103. Declaration du Louis XV.

† 138. ‡ Co. Litt. 6. B. ‖ 2 & 3 Edw. VI.

‘ The Engliſh conſtitution, ever anxious to preſerve the virtuous pride of the people, hath uſed this branch of the penal code with a reſerve ſo ſcrupulous, that it may almoſt be doubted whether more attention hath not been ſhewn to the protection of this principle, than to the preſervation of life: for corporal pains might certainly with good effect be ſubſtituted, in ſome caſes, in the room of capital judgments.

‘ Yet, without any very ſtrict ſcrutiny into our ſtatute books, one may point out many proviſions ſtill exiſting, which are diſguſtful to humanity, and offenſive to common ſenſe.

‘ It is eaſy to conceive, why the hand which gives a blow in a court of juſtice, ſhould be cut off by edict of law; though it was at leaſt a condeſcenſion to minuteneſſes in that parliament which, *to give more ſolemnity to the operation*, ordered the maſter cook and ſerjeant of the larder to attend with dreſſing knives; the ſerjeant of the woodyard to furniſh a chopping-block; the yeoman of the ſcullery to attend with a pan of coals, and the ſerjeant farrier to bring hot irons to ſear the ſtump. But it is not ſo eaſy to acquieſce in the propriety of puniſhing a blow given in a church-yard, with the loſs of an ear; though we are told, that it was intended to obviate the quarrels of proteſtants and papiſts at the firſt eſtabliſhment of the reformation. Under a ſimilar diſregard to relative propriety, Henry the Firſt ſeems to have enacted *quod falſarii monetæ oculos, et genitalia amitterent, abſque a*[illegible]. Leſs abſurd was the conduct of Severus, who puniſhed a notary for the exhibition of a forged pleading, by ordering the nerves of his fingers to be cut, that he might never be able to write again; as was alſo a law of Edward the Firſt, how unjuſtifiable ſoever on account of its cruelty, againſt the third offence of theft from the lead mines in Derbyſhire, *That a knife ſhould be ſtuck through the hand of the criminal fixed on the table; and in this agony and attitude he was to continue till he had freed himſelf by cutting off his hand.*

‘ The eighth of Eliz. ch. 3. puniſhes with impriſonment, and the loſs of the left hand, the ſending of live ſheep out of the kingdom, or the embarkation of them on board of any ſhip; and this too without any exceptions of the neceſſary proviſions for the ſhip's crew: the ſecond offence is made only a clergeable felony.—Sir Edward Coke thinks, that the benefit of the clergy *might be pleaded*, as well in caſe of cutting off the hand, *as in caſe of felony*; if ſo, and if the offender were fortunate

enough

enough to have learnt to read, he could never have ſuffered under this act.

‘ The 14th of Eliz. ch. 5. directed vagabonds to be ſeverely whipped and burned through the ear with a hot iron the compaſs of an inch; and for the ſecond offence to ſuffer death. This was a temporary act, and not continued in force.

‘ It will not eaſily be credited by thoſe who do not poſſeſs the ſtatute which I am about to mention, yet it is certainly true, that by *Stat.* 10 *Geo.* 3. *c.* 19. *A. D.* 1770, *every perſon whatſoever taking, killing, or deſtroying any hare, pheaſant, partridge, moor-game, &c. or uſing any dog, gun, &c. for that purpoſe, between an hour after ſun-ſetting, and one hour before ſun-riſing, and convicted thereof* BEFORE ONE *or more juſtice or juſtices,* UPON THE OATH OF ONE *or more witneſs or witneſſes, ſhall, for the firſt offence, be impriſoned not leſs than three months, for other offences not leſs than ſix months; and either for the firſt, or any other offence,* BE ONCE PUBLICLY WHIPPED *in the town where the gaol or houſe of correction ſhall be, within three days from the time of his commitment, between the hours of twelve and one o'clock in the day.* And this is enacted even *without any reſervations or diſtinctions as to the rank, quality, or fortune, of the offender.*

‘ The tacit diſapprobation of mankind conſigns ſuch laws to diſregard and oblivion; but they ſhould be repealed, to prevent every poſſibility of oppreſſion on the one hand, and to ſtifle all hopes of impunity on the other.’

In juſtice to our Author, we muſt obſerve, that there runs through his work a ſtrain of benevolence and humanity, and that it every where diſplays a zeal for the ſupport and protection of the natural and inherent rights of men. The courage alſo with which, on ſome occaſions, he has propoſed his own views and ſentiments in oppoſition to thoſe of former writers, deſerves commendation.

ART. V. *Concluſion of our Review of a Courſe of Experimental Agriculture. Containing an exact Regiſter of all the Buſineſs tranſacted, during five Years, on near 300 Acres of various Soils, including a Variety of Experiments on the Cultivation of all Sorts of Grain and Pulſe, both in the old and new Methods. The Whole demonſtrated in near 2000 original Experiments.* By Arthur Young, Eſq; Author of *The Farmer's Letters*, and *Tours to the Southern and Northern Counties, &c.*

AGREEABLY to our propoſed plan, this concluſive number of our review of Mr. Young's Experiments is to conſiſt of curſory remarks; but they ſhall be ſuch as appear to us of the greateſt conſequence in themſelves of any which the ſubject affords, and at the ſame time ſuch as will enable the Reader to form the juſteſt idea of Mr. Y.'s merit, and induce him to peruſe the whole work.

Book I. chap. 2. ſect. 1. Mr. Y. juſtly remarks, on barley, that it is a chance whether nine out of ten of very extraordinary crops are not loſing ones; and alſo, that 'more than 10 quarters per acre have been raiſed by common management of barley in different parts of England.' He confirms his aſſertions, as to loſing crops, by Experiments 6 and 7, in which the loſs was above 6 l. per acre. However, Experiment 8, gives a clear profit of 8 l. 12 s. 7 d. per acre on account of manure to the preceding crop. Mr. Y. alſo, from experiment, juſtly concludes, that the writers who aſſert 'the ſuperiority of *tillage* to *manure*, contradict practice.'

Experiment 22 ſhews a clear profit of 9 l. 14 s. 6 d. per acre by broad-caſt barley, in a bad ſeaſon.

On Experiment 27, Mr. Y. remarks, that 'if the *manure* had been purchaſed, the loſs would have been conſiderable.' And here, once for all, we muſt be allowed to remark, that we cannot agree with him in charging nothing for one's own manure, as this practice gives a very falſe idea of the profit. There is certainly a *ſelling* price, which ſhould be charged.

On Experiment 30, Mr. Y. remarks, and juſtly, that manures ſhould be applied to ameliorating crops, becauſe they take off the *beat* [not *heart*] of large quantities. He obſerves, that the expence of *barley crops*, in *improved* huſbandry, is three times as great as that of like crops in common huſbandry, but the product four times as great; conſequently, more than anſwerable.

Section 2, Mr. Y. ſhews that barley has ſtalks too weak to ſupport themſelves in the drill culture. He concludes, from all his experiments in this ſection, that the drill culture of barley is extremely *unprofitable*, the expences *immoderately great*, the product trifling, and the loſs alarming.

Section 3 concludes with obſerving, that by drilling of barley, inſtead of a vaſt profit to the nation, an annual loſs of many millions would enſue.

Section 4 opens with Mr. Y's obſervation, that a ſmall quantity of ſeed, in the broad-caſt method, has been recommended by the drillers very artfully. He concludes with a deduction that, in the broad-caſt method of ſowing barley, from 4 to 6 buſhels per acre, the beſt quantity, raiſes according to ſoils, &c.

In p. 19, he ſeems to have proved, that the method of giving the ſame ſeed to all ſoils is abſurd; and that poor ſoils require more, contrary to vulgar ideas. He ſhews, in the ſame manner, that 2 buſhels of ſeed, in the drill culture of acre, or 2½ buſhels, are the beſt quantity.

Section 5 ſhews, from many Experiments, that February is the beſt month for ſowing barley, and March the next, and none later advantageous.

Section 6, that ſteeps have no effect as to quality or quantity of grain; and that change of the ſoils of barley from ſand or clay to loam, have the greateſt effect, and *vice verſa.*

Mr. Y. obſerves, that, in Experiments 10 and 11, the expence is about 40 l. and 133 l. per acre; and Experiment 12, produced 18 qrs. 1 buſh.* per acre; and thinks that 10 or 12 quarters per acre may be obtained by good common management.

Chap. III. ſect. 1, culture of oats, in common management, coſts per acre 2 l. and gives ſcarce profit to pay intereſt; but improved culture gives 4 l. *per acre:* nearly ten times as much.

Section 2, drill culture, ſhews a loſs of 4 l. per acre in oats.

Section 3, the drill culture of oats, 'another name for nonſenſe and abſurdity.'

Section 4, ſeven buſhels, or 7 buſhels 2 pecks, the moſt advantageous quantity of ſeed-oats per acre.

Section 5 ſhews, that the beſt time of ſowing oats is about three weeks from the end of February to the beginning of March; and that white ſhould be ſown before black oats.

Chap. IV. ſhews, that *buck-wheat,* on ſoils not in proper condition for barley, pays better than that grain, and pays well on the richeſt; that it ſhould not be ſowed till about the middle of May, and does not exhauſt the ſoil like any other grain.

In book II. chap. I. ſect. 1, Mr. Y. ſhews, that a crop of peaſe is ſometimes attended with a loſs of 8 l. 11 s. per acre, and ſometimes with a clear profit of 6 l. 13 s. 3 d. but that the average of peaſe, in *common* huſbandry, is 6 s. 0½ d. in *improved* 3 l. 16 s. 5 d. and in *perfect* the loſs is 8 l. 11 s.

In ſect. 2, he proves that the loſs on horſe-hoed crops of peaſe is above 4 guineas per acre; that the loſs on double rows is 6 s. 5½ d. on treble rows 4 s. 8 d. and profit by quadruple rows is 8 s. 1 d. and that the loſs on clay is 11 s. while the profit on gravelly is 1 s. 2¾ d.

In ſect. 3, Mr. Y. ſhews, that drilled peaſe, in equidiſtant rows at one foot, is the beſt for produce, broad-caſt next, and horſe-hoed worſt; alſo that the expence of the *drilled* exceeding that of the *broad-caſt,* is a circumſtance which determines againſt the former in point of profit.

Sect. 4 aſſerts, that the beſt quantity of ſeed-peaſe is from 4 buſh. 2 pecks to 5 buſh.

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* At the expence of 263 l. per acre.

In ſect. 5, Mr. Y. concludes, that the new huſbandry is no remedy for the want of freſh air among the ſtalks and branches.

Chap. II. ſect. 1, ſhews that beans, in common management, leave above 5 l. profit per acre, and pay well for manure. But, *N. B.* Profit on this and other crops is raiſed by charging only for manure. Mr. Y. makes the average of a bean crop, in common management, 1 l. 12 s. per acre, which, when it is a fallow crop, is not deſpicable; and that it is incomparably the beſt to make it ſo.—But in ſect. 2, he ſhews that by the new huſbandry in beans, a profit of 4 l. per acre may be made by drilling double rows on 4 feet ridges; and that the average profit, without manure, is 3 l.

In ſect. 3, hand-hoeing of beans pays the expence, and leaves 16 s. 8 d. per acre. Speaking of the expence of keeping drill ploughs in order, the Author ſuppoſes that ſome *perfect* ones may be in uſe. But ſhould he not ſhew that ſuch exiſt as do not make this article of expence a ſad deduction from profit? He evinces the *drill* culture of beans to exceed that of *broad-caſt* by 2 l. 3 s. an acre profit, beſides leaving the land in fine order.

In ſect. 4, he maintains that *February* is the beſt ſeaſon for ſowing, *January* good, *March* pretty well, but April out of the queſtion.

Sect. 5 aſſerts, that bean crops, when hoed, improve by ſucceſſion to each other, and that lands out of heart may thus be improved: alſo that the tick-bean exceeds the common horſe-bean in produce.

In chap. III. Mr. Y. ſhews that tares, by hay, give a clear profit as high as 4, 5, and 6 l. per acre, and, at an average, 2 l. 15 s. 6 d. that they are an ameliorating crop, prepare as well as a fallow ground for wheat, &c. and by feeding of cattle, and producing of manure, are highly advantageous.

In chap. IV. experiments ſhew that lentils are good for the ſame purpoſes as tares, but produce leſs quantity.

Book III. chap. I. ſect. 1, 2, and 3, turnips, broad-caſt, and drilled, give no great crops of profit by the root, except by conſequences, viz. bringing the ſoil by hoeings into good culture, and enriching it by manure. When the drilled turnips grow in treble rows, in 5 feet ridges, they are rather a weightier crop than that of broad-caſt, which, however, is ſomewhat leſs expenſive; but the drilled ſoil is in rather better order, and the weightier crop yields more manure. Yet then Mr. Y. obſerves that the expence of repairing the drill plough may amount to 2 *s.* 6 *d.* per acre.

In ſect. 4, Mr. Y. produces a ſingle experiment, to determine whether turnips are more profitable when *drawn* or *fed off*, and concludes for the former: but on many accounts (which our neceſſary brevity forbids a diſplay of) the experiment ſeems not to us deciſive.

In chap. II. he maintains, that carrots produce up to above 20 l. per acre profit; and that ſucceeding crops improve; and all this on a gravelly loam.

Chap. III. compares parſnip with carrots; and decides in favour of the former.

Chap. IV. ſect. 1, ſhews that a crop of potatoes, in promiſcuous culture, amounts on an average to above 10 l. per acre profit, and that ſome acres give 20 guineas.—*N. B.* This is an ameliorating crop.

Sect. 2, that horſe-hoeing ſucceeds well with potatoes, but ſuperſedes not the neceſſity of dung; and that 3 rows on 5 feet ridges, diſtant 1 foot, are the beſt method.

Sect. 3, the old method far ſuperior to that of the drill.

Chap. V. red beets leave ſometimes a profit of 10 l. per acre, or of 8 guineas on an average.—*N. B.* Clayey loams ſuit them beſt.

Chap. VI. Jeruſalem artichokes give, on an average, 10 l. 15 s. 5 d. per acre profit, and thrive almoſt on any ground.

Book IV. that the *large garden cabbage* yields a clear profit of nearly 7 l. per acre, but will only laſt through *January*; and that the turnip cabbage, which laſts through the ſpring, is peculiarly advantageous for ſheep.

Book V. chap. I. ſect. 1, ſhews that the produce of an acre of clover, completely manured, is 8 l. 6 s. 6 d. and the ſucceeding crop is 7 l. 3 s. that a commonly manured crop is 5 l. 15 s. 3 d. and the ſucceeding is 4 l. and that a crop of clover unmanured is 3 l. 9 s. 9 d. Our Experimenter juſtly notes, that clover yields the greateſt but moſt hazardous profit by feeding; and recommends feeding it with hogs as a moſt profitable practice.

Sect 2 ſhews that autumnal ſowing of clover is very expenſive and hazardous.

Sect. 3, that from 12 to 17 l. of ſeed is beſt for clover, and that good ſoils require leſs ſeed.

Sect. 4, that *white* clover is much inferior to *red*, and beſt for ſheep feed, or to mix with other ſeeds to lay down for graſs.

Chap. II. trefoil much inferior to broad clover, though on dry ſoils it may ſtand longer.

Chap. III. ſect. 1, drilled lucerne, properly managed, yields 10 l. per acre for many years, but not in the firſt three years. —*N. B.* The profit of a manured crop riſes nearly to 17 l.

per acre. Mr. Y. thinks 64 ſquare perches would keep 2 horſes 6 months; and that the manure created by this ſummer-food over-manures the ground on which it grows.

Sect. 2, broad-caſt lucerne not comparable to drilled, in continuance and profit.

Sect. 3, tranſplanted lucerne gives clear profit 6 l. 4 s. per acre in the third year, and is likely to increaſe.

Sect. 4, when the three methods of cultivating *lucerne* are compared for the three firſt years, the drilled, tranſplanted, and broad caſt, are nearly as 17, 11, and 7.

Chap. IV. broad caſt ſainfoin greatly exceeds the drilled for the three firſt years.

Chap. V. *burnet* gives no conſiderable profit in hay, but ſeems a good ſpring feed for ſheep.

Book VI. Mr. Y.'s ſoil not looſe and rich enough for madder, ſo that he loſt prodigiouſly by it; but errors in the culture were committed.—*N. B.* The ſeller is at the mercy of the buyer.

Book VII. contains an accurate compariſon of a courſe of drilled wheat crops, charge of drilled crops, and broad-caſt; whence it appears that the laſt is far ſuperior to the other two courſes.—*N. B.* The ſimilarity is as perfect as it can be made. The former of Mr. Y.'s experiments is printed ſo irregularly, as to pages, that it can ſcarce be reduced to order; and, in the latter, 2 s. 1 d. is ſubſtituted for 2 l. 1 s. 1 d.

Book VIII. chap. I. ſect. 1, ſhews that autumnal ploughing is advantageous to the ſoil for beans and turnips, not evidently for oats, &c.

Sect. 2, that many ploughings are ſuperior to few, eſpecially for turnips and barley.—Mr. Y. juſtly obſerves, that the expediency of numbers of ploughings depends much on ſeaſon.

Sect. 3, ploughing for cabbages or turnips ſhould be 10 or 12 inches; yet this depth does not ſeem to be advantageous to corn, but probably will in time.

Chap. II. gives the expence of labour, wear and tear, according to his regiſter.

Book IX. chap. I. a graſs field, by being well manured and hollow drained, paid betwixt 3 and 4 l. per acre clear profit. The average of Mr. Y.'s improved graſs fields, none very good, is 1 l. 6 s. per acre improvement.

Chap. II ſect. 1. Mr. Y. perceives no difference betwixt paſtures conſtantly mown and alternately fed. He thinks manure ſo thin, as it proceeds from the feed, does little good, and the ſhade of the meadow much; and he judges *large* paſtures moſt advantageous.

Sect. 2, rolling of graſs lands does harm.

Sect. 3 gives Mr. Y.'s expences in carting on graſs lands.

Book X. chap. I. 2 l. 2 s. per acre expended in covered drains brings 8 s. per acre, nay 15 s. improvement on arable ground. Draining per acre at 1 l. 11 s. improves paſtures from 10 s. to 20 s.

Chap. II. Open drains much inferior to covered ones, being often to cleanſe, and loſing much ground.

Book XI. contains experiments of the expence of bringing the Suffolk fences, quick hedges, and ditches into good repair; alſo the expence of gate-ways with hollow trees, oak planks, and brick arches: but as theſe things are *topical*, we ſhall only barely mention them. Mr. Y. eſtimates the expence of fencing a new incloſure completely; which eſtimate muſt be uſeful to Gentlemen who incloſe in the ſort of country ſpecified.

In Book XII. chap. I. he eſtimates the manure made in the farm-yard at an average by 7 loads per head of cattle, which will waſte to 5.

Chap. II. horſes, from October to Spring, create an average of 14 loads per head.

Chap. III. ſhews that the fatting-ſtall yields dung, which coſts only, when litter is bought, 1 s. 4¼ d. per load.

In chap. IV. the fatting hog-ſtye yields dung at 1 s. 6 d. per load.

Book XIII. chap. I. ſect. 1, concerns the ſummer-feed of cows; from which little of general uſe can be concluded, except that clover ſuits them well, and lucerne better.—*N. B.* Mr. Y. hazards an opinion which will be greatly controverted, viz. that dry ſummers are as good for milk as wet ones.

Sect. 2 recommends potatoes for winter food of cows, and, ſtill more, carrots.

In ſect. 3, Mr. Y. makes the profit per cow 2 l. 15 s. 5 d. but he allows nothing for attendance. He ſtates the quantity of butter and cheeſe, and eſtimates the product of a cow by ſwine, at about 1 l. 3 s. 6 d.

Chap. II. ſhews that a beaſt from 30 to 50 ſtone, with proper change of food, will feed in 3 months, otherwiſe in 4.

Chap. III. ſect. 1, that plenty of any graſs, either natural or artificial, may be depended on for feeding ſheep.

Sect. 2 recommends turnips for winter food for ſtock ſheep.

Sect. 3, turnip-cabbage, lucerne and burnet, the beſt for ſpring food for ſheep.—*N. B.* The firſt will pay 9 s. per ton.

Sect. 4 ſhews the *profit* of Mr. Y.'s breeding ſheep per ſcore to be from 12 l. to 5 l.—*N. B.* This is not *clear profit*.

Chap. IV. ſect. 1, lucerne the beſt ſummer feed for horſes. For *not depend*, read *depend on*.

Sect. 2 ſhews that carrots are an excellent winter food for horſes; that 2 buſhels 2 pecks equal 1 buſhel of oats; and that carrots may be grown for 3 d. per buſhel.

Sect. 3, that average expence of horſes per year is full eleven guineas.

Sect. 4 mentions what work Mr. Y.'s team did.

Sect. 5, Mr. Y.'s yoke of oxen coſt in keeping 18 l. 13 s. 5 d. and ploughed 212 acres of land; that is at 1 s. 9 d. per acre. The Author ſays that oxen plough an acre for 1½ d. leſs than horſes do; but that they have many advantages, as not diminiſhing in value, &c. &c.

Book XIV. is allotted to deſcribe the implements of huſbandry which Mr. Y. uſed.

In ſect. 2 he ſhews, that by an *iron plough* 3 d. per acre is ſaved.

Sect. 3 recommends the double *mould oar plough*.

Sect. 6 ſhews many defects in Randal's drill plough.

The Appendix gives an account of weather during the years when theſe experiments were made.

We have now finiſhed our review of this capital work in the agricultural walk. Some Readers will think it too long, and others too ſhort; and ſuch a difference of judgment could not reaſonably be expected to be avoided. Thoſe who are not *devotees* of the *ruſtic Muſes*, muſt think our account too long by its whole extent; and thoſe who are their admirers, will perhaps wiſh that we had treated the ſubſequent books of this work with an accuracy equal to that which we beſtowed on the firſt. But we hold ourſelves noways obliged to anſwer the expectations of either party. The former may paſs over an article from which they can receive neither entertainment nor pleaſure, and the other may ſeek a complete gratification by recourſe to the work itſelf.

The principal deſign of a Review, according to our apprehenſion, is to ſhew, whether or not a work be worth the purchaſe; and then the Reader, when the ſubject ſuits, will conſider whether he can afford to *buy*, or muſt endeavour to *borrow*.

With regard to the work under queſtion, the price is conſiderable; but, as a gentleman lately obſerved, "in ſuch a work we may expect to meet with much that is uſeleſs, but one improvement in practice ſhewn to be *conſiderably beneficial*, reduces the price to nothing." We think with him, and will venture to add, that what Mr. Y. has effected towards aſcertaining the *real merit* of the drill huſbandry, both in *general* and particular parts of that culture, renders the conſideration of the price of his book not an object. We apprehend that whatever impartial perſon examines this point, will be of our opinion. What mountains of gold have been promiſed by the Drillers to their diſciples! yet, after all, it ſeems clearly to appear, that the practice of the drill huſbandman is ſo far from being in general advantageous to the *individual* or the *public*, that, on the contrary, it is highly pernicious, and in ſome parts *ruinous*, eſpecially the culture of barley, oats, and peaſe. Mr. Y.'s candour cannot be too much praiſed on this ſubject. He ſeems to have entered upon making experiments in this path with an unbiaſſed and honeſt intention; in his progreſs to have been not a little prejudiced in favour of the drill culture; but, in the further progreſs, to have been awakened from his dream of golden mountains: he appears, however, to have ſeen the excellency of the new huſbandry in the only path where he could find it, viz. the culture of beans; and having allotted a part of his work to an examination of the comparative merit of the two kinds, upon the whole, he very judiciouſly adviſes to make the moſt complete courſe of huſbandry, by joining one drill crop with ſeveral broad-caſt ones, viz. 1. drilled beans; 2. broad-caſt barley; 3. clover; 4. broad-caſt wheat. His merit towards the public is alſo very great in *demonſtrating*, that a much greater quantity of ſeed than the modern writers uſually preſcribe, is, in *moſt* inſtances, adviſable, nay neceſſary. Another very conſiderable merit which he has, is his adviſing, on the foundation of indubitable experiments, that a junction of *tillage* and *manure* ſhould be made, as the former will never be ſucceſsful without the latter; and that raiſing of large quantities of *manure* ſhould be a principal object with the farmer. Future farmers will alſo, we apprehend, owe to Mr. Y. a great deal of important knowledge with regard to the time of ſowing.

On ſome ſubjects he knows little, viz. the advantages of oxen for draught, and a large ſtock of breeding ſheep; but then he profeſſes to know little, and ſeems to be in the right path to know much.—In ſhort, "*Non omnia poſſumus omnes*:" and of Mr. Y. may be ſaid, with as much juſtice perhaps as of any man, "*Damna juvant.*" He not only profits by his own loſſes, but teaches others to profit by them; and as we ourſelves are well ſatisfied with the uncommon pains which we have taken with this work, ſo, we hope, will his Readers be alſo.

Art. VI. *A Vindication of the Sacred Books, and of Joſephus, eſpecially the former, from various Miſrepreſentations and Cavils of the celebrated M. de Voltaire.* By Robert Findlay, A. M. one of the Miniſters of Glaſgow. 8vo. 5 s. 6 d. Glaſgow printed, and ſold by Cadell, &c. in London, 1770.

IT is an employment ſuitable and honourable to the miniſterial character, to vindicate the truths of religion, and endeavour to explain or defend the declarations of Scripture, againſt the objections of it's enemies, or to remove the difficulties of ſuch honeſt and well diſpoſed perſons who are it's friends. The writers who have devoted themſelves to labours of this kind are almoſt innumerable: ſome, it muſt be acknowledged, with the beſt intentions, have been but very indifferently qualified for an undertaking of this nature: nevertheleſs there have been numbers even in our own country, excluſive of the ſeveral great and reſpectable names which foreign nations preſent, who have with eminent ability, erudition, and piety, appeared to aſſert and ſupport the honour and truth of a divine revelation. It's ſeveral parts have been minutely examined, it's general ſcheme, it's particular relations, and the difficulties ariſing from errors in copies, tranſlations, and other cauſes, very carefully and exactly attended to: we have ſeen the objections which may occur to intelligent readers, or which have been diligently ſought out by it's adverſaries, exhibited in their full force, and then, we apprehend, as to the far greater and more important part, ſufficiently anſwered and removed.

It is not ſurpriſing, that writings ſo very ancient as the books of Scripture, amidſt the various revolutions in the world, and the different intereſts, opinions, cuſtoms, prejudices and bigotry of men, (by all of which we may ſuppoſe them to have been in ſome degree affected) it is not ſurpriſing that theſe writings ſhould furniſh out ſome, and even many, parts, which it is difficult, in a manner perfectly ſatisfactory, to explain or reconcile to the current apprehenſions of mankind. There appears much greater reaſon to wonder that they have reached our day in the ſtate in which we find them, and with that ſtrength of evidence which they have to ſupport their authority; evidence which, we imagine, no objections to ſome particular parts, were they unanſwerable, could invalidate, or poſſibly deſtroy.

Though every perſon who propoſes his difficulties with any ſuitable candour, has a claim to ſome regard; yet, perhaps, the advocates of revelation have, in many inſtances, rather exceeded in the deference paid to their opponents, particularly by repeated anſwers *to the ſame* arguments or cavils, though given, *it may be, under ſomewhat of* a different form. What neceſſity-it may be aſked, is there for multiplying books of this kind, when the objections ſtarted have been ſo often refuted, or if not abſolutely refuted, weakened and obviated in a great degree, and as far as the knowledge and helps to be obtained at this diſtance of time will allow? And is there not ſome danger, leſt, while ſo much application is beſtowed on ſome branches of a ſubject, others may by this means be weakened, or the reaſons aſſigned on one ſide of the queſtion, claſh with ſome that are offered on another? Or farther, may not too great a ſolicitude to anſwer all objectors, of itſelf rather prejudice a cauſe, by affording more importance to an adverſary's arguments, than they would otherwiſe have, or by leading others unfairly to ſuſpect ſome kind of intereſted view in the point-debated? Far be it, however, from us, to ſay any thing which ſhould diſcourage a ſtudious application to theſe ſubjects, or, on proper occaſions, the publiſhing what is the reſult of ſuch application; eſpecially as we are all pleaſed with novelty, and it is rather more likely that we ſhall be induced to conſider any topic by ſome freſh performance which it has produced, than by having recourſe to thoſe ſolid and ſenſible reflections upon it which may be found in publications of a former date.

It is principally in this view that Mr. Findlay's book comes recommended to the world. The ſarcaſms and cenſures which the now aged, but ſtill lively M. de Voltaire, has freely poured forth upon the Scriptures, have been circulated by various means, and have no doubt fallen into many hands. It is therefore proper to remind his readers, that his pleaſantries are not ſolid reaſoning, and that his objections may be anſwered, though ſome of them are ſo frivolous and unfair that they are not in themſelves worthy of ſerious notice: for what ſenſible perſon would think it requiſite formally to diſcuſs all the ſallies of wit and humour, or in a ſerious manner to reply to every cenſure and miſrepreſentation which are the evident effects of diſguſt, or ill-will to others, or diſſatisfaction and diſpleaſure with one's ſelf? But ſince the ſatyrical reflections (we might not improperly ſay concerning ſome parts of his works, the ribaldry) of the ingenious Frenchman have ſpread far and wide, it is a laudable attempt to point out ſome antidote againſt their venom: while at the ſame time it is to be feared, numbers will be amuſed by his humourous vein, who have not opportunity, or leiſure, or inclination, to peruſe ſuch a work as that now before us, and which cannot come recommended to the public notice by any ſprightlineſs or gaiety like that which ſo pleaſingly diſtinguiſhes the writings of M. de Voltaire.

We ſhall now proceed to lay before our readers ſome account of the reaſons which this Author gives for the preſent publication.

The preface informs us, that in the year 1765 he wrote a detection of ſeveral 'falſehoods which he perceived' in the forty-ninth chapter of Mr. Voltaire's Philoſophy of Hiſtory, which was eſteemed worthy of a place in a periodical miſcellany, for the month of December in that year. In the ſame collection he afterwards publiſhed ſome remarks upon the injuries which Joſephus received from this celebrated writer. But finding, he tells us, that the animadverſions on the Scriptures would become too learned and critical for that channel of conveyance, he determined to publiſh an account of Mr. de Voltaire's errors and miſrepreſentations relative to the Chriſtian ſyſtem, in a ſeparate treatiſe,—which is now accordingly here delivered to the world.

Mr. Findlay does not ſeem to have been the moſt happy in his ſtyle and manner. Beſide the Scoticiſms that frequently preſent themſelves, he is, in ſome inſtances, a little inaccurate, verboſe, and confuſed; nor does he always convey his ideas in that agreeable manner which, with a farther degree of attention, we apprehend, he might eaſily have attained. He, nevertheleſs, lays before us a collection of pertinent and uſeful reflections, and for the greater part, we imagine, ſolid and weighty arguments, which may be peruſed to advantage, eſpecially by thoſe who have received any ill impreſſion from the works of M. de Voltaire, or other writers of that ſtamp. In regard to any deficiency in brilliancy of expreſſion or elegance of compoſition, let us receive the Author's apology for himſelf: 'I have, ſays he, been abundantly ſenſible, while employed in meditating this criticiſm on Mr. Voltaire's works, that I could not write in his entertaining and ſprightly manner; far leſs enliven my ſubject with his ſtrokes of humour and raillery: nevertheleſs, I have not been diſcouraged by the ſtrongeſt conſciouſneſs of this inequality. For it ſeemed to me, that it was a man's duty, to uſe ſuch talents of reaſon and learning as God had conferred upon him, for promoting the cauſe of truth and piety, though he might fall ſhort of an adverſary to it, in a lively and animated way of expreſſing his ſentiments: the more, that numbers of mankind will hearken and yield to ſound argument, though it may not be recommended by elegance in it's delivery. It occurred to me likewiſe, that if I wanted abilities for ridicule and wit, I *would* be more likely to eſcape the charge which hath been brought againſt ſome advocates for Chriſtianity, of wandering far from the mark, and be leſs in hazard of irritating Mr. Voltaire's admirers to ſuch a degree, as to ſteel them againſt the force of the evidence I offer, to evince his great neglect of veracity and fairneſs where religion is concerned.'

The preface concludes with the following declaration: 'I hope, it will be found, that I have not treated Mr. Voltaire with any *undue ſeverity* and ſharpneſs of expreſſion. I am ſure I in-

I intended to avoid this, whatever provocation there might be to it on many occaſions, by the ſtrongeſt proofs of a bigotted and blind zeal for infidelity. Far from wiſhing him any hurt, I wiſh he may enjoy all happineſs; and for this end, that he may become a firm believer of Chriſtianity, upon *theſe* rational grounds on which it challenges our aſſent, and with diligence obey it's holy precepts.'

The work is divided into three parts; the firſt, which conſiders the injuries Joſephus has received from Mr. Voltaire, conſiſts of ſeven ſections, but employs only forty-ſix pages of the volume. The reflections here made upon the miſrepreſentations of his opponent are very juſt, but generally of too great a length to admit of an extract conſiſtent with our limits; we ſhall therefore make one ſhort quotation, alone, from the beginning of the ſecond ſection.

—'Let us proceed to the detection of a falſehood more important. Says Voltaire, chap. xxv. "Flavian Joſephus does not heſitate ſaying, that Minos received his laws from a God. This is a little ſtrange in a Jew, who, it ſhould ſeem, ought to allow no other god than his own, unleſs he thought like the Romans his maſters, and like all the firſt people of antiquity, who allowed the exiſtence of all the gods of other nations." With the ſentiments of the Romans, and other idolatrous nations, on this point, I have at preſent no concern. My buſineſs now is only to enquire, Whether Joſephus hath allowed ſuch divine authority to the lawgiver of Crete. This, I confeſs, would appear to me not a little ſtrange, as Voltaire pronounces it: but altogether inconſiſtent with his character as a Jew, who profeſſed to believe that Jehovah, the God of Iſrael, was the God of the univerſe, and that there was none beſides. But there is no reaſon for imputing ſuch an abſurdity to him. What he ſays is, "Our lawgiver Moſes, was not a juggler or impoſtor, as they ſay, reviling us unjuſtly, but ſuch a one as the Greeks* boaſt Minos to have been, and after him other lawgivers; for ſome of them ſaid their laws were of divine original: Minos at leaſt referred his laws to Apollo and his Delphic oracle, they either thinking it was ſo in reality, or ſuppoſing they *would* eaſily perſuade the people of it: which is no more an argument that Joſephus thought Minos received his laws from a god, than it would be an evidence that a Chriſtian judged Mahomet to be a divine meſſenger and inſtructor, if he ſhould ſay, that Jeſus was ſuch a perſon as the Turks believed Mahomet to have been.'

The remainder of the ſection is employed in cenſuring ſome ſentiments of the ſame kind concerning Joſephus, which have been delivered by Dr. Middleton, a writer far more able and more diſtinguiſhed, on theſe ſubjects, than even the witty genius whom this volume is immediately intended to oppoſe.

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* Contra Appion. lib. 2. ſect. 16. pag. 1376. Αλλ' οιον παρα τοις Ελλησιν αυχȣσι τον Μινω γεγονεναι, &c.

The ſecond part of this book contains two chapters, each ſubdivided into ſections: the firſt chapter treats of thoſe miſrepreſentations of Scripture, for which Mr. Voltaire may plead the authority of the Vulgate verſion; and as the other ſections here are generally too long, we ſhall ſelect only the fourth as a ſpecimen.

'A ſimilar inſtance of miſrepreſentation ſupported by the Vulgate verſion, we meet with, in my opinion, in this ſame † chapter, when he ſays, "The Lord, in the prophecy of Amos, threatens that the cows of Samaria ſhall be put into the caldron, chap. vi."

'As no ſuch expreſſion occurs in the ſixth chapter, I ſuppoſe he intended the fourth, for it begins thus, *Hear this word, ye kine of Baſhan, that are in the mountain of Samaria, which oppreſs the poor, which cruſh the needy, which ſay to their maſters* (thoſe to whom they have ſold them for ſilver) *come and let us drink*; the grandees of Iſrael being thus denominated, on account of their inſolence, by which they reſembled ſuch wanton cattle, fed in the luxuriant paſtures of Baſhan, according to a figure uſed elſewhere, Ezek. xxxix, 18. Pſ. xxii. 30. Then follows the word to which their attention was by this addreſs awaked, *The Lord God hath ſworn by his holineſs, that lo, the days ſhall come upon you, that he will take you away with hooks, and your poſterity with fiſh-hooks.* In room of which the Vulgate hath, 'Levabunt vos in contis, et reliquias veſtras in ollis ferventibus, They will lift you up on poles, (or perches) and your poſterity in boiling pots,' where every one ſees the reaſon of his caldrons. But our tranſlation appears far preferable. In other places of Scripture alſo, we find the invaders of a country compared to anglers or fiſhers, Jer. xvi. 16. Habak. i. 15. Then the word צנות *Tzanoth*, by us turned *hooks*, in the former clauſe, properly ſignifies *thorns*, as in Prov. xxii. 5. Job. v. 5. From which ſenſe the tranſlation was eaſy and natural to this, as the ſharp extremities of thorns were uſed in fiſhing, in the more rude and unimproved ages of the world, inſtead of the inſtruments we call hooks. And though סיר *ſir*, is often turned, a pot or caldron, and סירות *ſiroth*, pots or caldrons, yet סירים *ſirim* is tranſlated *thorns* in three different places, Iſa. xxxiv. 13. Nahum i. 10. Eccleſ. vii. 6. Nor can there remain any doubt, but it ſhould be ſo ‡ rendered here, when it is joined with

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† Pag. 210. Philoſ. of Hiſtory.

‡ I confeſs, however, the Targum hath, fiſher-boats, inſtead of thorns of fiſhing.

דוגה *dugah*, as the participle דוגים *dugim* is *fiſhers*, Ezek. xlvii. 10. Jer. xvi. 16. God therefore threatens to draw the Iſraelites out of their towns, by their Aſſyrian enemies Tiglath-Pileſer and Shalmanezer, as fiſh out of their watry element, the one removing thoſe whom the other had left. And where is there in this image of their captivity any thing blameable, or which deſerves to be ſcoffed at? There was no intention § here to ſtate a likeneſs between the treatment they ſhould receive, and that of wanton cattle, by giving them the appellation of *kine of Baſhan.* Though elſewhere indeed, the oppreſſion of the people by the princes is called, flaying their ſkin and breaking their bones, and chopping them in pieces as for the pot, and as fleſh within the caldron, Micah iii. 1, 2, 3. it was only deſigned by that expreſſion, in the paſſage under conſideration, to delineate their criminal character, for which God was provoked to puniſh them, in the manner the prophet deſcribes.'

Allowing the Vulgate verſion of the paſſage in queſtion to have been juſt, which it does not appear to be, the meaning is evident, and the expreſſions ſuitable to the eaſtern manner and the prophetic ſtyle: the ludicrous turn which is given them by Mr. Voltaire is hardly worthy of notice, and with perſons of ſenſe and judgment no doubt the ridicule will, as it ought, revert to himſelf. However, it is doing ſervice to mankind, to ſhew that this writer is no longer to be regarded or depended upon than while the reader himſelf is able to produce evidence in ſupport of his aſſertions. In the laſt ſection of this chapter Mr. Findlay juſtly chaſtiſes his antagoniſt, and obſerves, that the Vulgate tranſlation affords no ſufficient apology for (as we find it in the title of that ſection) *his fairneſs and candour* ‡; but we ſhould ſuppoſe it ought to be, his *want* of fairneſs and candour: ſince ſeveral eminent perſons in the Roman communion acknowledge that it is not without it's errors, and ſince Mr. Voltaire himſelf hath, in ſome inſtances, we are told, 'given a ſenſe very different and contrary (to that verſion) where ſuch deſertion of it was needful to anſwer his view, and gratify him with the pleaſure of deriding the ſacred writings.'

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§ 'Father Houbigant's note ſuppoſes the women of Samaria living in pleaſure, to be ſignified by, the kine of Baſhan, and the denunciation to be, that they ſhould be dealt with as fiſhes that ſport and friſk in a pond, which the fiſhers draw out with poles and hooks, and throw into their boats, is worthy to be tranſcribed here.

"Nec mirum videri debet, talem ſimilitudinem adhiberi, poſtquam mulieres iſtæ appellatæ ſunt vaccæ Baſan, quia hoc erat nudum cognomen, ut tauri Baſan, Pſ. xxii. non autem ſimilitudo." Vide Houbig. Bibl. in locum.'

‡ Poſſibly the Author might intend this form of expreſſion as ſomewhat ſarcaſtical, if ſo, it ſeems rather trifling, eſpecially in his grave performance.

The ſecond chapter, in this part of the work, conſiders thoſe miſrepreſentations of Scripture, for which Mr. Voltaire cannot plead the authority of any tranſlation. As there are in the preceding chapter, ſome articles more material than that which we have exhibited as a ſpecimen, but of too great a length for us to tranſcribe; this alſo is commonly the caſe with the preſent chapter: we ſhall, however, lay before our readers part of what Mr. Findlay ſays in the ſixth ſection concerning the aſſertion, that the Jewiſh law required human ſacrifices. The law referred to is found in Levit. xxvii. 29. Some interpretations that have been given of this ſtatute are here conſidered, and particularly that of the late Dr. Sykes, 'who explains ‡ the meaning of it to be no more than this, "That every perſon who is devoted or conſecrated to the ſpecial ſervice of God irreverſibly, or for ever, by one having a right to do ſo, inſtead of being redeemed, ſhall die in that devoted ſtate." The objections to this and other explications are mentioned, and our Author profeſſing himſelf to be diſſatisfied with thoſe accounts, adds, 'I will propoſe another interpretation of it, and ſubmit it to the candour of the reader.

'To make way for this I remark, that the Jewiſh maſters very generally underſtand this twenty-ninth verſe to treat of a very different kind of *hherem* or devotement, from that intended in the former verſe, even one by which perſons were ſeparated, not to religious uſes, but to exciſion or loſs of life. And it will ſeem leſs ſtrange, that the meaning of the term ſhould vary in ſuch manner here, when we conſider that the ſame expreſſion upon other occaſions, comprehends under it both a ſeparation to ſacred ſervices, and a ſeparation to death, according to the different ſubjects to which it is applied.' Of this he propoſes as inſtances, Joſhua vi. 17, 18, 19, 21, 29. and then thus proceeds:—'This change of ſenſe moreover, from a ſeparation unto religious uſes, to a ſeparation unto the abſolute loſs of life, is ſufficiently intimated by the finiſhing clauſe in the paſſage under our conſideration (which, if I am not miſtaken, hath been manifeſted in the laſt note to be incapable of any other interpretation than, *He ſhall be ſurely ſlain*, or, *He ſhall be ſurely put to death*,) ſince it ſhews that the *hherem* deſcribed in it, inferred an exciſion by violence from the land of the living, while the *hherem* ſpoken of in the former verſe, only iſſued in a perpetual and unalienable ſtate of holineſs to the Lord.

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‡ See his *Connection of Natural and Revealed Religion*, chap. xiii. eſpecially pages 313, 318.

‘ But though the Jewiſh doctors have commonly interpreted, as hath been ſaid, the *hherem*, or devotement here, of a ſeparation to be cut off, they never ſuppoſed it was the intention of the law to ſay, that a man with validity might devote, and with acceptance before God kill another, according to his fancy and humour; No. How indeed could they lodge a right of this kind in any Jew, when, as was ſhewed, they do not even allow to a Hebrew maſter the power of life and death over his Gentile ſlave? Now, a devotement is only made with binding force, to the extent of a man's title of diſpoſal; and procedure according to it is only juſt, in the ſame proportion, theſe rights being exactly paramount or equal to one another. They therefore limited and reſtrained this ſtatute about devoting unto death, with a legal effect of exciſion, in reſpect of the perſons who were the ſubjects of it; and ſo would I, though with ſome little alteration. For I ſuppoſe it to relate to none but thoſe whoſe lives were appointed by God to be deſtroyed. Thus the Amalekites, and all the Canaanites who would not conſent to terms of peace, were to be put to death by God's expreſs command, Deut. vii. 2. xxv. 17, 19. 1 Sam. xv. 3. In the ſame manner, whoever ſhould lie with a beaſt, ſacrifice to an idol deity, or commit certain other attrocious crimes, againſt which capital puniſhment was denounced in the law, were to be cut off. They therefore who belonged to theſe claſſes of men, or who perpetrated theſe enormities, might be devoted unto death without any injury or wrong to them. And on account of the conformity and agreeableneſs of ſuch a meaſure to the will of God, they might *hereon* be ſaid to be devoted, or as the phraſe is in the book of Joſhua vi. 17. about the inhabitants of Jericho, *To be accurſed to the Lord.* And concerning ſuch, when they had been devoted to death, I reckon the ordinance here to be enacted, *None devoted who is devoted of men, ſhall be redeemed, but ſhall ſurely be put to death.*’

Mr. Findlay endeavours afterwards to remove an objection or two that may be raiſed againſt this explication, an explication which Guſſetius, a celebrated critic, appears to have pointed at in his Commentary on the Hebrew Tongue, laying great ſtreſs on the omiſſion of the words, *which is his*, in the 29th verſe, whereas they occur in the 28th; part of his words on the place are here quoted in a note from Michaelis, as follows, “*Omne devotum,*” *omne ſcilicet aliud quod non eſt de propriis viri, ut erat* ver. 28. *quod anathema ſit ſecundum vocabulum Dei.*’ ‘ And perhaps, adds our Author, from theſe laſt words I may have taken the hint of my explication.’

This ſection is concluded with ſome pertinent reflections upon the differences of opinion among learned men about the meaning of this law. ‘ That there are difficulties, he ſays, in

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aſcertaining the original intention and ſenſe of this ſtatute, and thence a variety of opinions among divines concerning it, need not much be wondered at. In like manner, there are intricacies in ſome of the laws delivered by the decemvirs to the Roman people, and, on this account, a wide difference between the ſentiments of civilians and critics about their import.' He proceeds to mention two examples, the one about puniſhing theft, upon ſearch and diſcovery of the ſtolen goods, by the *lanx* and *licium*, concerning the ſenſe of which words the learned have been greatly divided; the other is the law about the treatment of the inſolvent debtor, which is alſo preſerved to us by Aulus Gellius, and has given riſe to ſeveral diſputes. And this laſt, he ſuppoſes, 'may be thought more appoſite, as, like that of Moſes, it hath received an interpretation very cruel and inhuman.'——

'Now ſurely, it is added, if there are not wanting perplexities and difficulties in the laws of the decemvirs to the Romans, it is not ſurprizing that ſuch ſhould be found to attend this, as well as ſome other ordinances in the Moſaic code, when we conſider that the Jewiſh lawgiver lived in times much more remote, and that there are not equal aſſiſtances for inveſtigating the real deſign of every ſtatute promulged by him, as there are for diſcovering the intention of theſe other legiſlators, by the many Roman Authors, whoſe writings are conveyed down to us; and who, if they lived not while their regulations were in daily execution, lived, one would think, when the remembrance thereof could not be altogether loſt and obliterated. I needed not, however, to have gone ſo far back as the laws of the decemvirs. There are, I believe, in ſtatute books far more modern, paſſages which are dark and obſcure, ſo that thoſe who are beſt able to judge, are not agreed about the certain and determinate meaning of them, but have much debate concerning it. Nor is it a circumſtance peculiar to codes of laws; but common to all ancient writings whatever. This perplexity therefore, in the ordinance about devotement, and theſe different comments and expoſitions, to which the ſame hath given riſe, ſhould not offend us, far leſs lead us to form any concluſion to the prejudice of the authority of that body of laws in which it occurs. Of the divine original hereof there may be good evidence, whatever clauſes may be therein found that are hard to be underſtood in theſe latter ages, and occaſion diſputes among us about their ſenſe like the preſent one, even as there may be ſufficient proof of the eſtabliſhment of a ſtatute book in any kingdom or realm, though there are obſcurities in it, and therefore controverſies about its expoſition. Meantime, they exerciſe our diligence, try *our candour*, and ſerve to abate our pride and *vanity*.'

In the twenty-ſeventh ſection, which is the laſt of the ſecond part, this Author expreſſes himſelf thus, 'I ſhall only take notice of another miſrepreſentation of the ſenſe of Scripture; and it is in his *Ignorant Philoſopher*. But it is not the paſſage where he aſſerts, "That the holy Scripture," where it introduces God ſaying, *He will require the blood of men's lives at the hand of every beaſt*, manifeſtly ſuppoſes in beaſts a knowledge of, and acquaintance with good and evil." For, I think, I may ſafely leave his concluſion to be judged of by every man's own unaſſiſted ſagacity. The paſſage I would examine, is in the article entitled, *The effects of the ſpirit of party and fanaticiſm*. After obſerving, there is room for mutual reproaches among papiſts and proteſtants, on account of religious cruelties, he goes on thus, "Compare ſects, compare times, you will every where find for one thouſand ſix hundred years, nearly an equal proportion of abſurdity and horror every where amongſt a race of blind men, who are deſtroying each other in the obſcurity which ſurrounds them. What book of controverſy is there written without gall? And what theological dogma has not been the cauſe of ſpilling blood?" And then adds, "This was the neceſſary effect of theſe ſenſible words, 'Whomſoever liſtens not to the church, ſhall be looked upon as a pagan and publican.' Each party pretended to be the church, each party has therefore conſtantly ſaid, We abhor the officers of the cuſtoms, we are enjoined to treat whoever differs from us in opinions, as the ſmugglers treat the officers of the cuſtoms when they have the ſuperiority. Thus the firſt dogma every where eſtabliſhed, was hatred."

Mr. Findlay conſiders his opponent here as attributing the perſecutions that have been ſo ſhamefully exerciſed in the Chriſtian world, to the words of Chriſt, Matt. xviii. 17. 'But what can be more injurious, ſays he, than ſuch a reflection founded on this text? Indeed, I am not able to recollect, that it hath ever been pleaded by any of the patrons and advocates of ſeverities for difference of opinion.'

After ſhewing, than which nothing is indeed more evident, that perſecution is utterly repugnant to the ſpirit of the goſpel, he proceeds to prove that a rule of this kind is not contained in the place mentioned: becauſe it is plain from the context that Chriſt is 'not ſpeaking of errors in ſpeculation, or miſtakes in opinion, but of injuries between man and man as to ſubſtance, or reputation, and good name, or ſome ſimilar intereſt:' farther alſo it is certain that the treatment to which the words direct is very different from that which M. Voltaire mentions: —'When was it ever heard, ſays Mr. Findlay, by what ancient writer is it at all recorded, that the Jews were accuſtomed, whenever they were equal to the work and favoured with an opportunity for it, to diſpatch a heathen or publican? which it ſeems, is the manner of the ſmuggler's dealing with the officers of the cuſtoms in Mr. Voltaire's country. What then is the rational and likely meaning of the words of our Saviour, " Let a brother who is deaf to rebuke in all theſe methods, be to thee as a heathen man, or a publican ?" It appears to be this; that he whom he had injured, ſhould conſider him as unworthy of all tenderer affection, and more intimate ſociety, and *carry at a greater diſtance* from him, as the Jews did to heathens or publicans.'

One ſhould have been almoſt tempted to think that this Author's zeal had carried him too far, as it is not credible that Voltaire ſhould himſelf believe the words were intended to favour perſecution, though he might ſuppoſe thar ſome Chriſtians had given them ſuch a turn; but his own expreſſions as here quoted, it muſt be owned, do appear to lead to ſome ſuch meaning. This, among other inſtances, muſt be ſufficient to ſatisfy every reader, that though our ſprightly foreigner has been juſtly celebrated for genius and wit, he is greatly defective as to fidelity and veracity; and in regard to points of hiſtory and fact, and not unfrequently as to other ſubjects, is to be read with great ſuſpicion, if not with utter diſtruſt.

The third part of this work conſiſts of remarks upon, and anſwers to ſome injurious aſſertions which its Author finds advanced by his opponent, with regard to ſeveral of the BOOKS of Scripture. The whole is concluded by an appendix, conſiſting of obſervations on thoſe remarks which Mr. Voltaire has made on the ſilence of cotemporary writers concerning the miracles of Chriſt, and ſeveral other extraordinary events which the Scriptures relate. Among a variety of obſervations, agreeable to what learned men have offered at different times with great propriety and ſtrength on theſe ſubjects, we may tranſcribe a few lines, which are likely to afford a little aſſiſtance to ſuch of our readers as have found difficulties on this queſtion, and who have not had much opportunity for removing them: they are taken from that part of the work which conſiders the omiſſion of *the ſlaughter of the infants* by other hiſtorians. ' Bethlehem, ſays our Author, was but a ſmall town, of little note or fame:—it could not be of great extent, for the hill on which it ſtood, and of which it occupied only a part, according to travellers, does not exceed in its whole circumference a thouſand paces, that is, a ſingle mile.—The children, then, in this place and it's confines, from two years of age and under, who were cut off by Herod's decree, muſt have been but a handful in compariſon. Why then ſhould it be thought ſtrange, that theſe Gentile writers, who had ſo large a field before them, and who *needed* to treat of ſo great a variety of events intereſting to the Roman government, ſhould have been ſilent about this ſlaughter of ſome babes in a ſmall corner of the Roman empire, for the ſake of the intereſt of a petty prince? And how ridiculous is it to make their *omiſſion to mention it*, a ground of unbelief, eſpecially when it is conſidered, that they either, through ſtudy of brevity, paſs Herod's ſtory altogether; or if they do not, they comprize all they tell us about his elevation to the throne, his behaviour in it, his death, and the diviſion of his kingdom among his ſons, whoſe very names withal they omit, in three or four lines."—In another place, on the ſame ſubject, he proceeds,—'As we believe, on Joſephus's authority alone, many things about Herod which none beſide him atteſt; ſo we credit many things about the Cæſars upon Tacitus's relation, which Suetonius, who was his cotemporary, paſſes; and many things upon Dio's aſſertion, though he lived about 100 years later, which neither of them mentions in their hiſtories of their lives and reigns. Is it not then very equitable to rely upon Matthew's account of this action, though omitted by Joſephus?'

Towards the cloſe of the appendix it is added, 'The ſpeedy alteration in the world itſelf, of which there are moſt authentic monuments in the relations of heathen hiſtorians, and in the reſcripts of heathen princes and governors, is a ſtrong proof of the truth of the miracles and prodigies, notwithſtanding the ſilence of Jewiſh and Gentile writers, ſtill remaining enemies to our religion, about them; which is only a difficulty eaſy to be ſolved from a knowledge of human nature, without ſaying, as Mr. Voltaire does in his ironicial ſcoffing manner, "I ſuppoſe God would not allow ſuch divine things ſhould be committed to writing by profane hands."

We ſhall only obſerve, in the concluſion, that we have truſted to Mr. Findlay as to the fidelity of the quotations which he has made from the works of Mr. Voltaire.

ART. VII. *An hiſtorical Eſſay on the Engliſh Conſtitution; or, an impartial Enquiry into the elective Power of the People, from the firſt Eſtabliſhment of the Saxons in this Kingdom. Wherein the Right of Parliament to tax our diſtant Provinces is explained and juſtified, upon ſuch Conſtitutional Principles as will afford an equal Security to the Coloniſts as to their Brethren at home.* 8vo. 4s. Boards. Dilly. 1771.

THE inſtitutions, laws, and cuſtoms of the Northern nations have often been the pleaſing ſubjects of enquiry to the learned and curious, and we cannot be uninformed how much a ſpirit of liberty prevailed among the Teutonic tribes in general. This is finely repreſented in Tacitus's admirable Treatiſe on the Manners of the ancient Germans; in which treatiſe, as hath frequently been obſerved, we may plainly diſcern how early the foundations were laid of thoſe free principles and modes of government which afterwards extended through the greateſt part of Europe, and produced ſuch extraordinary effects with regard to its ſituation and affairs.

Of all the people of Germany, none ſeem to have had a more independent ſpirit, or to have more ſteadily preſerved, and more wiſely improved, the ſyſtem which they brought with them from the continent, than our Anglo-Saxon anceſtors. It cannot juſtly be denied that, from *their* inſtitutions have been derived ſeveral of the moſt valuable cuſtoms, and of the moſt important privileges, which ſubſiſt among us at preſent. It is no wonder, therefore, that the Saxon conſtitution ſhould be deemed a noble object of ſtudy, by Engliſh lawyers, politicians, and ſcholars; and we believe that it will be found, upon enquiry, to have been the completeſt model of government which hath ever been carried into practice. Such, at leaſt, is the opinion of our moſt judicious and enlightened antiquarians; and, among the reſt, of the ſenſible Writer of the work before us.

It is to be lamented that we have ſo great a ſcarcity of hiſtorical evidence, with reſpect to many things which relate to this admirable form of policy. Our Author obſerves, however, that there are four ſources from whence we may draw our intelligence concerning the principles and manner of conducting the firſt eſtabliſhment of our mode of government in this kingdom: firſt, from the great remains of it we have, in our government, now in uſe; ſecondly, from the ſeveral Saxon eſtabliſhments that are ſtill in being, but of no uſe, with reſpect to the end of their firſt eſtabliſhment; thirdly, from the glimmering lights of ancient hiſtory; and, laſtly, from the known alterations that have taken place at and ſince the conqueſt. There are alſo, he ſays, many cuſtoms, forms, principles, and doctrines, that have been handed down to us by tradition, which will ſerve us as ſo many land-marks to guide our ſteps to the foundation of this ancient ſtructure, which is only buried under the rubbiſh collected by time, and new eſtabliſhments. Our Eſſayiſt, availing himſelf of theſe advantages, hath given a curious and entertaining account of the firſt ſettlement of our conſtitution by the Saxons, to what is commonly called the Norman conqueſt; which account we ſhall lay ſomewhat largely before our Readers.

Having premiſed, that the principle of annual election is the firſt principle of a government that is founded on the natural rights of mankind, he deſcribes the eſtabliſhment made by our anceſtors, under the heptarchy, in the following manner:

‘ They firſt divided the land into ſmall parts, and that divided the inhabitants upon that land, and made them a diſtinct and ſeparate people from any other. This diviſion they called a tithing.

Here they eſtabliſhed a government, which was, no doubt, the ſame as that under which they lived in their mother-country; and, with as little doubt, we may ſay, it was the ſame which is uſed in our corporations at this day; as will hereafter more fully appear. They had two ſorts of tithings, one called a town-tithing, and the other a rural tithing These were governed upon the ſame principles, only thus diſtinguiſhed; as one is expreſſive of a town, having ſuch a number of inhabitants as to make a tithing of itſelf; and the other of a tithing ſituated in the rural part of the kingdom. Thus they went on, as they conquered the country, to divide the land, till they had cut the whole kingdom into tithings, and eſtabliſhed the ſame form of government in each.

'In this manner they provided for the internal police of the whole country, which they veſted in the inhabitants of the reſpective tithings, who annually elected the magiſtrates that were to adminiſter juſtice to them, agreeable to the laws and cuſtoms they had brought with them from their mother-country. And this internal police was ſo excellent in its nature, that it hath had the encomiums of moſt Authors of our hiſtory, who obſerve, that, in the reign of Alfred, it was in ſo great perfection, that, if a golden bracelet had been expoſed upon the high road, no man durſt have touched it.

'The principal officer of a tithing was veſted with the executive authority of the tithing. They had, likewiſe, a legiſlative authority in every tithing, which made laws and regulations for the good government of the tithing. Beſides theſe they had a court of law, whoſe juriſdiction was confined within the ſame limits: all which were created by the elective power of the people who were reſident inhabitants of the tithing; and the right of election was placed in every man that paid his ſhot and bore his lot. From hence we may eaſily perceive, that, under the eſtabliſhment of theſe tithings, by reaſon of their ſmallneſs, the natural rights of mankind might very well be preſerved in the fulleſt extent, as they could delegate their power by election, without any confuſion or inconvenience to the inhabitants.

'Having advanced thus far, I would make one obſervation; which is, that all elective power in the people at large, after it had eſtabliſhed the executive and legiſlative authority in the tithing for one year, and duly veſted the officers in their reſpective departments, then ſtopped, and proceeded no farther than the tithings. But the principal officer of each tithing (whom for diſtinction's ſake we ſhall call mayor) had afterwards the whole care of the intereſt of the people of the tithing veſted in himſelf alone, in every matter that reſpected their connection with the higher orders of the ſtate: for theſe tithings were the root from whence all authority in the higher orders of the ſtate ſprung.

'The firſt connection the tithings had with one another, was to form an eſtabliſhment for the military defence of the country. For this end, a number of theſe tithings were united together, ſo far as related to their military concerns. This union neceſſarily created a larger diviſion of the land, equal to the number of tithings that were thus united; and this they called a wapentake, or weaponta-

Here, likewiſe, they eſtabliſhed a court of council, and a court of law, which laſt was called a wapentake-court. In the court of council, the chief magiſtrates of every tithing aſſembled to elect the officers of the militia to their reſpective command, and regulate all matters relating to the militia; in which every individual tithing was concerned. The court of law was to enforce theſe regulations within that juriſdiction.

'Let us now conſider the third and laſt diviſion which they made in the land. This was compoſed of a certain number of wapentakes united together, which they called a ſhire, or one complete ſhare or part, into which they divided the land. This diviſion completed their ſyſtem of internal police, by uniting all the tithings within the ſhire into one body, ſubject to ſuch laws and regulations as ſhould be made in their ſhiregemots, or ſhireparliaments, for the benefit and good government of the ſhire.

'The members that compoſed the ſhiregemot were ſtill the chief officers of the tithings; who always repreſented the tithings in every thing in which they were concerned. It was in this ſhiregemot where the great officers of the ſhire were elected to their office; who, conſequently, were elected by the immediate repreſentatives of the people, but not by the people at large. This ſeems to ſatisfy what hiſtorians obſerve, that the great officers of the ſhires were elected by their peers. What I underſtand by this is, that they were elected by men who were members of the wittenagemot, or parliament, and conſequently peers or equals, at that day, to any men in England. There were many titles that ſeem to have belonged to their ſuperior orders of men; but they were only titles of office, and not perſonal titles of honour. And we ſhall, hereafter, have occaſion to obſerve, that, when the office by which they held their titles was aboliſhed, from that time the title vaniſhed with it.

'As this diviſion comprehended many tithings, and many people, ſo it had the greateſt court of council in England, except the high court of parliament; and the chief officer was veſted with as high a juriſdiction in the ſhire, as the king in the kingdom. He was veſted with the executive authority, and was commander in chief of all the militia; in ſhort, he was the ſame in the ſhire, as the king was in the kingdom. They had, likewiſe, a court of law, called the ſhire-court; to which, I make no doubt, every man might appeal who thought himſelf injured by the inferior courts in the ſhire. Theſe diviſions in the land are what I call the ſkeleton of the conſtitution, which was animated and put in motion by all theſe eſtabliſhments.

'We may conſider each ſhire as a complete government, furniſhed with both a civil and a military power within its own juriſdiction. The expence attending each government of a ſhire was merely local, and confined to the ſhire, which was ſupported by taxes charged upon the people by the ſhiregemot, with the aſſiſtance of certain lands, appropriated to that purpoſe, which was a clear and diſtinct thing from a national expence, and never brought to the national account at all. And, indeed, it is the ſame at this day, though conducted in a different manner; for the internal government of this kingdom is no expence to the ſtate, and is founded upon this equitable principle, that whatever expence concerns only a part, ought to be paid by that part only; but what concerns the whole community ought to be paid by the whole community. I would here juſt beg leave to obſerve, that the government eſtabliſhed for the internal police of our American provinces, is founded upon the ſame principles as that which our Saxon forefathers eſtabliſhed for the government of a ſhire. And their connection with, and duty to the legiſlative authority of the whole united kingdom, is, conſtitutionally conſidered, the ſame in each.

‘ Let us now ſee by what mode of union theſe ſhires became united together into a kingdom. And it will be found, I apprehend, that they purſued the ſame principles which they had uſed in every other eſtabliſhment; that is to ſay, wherever a combined intereſt was concerned, and the people at large were affected by it, the immediate deputies of the people, who were always the chief officers of the tithings for the time being, met together to attend to the reſpective intereſts of their conſtituents; and a majority of voices always bound the whole, and determined for any meaſure that was ſuppoſed to operate for the good of the whole combined body. This meeting of the deputies of the people was called, by the Saxons, the wittena-gemot, or an aſſembly of the wiſe men of the nation, which compoſed this national council and legiſlative authority.

‘ Let us ſuppoſe, for inſtance, that one of theſe ſmall kingdoms was compoſed of five ſhires; then a deputy from every tithing within the five ſhires, meeting together, would compoſe the conſtituent parts of the parliament of the little kingdom to which they belonged. This agrees with what St. Ammon * ſays, in his Eſſay on the Legiſlative authority of England, that the judges, or chief officers of the tithings, repreſented the tithings in the Saxon wittena-gemot, or parliament.

‘ We know very well what town tithings, or boroughs are, becauſe they are now in uſe, in ſome reſpects, for the ſame purpoſe as formerly; but we are not ſo well acquainted with the dimenſions of the rural tithings, according to their ancient eſtabliſhment. But it is very probable that the diviſion in the land, which we now call the high conſtable's diviſion, was the bounds of the ancient rural tithings: and what makes this the more probable is, that the high conſtable, in his diviſion, is a man of a very high authority, even at this day, and as ancient a peace officer as any in the kingdom. However, be that as it will, from what has been ſaid we may conclude, that the conſtituent parts of the legiſlative authority, during the heptarchy, conſiſted of two bodies of men, which were both elective; and reſpectively repreſented the inhabitants of the towns, and the inhabitants of the rural parts of the kingdom.

‘ But as a conſiderable alteration was made, in this reſpect, at the union of the ſeven kingdoms into one, by Alfred the Great, it will be proper here to remark the conſtituent parts of the parliaments, and the rights of election of the people, during the heptarchy. Firſt, the repreſentatives of the town tithings, or boroughs, were always their chief magiſtrates for the time being, by virtue of their office; to which they were annually elected, by every man that was a reſident inhabitant of the town, and that paid his ſhot and bore his lot.

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* The Author ſhould have ſaid, St. Amaud.

‘ Secondl

‘ Secondly, the repreſentatives of the rural tithings were, likewiſe, their chief magiſtrates for the time being, by virtue of their office; to which they were annually elected, by every man that was a reſident inhabitant of a rural tithing, and that paid his ſhot and bore his lot.

‘ Hence it is evident, that the people never delegated their power to their members of parliament for a longer time than one year: becauſe the powers, veſted in them, muſt of courſe expire with their office; they being mayors, or chief magiſtrates, in their reſpective diviſions: and before ſuch a member was out of his office, as mayor he was obliged by law *(ex officio)* to aſſemble the people of the town, for the election of officers, to ſerve for the enſuing year; the principal of whom was their mayor elect, who, conſequently, was their member elect: and, for the ſame reaſon, it was not in the power of the king to continue the ſame parliament longer than one year. Thus we ſee that the conſtitution hath doubly armed itſelf againſt long parliaments, by confining the power of the members within the duty of an annual office.’

From the ſtate of things under the heptarchy, our Author proceeds to the ſtate of things under the monarchy; and introduces this part of his ſubject with ſome obſervations concerning the origin of our houſe of Lords, and the excellent character of Alfred the Great. When, under the heptarchy, it was neceſſary for the Saxon nations to unite together for their mutual protection and defence, one of the ſeven kings was always choſen generaliſſimo over the whole body; and they appointed him a ſtanding council, of a certain number of deputies, from each ſtate, without whoſe advice and concurrence it is probable he could not act. The deputies, who compoſed this great ſtanding council, were raiſed to their truſt by the joint conſent of the king and parliament of the little kingdom from whence they were ſent. When Alfred united the ſeven kingdoms into one, ‘ he, undoubtedly, (ſays our ingenious Writer) with the approbation of the people, incorporated this great council, as a ſeparate branch of the wittena-gemot, or parliament; ſo that they ſtill continued to be the king’s great council, and a branch of the legiſlative authority, which they are at this day. In confirmation of which it is obſervable, that the conſent of the parliament continued neceſſary for creating a baron of the realm, about as low down as Henry the Seventh.’

When one parliament was to be eſtabliſhed in the room of ſeven, for the ſervice of the whole united kingdom, the queſtion muſt have been how to reduce the repreſentatives to ſuch a number as would be convenient for tranſacting the buſineſs of the nation, and yet preſerve the elective power of the people unhurt. Our Saxon anceſtors, according to the account given by our Author, were exceedingly happy in their removal of this difficulty.

‘ They excluded, ſays he, from this parliament, all the repreſentatives of the rural tithings, as being a body of men the moſt numerous of any, conſidered collectively, and yet elected by the feweſt people, in proportion; which muſt be very evident, ſince the rural part of the kingdom muſt, of courſe, be more thinly inhabited than the towns; beſides, the town tithings, or boroughs, where a great number of inhabitants are collected together upon a ſmall compaſs of ground, were undoubtedly the moſt conveniently ſituated for the commodious exerciſe of the elective power of the people. And the towns being few, in compariſon to the rural tithings, 'and at the ſame time diſperſed over the whole country, were the beſt adapted to receive the regulations they intended to make in their plan of forming the conſtituent parts of the new parliament.

‘ In ſatisfaction for aboliſhing the repreſentatives of the rural tithings, they ſubſtituted two new bodies of men. The firſt, as hath been hinted before, were the members of the great council of the nation, which attended the generaliſſimo under the heptarchy; who were, upon this occaſion, incorporated as a diſtinct branch of the parliament, under the monarchy. And whatever their power might be, as the king's great council, they were now incorporated as a diſtinct branch of our parliament; as a body of great freeholders, exerciſing their legiſlative power in perſon; and for that reaſon have ſince, by way of eminence, been ſtiled barons of the realm. It is upon this ground that our houſe of commons are of opinion that a lord of parliament hath no right to interfere in matters of election.

‘ Though the barons of the realm carried into parliament the greateſt concern for the intereſt of the rural part of the kingdom, of which, perhaps, they were the greateſt proprietors; yet, not being elective, they were not ſuch a body of men as the conſtitution and the ſafety of the inhabitants of the rural tithings required; and therefore they conſtituted ſhire elections, for two members to repreſent the ſhire in parliament; and thoſe repreſentatives were the origin of our knights of the ſhire.

‘ The barons of the realm, and the knights of the ſhires, I conſider as two bodies of men that were ſubſtituted, at the eſtabliſhment of the monarchy under Alfred the Great, in the place of thoſe repreſentatives that uſed to ſerve, under the heptarchy, for the rural tithings. The alteration that was made, with reſpect to the towns, or boroughs, was ſimply this; that all boroughs that uſed to ſend one member to the little parliament, to which they belonged under the heptarchy, ſhould, for the future, ſend two to the great parliament of England.

‘ Thus the ſeven kingdoms of the heptarchy became finally united under one king, or chief magiſtrate, and one parliament: by which means the members were properly reduced to a convenient number, to hear and to be heard, to inform and to be informed, by argument and debate; which is no ſmall difficulty in a government founded upon the common rights of mankind, where the elective power of the people is diffuſed through a whole kingdom like that of England.’

The Author now concludes this part of his ſubject, by enumerating the conſtituent parts of the parliament, as it was thus new modelled under the inſpection of Alfred the Great:

'Firſt, it conſiſted of the barons of the realm, created by the mutual conſent of the king and parliament.

'Secondly, of the knights of the ſhires, elected by the rural inhabitants of the ſhires, paying their ſhot and bearing their lot.

'Thirdly, of the burgeſſes, who repreſented the people of the towns, and were elected by every reſident inhabitant that paid his ſhot and bore his lot.

'I have thus endeavoured to give the hiſtory of the mode of government introduced into this kingdom, by our Saxon forefathers, about the year 450, to the union of the ſeven kingdoms into one, when the conſtitution of this country became finally eſtabliſhed as a great nation. And whoever attentively conſiders this matter will ſee that our Saxon forefathers had only one mode of government, which they made uſe of on all occaſions, both to govern a town, a city, a wapentake, a ſhire, or a kingdom: and that the power veſted in our Saxon kings was circumſcribed by the ſame rule, was of the ſame genius, ſpirit, and temper, as that veſted in the chief magiſtrate of a city. The only difference between them was in the circle and duration of their authority; the care of the one being annual, and confined within the walls of his city, and the care of the other being for life, and extended over the whole kingdom.

'There were three things eſſentially neceſſary to form a Saxon government, which they applied to every caſe where a combined intereſt was concerned; and theſe were a court of council, a court of law, and a chief magiſtrate. A court of council, to conſider what was for the benefit of the whole ſociety; and to make laws, orders, and regulations, for the good government of the people within that juriſdiction. A court of law, to enforce due obedience to the acts and orders of the court of council. One chief magiſtrate, who was veſted with the executive authority to adminiſter the conſtitution to the people, and whoſe duty it was to take care that every man within his juriſdiction paid a due obedience to the law.

'In this manner every borough was furniſhed with a court of council, a court of law, and a chief magiſtrate. Every wapentake and rural tithing had the ſame. Every ſhire had likewiſe a court of council, called the ſhire-gemot, and a court of law, called the ſhire-court, and a chief magiſtrate. The ſame eſtabliſhment held good in the adminiſtration of the government of the whole kingdom: for the court of council was the high court of parliament; the king's court was the court of law; and the king himſelf was the chief magiſtrate. As it was impoſſible for the chief magiſtrate, in great towns, to execute the buſineſs without encroaching too much upon his time, and hindering his attendance upon the higher orders of the ſtate, where his preſence was more particularly neceſſary, they elected a number of men, whoſe buſineſs was to aſſiſt the chief magiſtrate in the execution of his duty at home. The principal of theſe were what we now call the aldermen of a town; and there were beſides many other *inferior officers*.

‘ The firſt duty that the chief magiſtrates of the tithings had out of their own diviſion, was to attend at the wapentake meeting, where they formed the wapentake court of council. Their ſecond duty was to attend at the ſhire-gemots, where they again formed the court council. And, laſtly, they attended in the wittena-gemot, where they formed the common council in the high court of parliament.

‘ It is very evident from hiſtory, and I think it is generally agreed, that our Saxon kings, after their eſtabliſhment in England, enjoyed the crown during their natural lives; and that, at their death, their ſucceſſor was elected to his office by the parliament: however, they generally gave the preference to ſome one of the ſame family, who was capable of executing his office in perſon: for our Saxon forefathers had no principle in their mode of government, by which power, or office, could be obtained peaceably by any other means than by receiving it from ſome body of men who had a right to give it.

‘ Were an old Saxon to riſe out of his grave, and be told, that there was an hereditary right to power in kings, and that England was ſometimes governed by a child, he would be greatly ſurpriſed, and tell you it was the oddeſt conception that ever entered the mind of man. And yet, as things are now ſituated, wiſe men are of opinion that chance, in this caſe, is better than chooſing.’

We have chiefly confined our extracts to this part of the hiſtorical Eſſay, not only becauſe they afford an entertaining account of the political wiſdom of our anceſtors, but becauſe they exhibit likewiſe the grounds on which our Author builds his reaſonings in the remainder of his performance. The annual exerciſe, in particular, of elective power, he juſtly inſiſts upon as the quinteſſence, the life, and ſoul of the Saxon conſtitution; and upon this principle he ſtrictly examines, and ſeverely condemns, the alterations that have taken place in ſucceeding periods of the Engliſh government. We could with pleaſure tranſcribe many of his obſervations, if it would not extend the preſent article to an improper length. In moſt things we entirely agree with him, and eſpecially in his condemnation of the members of the long parliament of 1640, for procuring an act *that the parliament ſhould not be diſſolved without the conſent of both houſes.* This memorable event, he ſays, will be marked, in our future annals, like that of Marius and Sylla, in the Roman Hiſtory, who taught future adventurers the way to deſtroy the Roman conſtitution, and make ſlaves of the people: for it is the firſt inſtance, in the Engliſh hiſtory, wherein the Houſe of Commons impiouſly violated the rights of the people, and gained an eſtabliſhment by act of parliament, by conſenting to a law for their own duration; whence the elective power of the people was deſtroyed, and our free ſtate converted into a fixed and ſtanding ariſtocracy.

We equally concur with our Author in his cenſures of the ariſtocratical meaſures that have ſince been purſued, and particularly the ſeptennial act, which has fettered down the elective power of the Engliſh in ſuch a manner that it is only ſuffered to go abroad, *once in ſeven years*, for an airing.

But though, in general, we greatly approve of the performance before us, we by no means conſider it as free from errors. Facts are not, in every inſtance, accurately ſtated, nor are the remarks always judicious. It is a capital defect in this hiſtorical Eſſay, that the authorities on which it is grounded are wholly omitted. Theſe were the more neceſſary and deſirable in the account of the Saxon government, as many things relating to it are involved in much controverſy and difficulty. Indeed, the inſertion of the proper authorities would have raiſed what, at preſent, can be conſidered as little more than a temporary political pamphlet, into the character of a ſolid and laſting treatiſe on the true nature of the Engliſh conſtitution.

The Author's vindication of the right of parliament to tax our diſtant colonies, is worthy of attention.

ART. VIII. *Memoirs of Agriculture and other œconomical Arts*. By Robert Doſſie, Eſquire. Vol. II. 8vo. 5s. Boards. Nourſe. 1771.

WE introduced our Review of the former volume * of this work, by offering our congratulations to the public, that the ſtudy of *agriculture*, and other œconomical arts (always of confeſſedly great advantage, and peculiarly ſo under the circumſtances of high price of labour, &c.) was purſued by *men of fortune*, the moſt proper perſons to riſque the expence of untried experiments; and we obſerved, that as a channel was neceſſary to communicate improvements, ſo the *London* Society for Encouragement of Arts, &c. had, by unforeſeen accidents, been hindered from opening one for improvements addreſſed to them, but had now encouraged Mr. Doſſie to publiſh, from time to time, ſuch pieces on the ſubjects of arts, manufactures, and commerce, as they think proper to lay before the public.

After the ſpace of about three years, we are preſented with the ſecond volume, which we ſhall treat with that *reſpect* which the patronage of the Publiſher deſerves, and with the *freedom* which our duty requires.

The preface informs us, that an earlier publication of this volume, promiſed at the time when the former was completed, had been hindered by unforeſeen accidents; and that an omiſſion of the continuation of the proceedings of the *Society*, is to be aſcribed to certain alterations in thoſe proceedings. Mr. Doſſie promiſes, however, this continuation in his third volume; and recommends the contents of this ſecond volume as compenſating for that delay. He apologizes for the *republication* of ſeveral pieces, by obſerving that moſt of them had been ſurreptitiouſly obtained *, and faultily printed, ſo as to be unworthy of the Society. He recommends the pieces not communicated by the Society, as of *apparent importance*, and modeſtly defends the laſt article of this collection, viz. his own diſſertation on the *murrain*. We think, indeed, the objection to it, as being treated *too ſcientifically*, ill grounded. In ſhort, we honeſtly deem it of more value than all the reſt of the articles here collected.

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* *Rev. February, 1769.*

The firſt article gives Mr. *Baldwin*'s 'improved method of cultivating lucerne.'—This Gentleman propoſes to ſhew that his diſtance of rows in drilling lucerne, viz. 20 inches, is ſuperior to that of Meſſrs. Tull, Lullin, Du Hamel, &c. &c. viz. 40 inches. But he ſtates his experiments in ſo confuſed a manner, that he muſt be an *Oedipus* who diſcovers his concluſion from his premiſes, viz. that the produce of a rod of his is 2 cwt. and 1 lb. whereas Mr. *Baker*'s produce is only 1 cwt. and 12 lb. But, on ſuppoſition that the produce, as aſcertained by Mr. *Baldwin*, be exact, it is ſo indeciſive as to be of no value; for Mr. *Baker*'s produce was only the ſecond year's growth, and Mr. *Baldwin*'s the third. Who ſees not the inadequateneſs of the parts of the compariſon?

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* By this is meant the publication whoſe title is "*De Re Ruſticâ*," which we did not properly *review*, but gave a ſlight account of, as to the titles of the main pieces, and the names of their Authors, in our number for February laſt. The Editor of the Memoirs of Agriculture aſſerts, that the pieces for which the Society give premiums, become their property, and that they have conſigned them to the publication of Mr. *Doſſie*; ſo that every other publication, whether with or without the leave of the Authors, muſt be ſurreptitious. This ſeems reaſonable. Fame adds, that the Editor of them, in the publication ſtiled "*De Re Ruſticâ*," is above pecuniary emoluments, and publiſhed them out of pique to Mr. *Doſſie*, whoſe publication he boaſted hereby to foreſtall; but that the ſucceſs has not anſwered his expectation, either as to reputation or profit. Fame is often a tattling goſſip; but if ſhe ſpeaks truth in all this, we rejoice that ſuch a deſign was thus fruſtrated.—So far as the public is concerned, it is our duty to obſerve, that it is much more their intereſt to be ſerved with a *regular* publication of the pieces which the Society approve, by a channel which they point out, than to be deceived into a double purchaſe of the ſame work by ſurreptitious editions.

His calculation that an acre will keep five horſes three weeks, or one horſe fifteen weeks, is not at all to the honour of lucerne, notwithſtanding his encomiums. Who can gueſs what is meant by 11½ and 12 lb. of *fat* of *Welch* wethers? Is the weight of the quarters meant? What proof of the goodneſs of lucerne is this?

This Gentleman now expatiates on his own *new-invented horſe-hoe* and *hoe plough*, and recommends the man who makes them *(under his direction)* to the Society. We ſhould be ſorry to check a ſpirit of recompenſing the labours of any *ingenious*, *honeſt* man; but, from Mr. Baldwin's deſcription, theſe inſtruments ſeem liable to the inconveniences found in their predeceſſors, though extolled beyond meaſure.

Art. II. contains a receipt of the late excellent *P. Wych*, Eſq; for a *cheap* †, durable, and handſome coping of walls:

℞ Of ſuch plaſter as is commonly burnt for floors about Nottingham, 4 or 5 buſhels; beat it to fine powder, then ſift and put it into a trough, and mix therewith 1 buſhel of pure aſhes of coals, well calcined. Pour on water till the whole becomes good mortar. Lay this in wooden frames of 12 feet in length on your walls, well ſmoothed with common mortar and dry, the thickneſs of 2 inches at each ſide, and 3 inches in the middle. When the frame is moved, to proceed with the work, leave an interval of 2 inches for this coping to extend itſelf, ſo as to meet the laſt frame-work.—This is the ſum of a much more diffuſive narrative.—Mr. *Doſſie* well obſerves, that any *tarras*, *plaſter*, or *calcined gypſum*, may be applied with as much ſucceſs as the ſpecies here particularized: alſo, that though Mr. *Wych* uſes old plaſter *new calcined*, yet *freſh* is much better; and we ſuppoſe it uſed.

Art. III. is Mr. *Doſſie*'s account of a recipe for making mortar *impenetrable* to moiſture, and of great hardneſs and durability, ſuppoſed to be that of the ancients.—Communicated by him to the Society, &c. in 1760.—*N. B.* Lord M————l had it from a gentleman of *Neufchatel*, and ſaw the mortar, and gave the following recipe to Mr. *Doſſie*:

℞ 'Mix thoroughly one-fourth of freſh unſlaked lime with three-fourths of ſand, and let five labourers make mortar of theſe ingredients by pouring on water, with trowels, to ſupply one maſon, who muſt, when the materials are ſufficiently mixed, apply it inſtantly as *cement* or *plaſter*, and it will become hard as ſtone.' This is the ſummary of the recipe.

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† *N. B.* Mr. *Wych* rates the ſquare-foot of this coping *only* 1½ d. and ſays it has laſted 20 years.

Mr. *Doſſie* well notes, that the lime uſed ſhould be *ſtone-lime*; that before uſe it ſhould be preſerved from acceſs of air or wet, and the plaſter ſcreened for ſome time from *ſun* and *wind.* He remarks well, that the excellence of it ariſes from the particular attraction betwixt *lime* and *ſand*, which is deſtroyed by ſlaking of the lime. He adviſes the uſe of *ſkimmed milk* inſtead of *water*. For the ſimilarity of this mortar to that of the ancients, Mr. *Doſſie* refers us to Pliny, Vitruvius, &c.

Art. IV. gives the Rev. Mr. *Howman*'s obſervations on the *utility* of the drill huſbandry, and on the turnip-cabbage, and raiſing of white clover by manure.

This very ſenſible but modeſt clergyman will allow the drill method very profitable in *ſome* particulars, but moſt juſtly entertains '*many* doubts whether the public would receive *any* advantage from the *univerſal* prevalence of it.' Here Mr. *Doſſie* has a note, 'that the *warmeſt* of the *rational* advocates for the *drill huſbandry* have never pretended that the univerſal practice of it in the culture of wheat would afford either public or private benefit.' We are glad to hear this; but we cannot agree with Mr. Doſſie in the ſequel of his note, that there are any accounts yet 'laid before the public which *provide* any foundation towards deciding that there is even one particular caſe in which the drill culture of wheat can be profitable, either to the farmer or public.' We ſhall confirm our opinion, in our review of Sir D. Legard's account.

The acute and judicious Mr. *Howman* obſerves, in this account, that according to Sir D. Legard's conceſſions, 1ſt, the compariſon is to be made between the uſe of the *drill* and the *broad-caſt huſbandry*, according to the modern improvements of introducing turnips and clover inſtead of fallow; and, 2dly, the advantage of one *method* over the other is not to be determined in a particular crop, but by many ſucceſſive ones. Mr. *Howman* is ſo genteel as to allow Sir D. Legard, that in a compariſon of *ſeveral* crops the drill method was ſuperior; but we cannot pay Sir Digby that compliment, as we ſhall ſhew, in our review of his latter account. Mr. Howman, however, denies the general propoſition, that 'the drill method is *ſuperior*.' Here Mr. *Doſſie* has another note, viz. that 'this word *ſuperior*, when applied to *drill culture* of *wheat* compared with *broad-caſt*, muſt be taken in a *limited* not *abſolute* ſenſe.' We have a proper eſteem for Mr. *Doſſie* (eſpecially as a writer on the murrain) but he muſt forgive our *broad ſmile* on this occaſion. Sir D. Legard manifeſtly contends that the drill culture of wheat is on the whole the *ſuperior* mode. Mr. Doſſie contends that this ſuperiority is not *abſolute* but *limited*. Look to the ſequel of his note, and you ſee that, in his opinion, it is not even true in a limited ſenſe.

'As far as any improvements in the drill culture have been hitherto laid open to the world (that is, including Sir D. Legard's) there are *more caſes* where the broad-caſt would be more advantageous than the drill.'—Is not this pleaſant, Reader?—Let us hear the equally acute and candid Mr. *Howman*:——'For the public it certainly cannot be moſt profitable, whilſt it produces a leſs quantity of grain upon a given quantity of land; for then, in order to raiſe the ſame quantity of grain, we muſt take more land; and if ſo, what becomes of our clover and turnips, the neceſſary proviſion for our live ſtock? If, on the contrary, we ſhould in the drill way cultivate the ſame quantity of land for each reſpective crop, as we do now, then there would be a deficiency in every crop. I think, therefore, that the drill never can be pronounced to be the *ſuperior* method, till it can be *demonſtrated* that it produces an equal quantity of grain, acre for acre.' A ſenſible Reader will, on this occaſion, exclaim to Mr. Howman, as our Harry the Eighth did to *Cranmer*, "You have got the right ſow by the ear!" The candid Mr. *Howman* proceeds: 'Then, indeed, I will acknowledge it to be *vaſtly ſuperior*; as there will be a ſaving of ſeed (a great national conſideration) and a great quantity of manure may be applied to paſture land, with much profit.' But here we muſt beg leave to diſſent from Mr. Howman.

In our review of the former volume of theſe Memoirs we obſerved, "the manifeſt ſaving of manure and ſeed ſeems to be the *main* ſupports of its alledged ſuperiority," p. 151 of our Review above referred to. But we have ſince been convinced, by the experiments of Mr. *Young*, that there is no ſuch ſaving of ſeed as has been pretended, and that manure is wanted to drill crops as much as to broad-caſt; nay, that drill crops often pay for a full fallow. On the ſuppoſition that one buſhel of ſeed was quite ſufficient for an acre (as aſſerted in p. 354 of the Memoirs) we juſtly exclaimed againſt ſowing three, as little ſhort of wilful waſte. But we are now fully convinced that the drillers have done all they could to ruin broad-caſt crops, by perſuading men to ſow far too little ſeed; and the public are much obliged to Mr. Young for undeceiving them in ſo material a point. As we adviſed the common farmers to try that deluſive advice of the drillers, they have a right to this our retractation. Beſide, we muſt remind Mr. Howman, that if the quantity of product by the drill were equal to that by the broad-caſt, the ſaved ſeed would be a trifle in compariſon of the ſuperiority of expence in the drill method.—On Mr. Howman's honeſt exhortation of Sir D. Legard to try to produce an equal quantity of corn by the *drill* as by *broad-caſt*, Mr. Doſſie *obſerves, in a note*, that 'it ſeems not very probable that a quantity of ground, much leſs *than half*, ſhould be made to produce [without manure too] as much as the *whole*.' This would be πλεον ημισυ παντος with a witneſs.—He talks of this equality of crops as founded on *ſome experiments*, but owns that neither the *inſtruments*, nor manner of uſing them, are known. He promiſes, however, in a ſubſequent article, to ſpecify in what particular caſes the drill method ſeems advantageous.—Mr. Howman gives an account of a crop of 8½ quarters of oats as a proof of the great effects of pulveriſation, and thinks it an hint that the principles of the *new* huſbandry may be advantageouſly applied to the *old*.

Mr. Howman has diſcovered a notorious fallacy in Sir D. Legard's reaſoning, which we had marked for cenſure; but as he has anticipated us, let him enjoy the honour. 'The profit, ſays he, in a great meaſure ariſes from cultivating the ſum total with grain in the drill inſtance; whereas the broad-caſt muſt be divided into four equal parts, ſo that the value of the grain produced by the drill exceeds the value of the grain, turnips, and clover, produced by the broad-caſt. But this would be an impoſſibility in univerſal practice; ſome part of the land muſt be appropriated to clover and turnips,' &c. p. 35. The fallacy is ſo apparent, that we bluſh for its author's ſuffering it to eſcape his pen.

Mr. Howman juſtly obſerves, that the prices of labour, manure, product, &c. are ſo different in different parts of England, that nothing *general* can be concluded from *particular* inſtances, and would have *quantities* only expreſſed, and *value* left to every Reader to ſubſtitute. But we think with Mr. Doſſie, in a note on the place, that money ſhould be expreſſed, and Readers left to make the ſeveral charges agreeable to their ſituation.

Mr. Howman mentions two inſtances (in confirmation of Sir D. Legard's aſſertion) of white clover's being raiſed by manure, and adds, that his was pond-mud; and remarks, that dung rotted to black mould has the ſame effect. Mr. Doſſie, in a note, mentions other inſtances, and concludes the effect to ariſe from the *quantity* not *quality* of the manure. But what is this obſervation? The effect evidently ariſes from the manure's warming and opening the ſoil. Muſt not a *larger quantity* of *weaker manure* equal a *ſmaller* quantity of *ſtronger?* This is no new diſcovery.

This obſerving, ingenious clergyman remarks, that his *turnip-cabbages* ſuffered in the froſt of 1768, ſooner than his *turnips*. Mr. Doſſie remarks, in a note, that the *local hardineſs* of plants ſhould be attended to. The agricultural philoſopher, however, will not ſtop here at the fact, but proceed to enquire into the cauſe.

Art. V. contains Mr. Reynolds's obſervations on the *turnip-rooted-cabbage*, or *cabbage-turnip*, and on *raiſing melons in bark alone*.

In our concluſion of the review of the former volume of this work, we expreſſed a fear leſt Mr. Doſſie ſhould be tempted by the Society's patronage, to practiſe ſomething like *Author-craft*, by ſwelling, &c. See p. 153.—We have ſo much reſpect for the work and for Mr. Doſſie, that we are neceſſitated, by our duty, to inſtance the continual repetition of Dr. *Templeman*'s letters, which are neither *entertaining* nor *inſtructive*, as an aſteriſm would ſufficiently denote the pieces which came recommended by the Society.

Mr. Reynolds's letter to Dr. *Templeman*, prefixed to this article (or a part of it) informs the Reader that the tops of the cabbage-turnip, when boiled, exceed all greens in colour, and the roots ſliced improve ſoops for a prince. He yet knows not whether the root is *biennial*, *triennial*, or *perennial*. We apprehend that the late ſevere winter will determine this point.

We have, in our review of the former volume of this work, given a general account of this plant from Mr. Reynolds, and ſhall therefore only add here what ſeems new and conſiderable. Mr. Reynolds's firſt remark is, that half an acre of cabbage-turnip produced 17 tons of rich food; and Mr. Doſſie calculates from Mr. Reynolds's account of the ſtock kept, that the value is *nine pounds eighteen ſhillings* per acre, or 7 l. 10 s. clear profit. This is certainly very conſiderable. Mr. Reynolds's ſecond remark is, that theſe plants may be propagated through all ſummer, and gives an inſtance of propagating them ſucceſsfully by ſowing them as late as *Auguſt* the 24th. Mr. Reynolds's third remark is, that this root promiſes plenty of winter-food for cattle. He propoſes to plant this root after rye, peaſe, and white oats are reaped, and affirms that an acre may be planted for 7 s.

Mr. Doſſie, in a note, candidly owns, that perſons who have propagated this root from Mr. Reynolds's ſeed, complain that it amounts not to Mr. Reynolds's boaſted magnitude; and as candidly anſwers, that their ſoil may occaſion this failure; that Mr. Reynolds's ſoil was *not rich*, and that this root appears to have many advantages over *turnips*. Mr. Doſſie alſo in another note obſerves, that from Mr. Reynolds's further verbal account, tranſplantation of this root ſeems preferable to ſowing and hoeing.

Mr. Reynolds ſteeps his melon ſeeds in warm milk, ſets them in *powdered bark*, in a bed of common bark, covered with glaſs frames, &c.

[*To be concluded in our next.*]

Art. IX. Martini Liſter, M. D. *Hiſtoriæ ſive Synopſis Conchyliorum et Tabularum Anatomicarum. Editio altera, &c.* Oxon. 1770. Folio. 3l. 13s. 6d. in Sheets. Prince at Oxford. Payne and White, London.

THIS work was publiſhed by Dr. Liſter in detached and ſeparate parcels, and at different times. Some of theſe were printed off without any names or deſcriptions of the ſhells; others had both: then a new impreſſion was made of the former, and deſcriptions, &c. added. Theſe detached pieces the Doctor preſented to his friends, or let a few of them go into public ſale. But it is plain that no regular method was obſerved in this affair: for of numberleſs copies which were extant, very few were perfect in every part. The plates of ſhells were depoſited in the Muſeum at Oxford. Mr. Whiteſide, keeper of that Muſeum, did, about the year (as I conjecture) 1721, take off a few impreſſions of the work, which are the moſt perfect of any before this new edition; but they had ſtill many faults.

In 1769 the book became ſo very ſcarce, that a copy, tolerably perfect, ſold for 12 l. The curators of the Oxford preſs determined to print a new edition of it, and committed the care of it to the preſent keeper of the Muſeum.

In this new edition the literal errors, which were numerous in the deſcriptive part, are corrected.

The references to the anatomical tables are alſo accurately adjuſted.

As it was impoſſible to alter the diſpoſition of the ſhells to correſpond with the more improved ſyſtems of natural hiſtory, the Editor * has endeavoured to obviate that difficulty by adding two indexes.

The firſt is a kind of ſyllabus of Dr. Liſter's method of claſſing the ſhells.

The other is taken from the laſt diſpoſition of Dr. Linnæus, with references to the plates of this work, as exact as it was in the power of the Editor to make them.

By theſe indexes the Reader is enabled to find inſtantly any ſpecimen he is in ſearch of, which was almoſt impoſſible in any former edition.

The laſt index alſo, being printed on a ſtrong paper capable of bearing ink, and having large margins and ſpaces left, will be of great uſe to the collectors of theſe natural bodies towards arranging their own cabinets, ſupplying the Engliſh names, and correcting thoſe miſtakes which the ſituation of the Editor made it impoſſible for him to avoid.

Some few obſervations of Dr. Liſter's are inſerted in the work.

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* William Huddesford, B.D. Fellow of Trinity College.

The new edition conſiſts of 1059 plates, excluſive of the anatomical ones. It has the two plates mentioned in Gaignat's catalogue. Paris, 1769.

(From a Correſpondent.)

ART. X. *Obſervations on the external Uſe of Preparations of Lead, with ſome general Remarks on topical Medicines.* By John Aikin, Surgeon. 8vo. 1 s. 6 d. Johnſon. 1771.

IT would tend greatly to the advancement of medical knowledge, and to the advantage of the public, if the real merits of newly-diſcovered or propoſed medicines were always diſcuſſed with the ſame philoſophical ſpirit and intelligence, and with the ſame temper and impartiality which are manifeſted in this very ſenſible and well-written pamphlet. The diſcoverers or patroniſers of new medicines, by their indiſcriminate and too extenſive recommendations of them, frequently indiſpoſe the ſober and rational part of the faculty againſt the reception of them. The various preparations of lead, in particular, which have lately been ſo ſtrongly recommended by M. Goulard, as topical medicines adapted to anſwer the moſt various and even contrary indications, and as poſſeſſed of a kind of elective power of penetrating ſo far into the habit, as to do good, while they refrain from entering deeper to do miſchief, however valuable they may really be for ſome purpoſes, run ſome hazard of a total rejection, on account of this mode of indiſcriminate and univerſal recommendation. The Author, however, ſenſible that M. Goulard has ſaid many things in their favour, which well deſerve attention, and deſirous to ſeparate and diſtinguiſh their real virtues from the ſanguine additions of a prejudiced admirer, attempts to place theſe medicines upon the rational footing of others in common practice, and to ſhew what may, and what may not be expected from them; aſſigning to them their proper rank among chirurgical topics, not merely upon the confidence of theoretical reaſoning, but 'on a very extenſive and accurate obſervation of their effects in real practice.'

After ſome ſhort preliminary obſervations on the different medicinal preparations of lead, Mr. Aikin treats of the penetrability and primary effects of ſaturnine preparations. On the firſt of theſe ſubjects the Author juſtly reprehends M. Goulard for that 'licentious ſpirit of conjecture' which he indulges, when, in accounting for the effects of theſe topics, he repreſents their minute and ſubtle particles entering the pores, forcing themſelves through, grinding down, and dividing the obſtructing matter, and then, after having performed the buſineſs, retreating through the ſame paſſages——and this, with all the confidence of a ſpectator, who had actually ſeen them employed in this work through a microſcope. The Author, with a commendable degree of ſcepticiſm, appears rather inclined to doubt of the penetration of the ſaturnine particles to any conſiderable depth, on a conſideration of their remarkable ſtipticity and evident aſtringency; and becauſe none of thoſe pernicious effects which attend the internal exhibition of this metal, have been obſerved, even in the ſmalleſt degree, to follow the moſt liberal external adminiſtration of it. M. Goulard's own teſtimony on this head is fully corroborated by that of the Author, who, after an attentive obſervation of its effects, in numerous inſtances where M. Goulard's ſaturnine preparations were uſed during a conſiderable time, in large quantities, and in all the circumſtances which could be ſuppoſed to favour its abſorption, declares, that none of the ſymptoms ever appeared which invariably attend its admiſſion into the ſtomach or lungs.

Theſe, and other obſervations of the Author, inconteſtably overturn M. Goulard's theory of the action of this metal, ſo far as he founds it on its analogy with the well-known abſorption of mercurial preparations; which evidently produce the ſame good or bad effects, whether externally or internally adminiſtered. On this occaſion Mr. Aikin juſtly obſerves, that M. Goulard has no right to avail himſelf of the activity or intimate penetration of a medicine in a favourable conſideration of it, while none of the noxious effects appear, by which its preſence and activity ſhould be aſcertained. We take this opportunity of acknowledging, that the apprehenſions which we formerly expreſſed concerning the liberal uſe of ſaturnine applications *, founded on a very natural ſuſpicion that the abſorbed particles might prove injurious to the nerves, appear from this additional teſtimony of Mr. Aikin's on their behalf, to have been rather premature. The Author, however, afterwards treating of the uſe of this remedy in the itch, juſtly obſerves, that it would be inconvenient, and might be even dangerous, on account of its repellent quality, to apply it to ſo large a ſurface as that of the whole body; as thereby perſpiration might be checked, and other concomitant eruptions, which it would perhaps be unſafe to repel, might be ſtruck in.

As the ſedative virtues of ſaturnine applications appear to be ſatisfactorily eſtabliſhed by the obſervations of M. Goulard, and as the moſt liberal uſe of them has never been obſerved either by him or Mr. Aikin to be productive of tremors, conſtipations, or other paralytic affections attending the internal exhibition of this metal, the Author concludes, that the action of theſe topics is limited to the parts near the ſurface of the body; and ſuppoſes, that by diminiſhing the ſenſibility of the nerves of the

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* Monthly Rev. vol. xli. October 1769. p. 312.

ſkin, they may appeaſe pains ſeated there; while, not being able to penetrate to thoſe which are more deeply ſituated, and particularly to the nerves ſubſervient to the muſcles, they cannot affect the moving powers of the body.

In oppoſition to M. Goulard, the Author contends for and eſtabliſhes the repellent quality of ſaturnine topics, and juſtly criticiſes his paradoxical aſſertions concerning their power in diſcuſſing tumours of every kind, and even abſceſſes containing matter already formed, by cauſing an actual tranſudation of the *pus* through the pores of the ſkin. As many of the diſorders for which M. Goulard recommends his medicines, are ſuch as have uſually been treated with emollient applications, the uſe of which he ſtrongly condemns, the Author next enters into an examination of the nature and properties of emollients, with a view of ſhewing the great difference between their qualities and thoſe of ſaturnine topics. The reſult is, that the former are relaxant, ſuppurative, and ſeptic; whereas the latter are aſtringent, diſcutient, and antiſeptic. They both however appear to be ſedative, though by different modes of operation: the former by counteracting the cauſes productive of irritation, but without affecting the ſuſceptibility of the nerves to receive impreſſions; and the latter, by ſome unknown ſpecific quality, tending to diminiſh or deſtroy their ſenſibility and influence.

After this general examination of the properties of ſaturnine topics, our Author attends M. Goulard in the diſcuſſion of the virtues which he aſcribes to them in particular caſes, and with great judgment and preciſion compares their effects with thoſe of other applications in common uſe. The diſorders of which he particularly treats, are inflammations and their conſequences, ulcers, anchyloſes, the herpes and itch, herniæ, and diſorders of the *urethra*. In the diſcuſſion of theſe ſubjects, we find Mr. Aikin frequently confirming the obſervations of his Author, and often, but with great candour, diſſenting from him. He does not, however, confine himſelf to the office of a mere commentator on M. Goulard, but on all theſe ſubjects makes many judicious and general obſervations, which induce us to wiſh that he may execute the more comprehenſive work, which, in a poſtſcript to this pamphlet, he expreſſes ſome inclination to undertake; if the public ſhould approve of the deſign on which this piece is executed: we mean a general and methodical treatiſe on the topical remedies uſed in ſurgery, founded on ſcientific principles. In this wiſh, we imagine, thoſe who have peruſed this ſpecimen of his abilities for ſuch a taſk, will very readily concur with us.

MONTHLY CATALOGUE,

For JUNE, 1771.

POETICAL.

Art. 11. *The Funeral of Arabert,* Monk of La Trappe; a Poem. By Mr. Jerningham. 4to. 1 s. Robſon. 1771.

MR. Jerningham has once more paid his court to his favourite muſe Melpomene, and ſolicited her auſpices in another tender tale. We have had ſo many occaſions to ſpeak of this gentleman's poetical merit, that we ſhall now reſt ſatisfied with letting his works ſpeak for themſelves.

Arabert, previouſly to his monaſtic engagement, had a love-affair with Leonora; but being ſeized with illneſs, and having made a vow, in caſe of his recovery, to retire into the convent of La Trappe, he was under the neceſſity of fulfilling his vow, and he retired. Leonora followed her lover, and, by diſguiſing herſelf in man's habit, obtained admiſſion into the monaſtery; where, a few days after, ſhe aſſiſted at the funeral of Arabert. On the fatal news of his death, ſhe diſcovers herſelf to Anſelm, a venerable monk, who had attended Arabert in his laſt moments, and naturally intreats him to inform her whether her lover had totally caſt her off from his thoughts. The monk anſwers,

As at his ſide I took my mournful ſtand,
With feeble graſp he ſeiz'd my offer'd hand,
And thus began——" The fatal dart is ſped;
Soon, ſoon ſhall Arabert increaſe the dead.
'Tis well; for what can added life beſtow
But days returning ſtill with added woe;
Say, have I not ſecluded from my ſight
The lovely object of my paſt delight?
Ah, had I too dethron'd her from my mind,
When, here, the holy brotherhood I join'd,
Remorſe would not, increaſing my diſeaſe,
Prey on my ſoul, and rob it of its eaſe:
And yet I ſtrove, unequal to the part,
Weak, to perform the ſacrifice of heart:
And now, ev'n now, too feeble to controul,
I feel her clinging to my parting ſoul:"
He ſpoke, my ſympathetic boſom bled,
And to the realms of death his ſpirit fled.

The Fair rejoin'd; " Miſled by foul diſtruſt,
To him whoſe heart was mine, am I unjuſt?
Ah, Arabert, th' unwilling fault forgive,
Dead to th' alluring world, in thee I live.
My thoughts, my deep regret, my ſorrows own,
No view, no object ſtill but thee alone.
At all the vengeance burſting from above,
Alarm'd, I weep—I ſhudder—yet I love."

As thus ſhe ſpoke, the death bell ſmote her ear,
While to the porch the funeral-train drew near.

Ah, Leonore! in that tremendous hour,
Didſt thou not feel all heaven's avenging power?
When moving through the iſle, the choral band
And veſted prieſts, with torches in their hand,
Gave to thy view, unfortunately dear,
Thy lover ſleeping on th' untimely bier?—

With trembling hand ſhe now the veil withdrew,
When, lo! the well-known features ſtruck her view:
Abſorb'd in grief, ſhe caſt a fond ſurvey—
At length her thoughts in murmurs broke away:
" That eye which ſhed on mine VOLUPTUOUS LIGHT,
Alas! how ſunk in everlaſting night!
See from thoſe lips the living colour fled!
Where love reſided, and where pleaſure fed!
And where bright eloquence had pour'd her ſtore,
Dumb horror ſits—and wiſdom is no more.
Yet ere the worm, ſince this is doom'd its prey,
Shall ſteal the lingering likeneſs quite away,
On that cold lip———

* * * *

Thou, who art ev'n at this dread moment dear,
Oh, ſhade of Arabert, ſtill hover near.
I come"——— ———

——— And now, emerging from her woes,
('Twas love's laſt effort) from the earth ſhe roſe;
And, ſtrange to tell, with ſtrong affection fraught,
She headlong plung'd into the gloomy vault;
And there, what her impaſſion'd wiſh requir'd,
On the lov'd breaſt of Arabert expir'd.

We muſt do Mr. Jerningham the juſtice to obſerve that there are finer lines, and more beautiful paſſages in his poem, than thoſe we have quoted.

Art. 12. *An original Eſſay on Woman*; in four Epiſtles. Written by a Lady. 4to. 2 s. 6 d. Swan.

We pay the greateſt deference to the noble Author of this poem, the right honourable Lady Mary Seymour Montague[*]; and we moſt humbly impore her Ladyſhip's pardon, if we preſume to preſent our Readers with one precious noſegay from her delectable garden:

What if the farmer's wife, to ſhew her taſte,
Should all her time with prating parrots waſte;
Neglect her poultry and her dairy's care
To hear the feather'd mimics ſing and ſwear;
Or ſhould her joys upon a monkey fix,
Admire his grin, and doat upon his tricks;
Would not ſuch fooleries as much ſurprize,
As if you ſaw a ducheſs making pies;

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[*] The Author's preface ſo ſigned; a ſtale trick of prefixing names of quality to works of traſh.

> Or ſome fine counteſs in the laundry's floods,
> Involv'd in ſteam, and ſpatter'd o'er with ſuds.

Would the Reader know more concerning this *original* performance:—it is Pope's Eſſay on Man, turned into an Eſſay on Woman.

Art. 13. *Cautions to a Lady*; a Poem. By the Author of Scarborough. 4to. 1 s. Dodſley. 1771.

The precepts in this poem are good, and the language is not bad. Inſtructions for guarding againſt the common dangers to which youth and beauty are expoſed, and which await the very important deciſion of the matrimonial choice, fill ten thouſand volumes, and cry aloud from the ſhelves of every circulating library. The ſtill, ſmall voice in which they ſpeak, from this little pamphlet, may not be diſagreeable to our fair Readers, and we ſhall therefore venture to recommend it to them; as they will here and there meet with a verſe that is new, and a thought that is not old: ſuch, for inſtance, is the following couplet:

> Coxcombs, like cancers, on the vitals prey;
> Coxcombs, like cancers, kill, when cut away.

Art. 14. *The Merchant*, a naval Lyric, written in Imitation of Pindar's Spirit, on the Britiſh Trade and Navigation. By E. Young, LL. D. 4to. 2 s. 6 d. Swan.

The late Dr. Young was unfortunate in his idea of the ſublime in lyric poetry. He imagined it beſt expreſſed by the gig-like air of ſhort quick rhymes, and thought it loſt nothing of its dignity by the admiſſion of familiar expreſſions, vernacular terms, and, in ſhort, all the *dominantia nomina rerum*. Hence his odes are the idleſt of all his compoſitions. In fact, he was not ſufficiently ſkilled in numbers to ſuſtain the variety of the ode. There is a monotony in his ſtanzas, in the laſt degree mortifying and tireſome. His muſe was too antithetical, his taſte too low, for the dignity of the lyre.

Stanza III.

> By George and Jove it is decreed
> The mighty months in pomp proceed,
> Fair daughters of the ſun!—O thou divine,
> Bleſt Induſtry! a ſmiling earth
> From thee alone derives its birth;
> By thee the ploughſhare and its maſter ſhine.

This is quite in the ſtyle of Sir William Browne.

> George thus addreſſ'd his brother gods.

George and Jove thus aſſociated make a ridiculous figure. In the above ſtanza the earth is called the daughter of Induſtry; and the conceit in the laſt line is inſufferably low.

> From thee, maſt, cable, anchor, oar;
> From thee, the *cannon* and his *roar*!

Not the cannon only, but his *roar*. Let us add;

> So Noah of old, in his good ark,
> Preſerv'd the dog and the dog's bark.

When he would rouſe the languiſhing ſpirit of Trade, he has the air and manner of a waterman who calls on his wife to wake his ſleeping 'prentice,

Wake, ſting her up. *Trade!*

Another inſtance of low conceit is the following line:

Her pilot into ſervice liſts the ſtars.

Notwithſtanding theſe ſtrange faults, the poem is not without marks of genius; but it is genius miſemployed, exerting itſelf on a ſubject to which it is unequal; in meaſures ill varied and ill ſuſtained, and in language ſometimes low, and frequently obſcure. Upon the whole, we cannot but condemn the motives from which the poem was reprinted, and brought out of that obſcurity where it ought to have remained. We have, however, no doubt that this ' noble pindaric,' as the Editor ſtyles it, is really the production of the juſtly admired Author of the NIGHT THOUGHTS.

Art. 15. *Poems*, from a Manuſcript * written in the Time of Oliver Cromwell. 4to. 1 s. 6 d. Murray. 1771.

Theſe poems bear not only certain marks of originality, but ſome marks of genius. There is ſomething uncommon in the idea of the extortioner's epitaph:

Who, without horror can that houſe behold,
  Though ne'er ſo fair, that is with tombſtones made,
Whoſe walls, fraught with inſcriptions writ of old,
  Say ſtill HERE UNDERNEATH ſome body's laid.

Though ſuch tranſlated church-yards ſhine with gold,
  Yet they the builder's ſacrilege upbraid,
And the wrong'd ghoſts, there haunting uncontroul'd,
  Follow each one his monumental ſhade.

But they that by the poor man's downfall riſe,
  Have ſadder epitaphs carv'd on their cheſts,
As here the widow, here the orphan lies,
  Who ſees their wealth their avarice deteſts!

The laſt verſe but one of the laſt ſtanza is pointed with extraordinary force, and we do not remember to have ſeen any thing like either that or indeed the whole epitaph. The pamphlet contains ſome other curious pieces.

Art. 16. *The Inundation*; *or*, *the Life of a Fenman*; a Poem: With Notes critical and explanatory. By a Fen Parſon. 4to. 1 s. Baldwin.

In thoſe melancholy tracts of this iſland, where, ſecluded from the ſociety of mankind, in miſerable huts conſtructed of clay and ruſhes, expoſed to the impetuoſity of winds and waters, obliged to delve their wretched way from place to place with toil and difficulty, like a man who tempers clay for bricks with his feet, chilled through the whole current of life with damp abſorbing air, with ſallow febrile countenances, unknown to cheerfulneſs, and unviſited by charity— In thoſe regions, where people thus circumſtanced ſpend their pitiable days, is it not ſtrange that any thing like the voice of poetry ſhould be heard? Fair befal thee, thou kind and adventurous man of God! Right wiſe and learned clerk, fair befall thee and thy children nine! Seeing thou, like another Ovid in Pontus, like another Orpheus in the infernal regions, or, rather, like Arion on the back of a dolphin, ſurrounded by the inhoſpitable main, haſt introduced ſounds of humanity to an amphibious race of men! For this courteous deed, when, in the depth of winter, thy palfrey plunges deeper than his tail,—may'ſt thou, may he emerge to day-light! May thy geeſe, if geeſe thou haſt, when diveſted of their plumage to ſwell the couch of luxury, what time the general ſcream runs from fen to fen, and the aſtoniſhed traveller apprehends that the race of geeſe have rebelled againſt the race of men, and ſtripped themſelves for battle, may thine at that critical juncture, when 'like a rat without a tail,' they ſwim in ragged deformity, and ſhew their nakedneſs to hide thy own, eſcape the peſtilent hail-ſtorm that would quickly lay them low! For thou, though not the ſweeteſt ſinger of Iſrael, haſt ſung one of the ſongs of Sion in a ſtrange land, yet hadſt thou not one hoſpitable willow whereon to hang thy harp.

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* The previous advertiſement aſcribes theſe poems to ' one Carey, a man of whom we know nothing, and whoſe reputation, poſſibly in his own time, never went beyond the circle of private friendſhip.'

Art. 17. *A poetical Eſſay on the Attributes of God.* Part II. By the Rev. W. H. Roberts, Fellow of Eton College. 4to. 1 s. Wilkie. 1771.

In our Review for March *, we took notice of the firſt part of this poetical work, and obſerved that though the Author's ſentiments were common, his poetry did him no diſcredit. The ſame may be ſaid of the preſent performance, with this additional obſervation, that it contains more poetry than philoſophy, and more orthodoxy than either. Whether Mr. Roberts has rightly thought it would contribute to the honour of the attributes, to repreſent the Supreme Being puniſhing the breach of one ſocial duty with an

> ——— horrid dungeon, drear, and dark,
> Whence peſtilential vapours taint the air,
> And livid flames aſcend———

and to deſcribe the wretch condemned to this abode,

> Writhing with agonies and parch'd with fire,——

we ſhall leave our Readers to determine.

POLITICAL.

Art. 18. *Freedom of the Preſs, and Privileges of the Commons, conſidered:* In a Letter to a Country Friend. 8vo. 1 s. 6 d. Bell. 1771.

In this very contemptible performance, the Author would ſupport the conduct of the Houſe of Commons in their late tranſactions againſt the printers; but he ſeems to be equally a ſtranger to the nature of the Engliſh government, and to the rules of good compoſition.

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* Page 201.

Art. 19. *Two Speeches of an Honourable Gentleman on the late Negociation and Convention with Spain.* 8vo. 1 s. 6 d. Almon. 1771.

The ſubject of the ſpeeches before us is canvaſſed in them at conſiderable length, and with equal candour and ability. They prove, in the moſt irrefragable manner, that Spain, in the affair of Falkland's Iſland, offered a wanton and ignominious inſult to the Britiſh flag; and that the conduct of our negociators, with regard to it, juſtified ſufficiently the diſcontent and clamour which attended it. To ſpread among all ranks of men a high ſenſe of our national dignity and importance, has been eſteemed no impolitic meaſure under ſome adminiſtrations; and to tarniſh our national glory by tame and daſtardly ſubmiſſions muſt lead certainly to the moſt dangerous conſequences. How far, in tranſactions of this kind, our rulers have fully diſcharged the duties of their offices, or whether they have directed themſelves by motives pernicious to the freedom, the honour, and the ſecurity of their fellow-citizens, may hereafter be more clearly ſeen than at preſent.

Art. 20. *The Debate in the Houſe of Commons*, February 27, 1771, on the Bill to repeal a Clauſe in the Act for quieting the Poſſeſſion of the Subject, commonly called the *Nullum Tempus Act.* 8vo. 1 s. 6 d. Almon.

On the principle that *nullum tempus occurrit regi*, an eſtate, which had been above ſeventy years in the poſſeſſion of the Duke of Portland's family, was given to Sir James Lowther. The purpoſe of this grant ſeems to have been to carry an election, and to ſupport the crown: a proceeding which has been cenſured as violent, tyrannical, and unjuſt. It is curious to obſerve, in the publication before us, what arguments the friends of government employed to defend it.

Art. 21. *A Defence of ſome Proceedings lately depending in Parliament*, to render more effectual the Act for quieting the Poſſeſſion of the Subject, commonly called the *Nullum Tempus Act.* With an Appendix, containing an *Affidavit* in the Court of Exchequer, concerning a Spoliation which has happened among the public Records relative to the Title of certain Eſtates belonging to the Duke of Portland, lately granted by the Lords of the Treaſury to Sir James Lowther. 8vo. 1 s. Almon.

Strongly ſupports the Duke of Portland's claim to the eſtates of which Sir James Lowther obtained the grant. The above-mentioned affidavit is annexed to it, in order to prove that a ſpoliation had been committed in the record relating to theſe eſtates, and that men of rank, and of office, are capable of committing acts of the utmoſt injuſtice and oppreſſion.

Art. 22. *The Philoſopher*; in three Coverſations. Part II. With a ſecond Dedication to Lord Mansfield. 12mo. 1 s. 6 d. Becket. 1771.

That becauſe a man has once done well he muſt always do ſo, is by no means an eſtabliſhed maxim. In Authoriſm, particularly, it rarely holds good; and of ſecond parts, in general, we may ſay as Cæſar ſaid of the ſecond legion, that they follow the firſt only numerically.

merically. But though we can ſay but little in favour of the dialogue, there is the ſame peculiar ſpirit in the dedication to Lord Mansfield which diſtinguiſhed the former publication. See Review for January laſt, page 35.

Art. 23. *The political and commercial Works of that celebrated Writer Charles Davenant*, LL. D. relating to the Trade and Revenue of England, the Plantation Trade, the Eaſt-India Trade, and the African Trade. Collected and reviſed by Sir Charles Whitworth, Member of Parliament. To which is annexed, a copious Index. 8vo. 5 Vols. 1 l. 5 s. Boards. Horsfield, &c. 1771.

The public-ſpirited Editor juſtly obſerves that the ſubjects treated of, in this collection, are ſuch as every nobleman and gentleman in this country ought to be well acquainted with; that the times in which Davenant wrote the principal part of theſe valuable tracts were ſoon after that happy æra of our Engliſh conſtitution, by the acceſſion of King William and Queen Mary; and that his diſcourſes may properly be called the foundation of our political eſtabliſhment, as ſeveral public regulations have taken place from the hints which he threw out. It is certain that the political and commercial pieces of this able and eminent Writer have long been held in the higheſt eſteem, and deemed as valuable as they were ſcarce. He publiſhed them at different periods, from the year 1695 to 1712; and, in ſo many detached treatiſes, that to collect them in an entire and uniform edition, was, undoubtedly, a very deſirable work.—The account of the life and writings of the Author, here prefixed, is extracted from the Biographia Britannica.

TRADE and COMMERCE.

Art. 24. *Conſiderations on the preſent State of the Trade to Africa*; with ſome Account of the Britiſh Settlements in that Country, and the Intrigues of the Natives ſince the Peace: In a Letter addreſſed to the People in Power, &c. By a Gentleman who reſided upwards of fifteen Years in that Country. 8vo. 1 s. 6 d. Robinſon and Roberts. 1771.

Recites the ſeveral inconveniences and groſs abuſes which have crept into our African trade. The Author ſeems to have written from unqueſtionable experience, and his obſervations appear to be ſo important as to merit the ſerious regard of all who are intereſted in the ſubject.

Art. 25. *An Anglo Luſitanic Diſcourſe, concerning the Complaints of the Britiſh Factors, reſident in the City of Liſbon.* By a Serious and Impartial Wellwiſher to the Proſperity of both Nations. 8vo. 1 s. 6 d. Wilkie. 1771.

In the Review, vol. xxxvi. p. 68, we gave an account of a pamphlet containing *Memorials of the Britiſh Conſul and Factory at Liſbon*, relating to commercial grievances therein complained of. The preſent Diſcourſe is a diſcuſſion of thoſe complaints; the origin of which is aſcribed to the machinations of the Jeſuits, who are repreſented as having, by various arts, endeavoured to calumniate his Portugueſe majeſty ever ſince the commencement of his reign; and no leſs to irritate the Portugueſe nation againſt the Engliſh, than the Engliſh againſt the Portugueſe. We are now told that our commerce has ſuſtained no injury by any internal regulations of his Portugueſe majeſty; and the Writer gives the amount of the ſpecie remitted from Portugal by various conveyances to Britain for four years, ſubſequent to the above-mentioned Memorials; as under:

Years.		l.	s.	d.
1766	remittted	906,286	9	5¼
1767		813,370	8	4⅛
1768		930,401	4	4½
1769		902,455	19	6
	Sum total	3,552,574	1	7⅞

The names ſubſcribed to thoſe Memorials this Writer affirms to conſiſt of book-keepers, clerks, and even of individuals of a lower claſs; the merchants of any conſequence refuſing all concurrence therein. Such oppoſite allegations muſt be left to the reviewal of gentlemen engaged in the Portugueſe trade, who only know the particular facts; and of which we can ſay nothing poſitively. We ſhall therefore only remark, that what he advances ſeems plauſible; and that, if the king of Portugal labours to introduce induſtry among his people, this alone may render ſome of the mercantile profeſſion there diſcontented; though ſo far, there can be no juſtifiable complaint againſt him by foreigners.

MEDICAL.

Art. 26. *The Female Phyſician; or, every Woman her own Doctreſs.* Wherein is ſummarily comprized, all that is neceſſary to be known in the Cure of the ſeveral Diſorders to which the Fair Sex are liable; together with Preſcriptions in Engliſh of the reſpective Medicines proper to be given in each Caſe. By John Ball, M. D. Author of the Modern Practice of Phyſic, &c. 12mo. 2 s. L. Davis. 1770.

Dr. Ball, or his bookſeller, will probably be more benefited by this publication than the good ladies of Great Britain.

We ſhould be extremely ſorry to ſee thoſe females, who are not ſo happy as to be mothers, making free with Dr. Ball's *prolific tincture.*—Here it is:

'Take of Peruvian bark in powder, an ounce and a half; cinnamon, gum guaiacum, rhubarb, each half an ounce; Virginia ſnakeroot, three drams; Peruvian balſam, two drams; ſaffron, one dram; beſt French brandy, two pints.

'Infuſe them together in a bottle or decanter well ſtopt, for a fortnight, often ſhaking the veſſel, then ſtrain off the clear tincture for uſe

'Of this beautiful cordial tincture the patient may take four large ſpoonfuls, or a wine glaſs two or three times a day.'

Twelve large ſpoonfuls of French brandy, independent of the fiery ingredients with which they are loaded, are much too large a daily allowance for any fair lady, be her conſtitution ever ſo phlegmatic. Whatever Dr. Ball may think, this is downright *dram-drinking.*

Art. 27. *Propoſals for Publiſhing by Subſcription, a Synopſis of the General Practice of Phyſic:* Explaining, in a full and conciſe Manner, the Nature of Diſeaſes, internal and external, with the proper Method of treating them. Tranſlated from the Latin of Joſeph Lieutaud, Chief Phyſician to the Royal Family of France. By T. Tomlinſon. 8vo. 6 d. Birmingham printed, by Baſkerville, and ſold in London by Nicoll.

Theſe Propoſals are accompanied with a ſpecimen of the tranſlation; from which it appears that Mr. Tomlinſon is well qualified for the work which he has undertaken, and we wiſh him ſucceſs in his labours.

It ſeems however that, 'Many difficulties occur to the Editor of *Lieutaud*'s *Synopſis* either in carrying on, or diſcontinuing this tranſlation. To the former a more numerous ſubſcription than what at preſent is raiſed, is neceſſary: and in reſpect to the latter, after the pains and expence already beſtowed, and the trouble given to the ſubſcribers, he feels himſelf at a loſs how to make an apology.'—He adds, 'As to the preſent attempt the Editor can only ſay, that he ſtands acquitted to himſelf in his intentions, and humbly hopes that the ſubſcribers will excuſe him from proſecuting it to his own loſs, as the propoſals have been in the particular mode in which they were diſperſed, unſucceſsful. In reſpect to the public, he ſubmits with that deference due to it, the propoſals and ſpecimen here annexed, being ſtill deſirous either of continuing the work by ſubſcription, or of reſigning the property into the hands of any bookſellers who chooſe to engage in it.——

'N. B. Gentlemen who chooſe to encourage this undertaking are requeſted to give in their names to the Editor in Birmingham. (Letters poſt-paid) or to William Nicoll, No. 51, St. Paul's Church-yard, London'

Art. 28. *An Eſſay on the Uſe of the Ganglions of the Nerves.* By James Johnſtone, M D. 8vo. 2 s. Shrewſbury printed, and ſold in London by Becket and Co. 1771.

The ſubſtance of this Eſſay has already appeared in the Philoſophical Tranſactions *.

The doctrine advanced by our ingenious Author, and which he here further illuſtrates and ſupports, is briefly this;—that the ganglions are the immediate ſources of all the *involuntary* motions; the inſtruments by which the motions of the heart and inteſtines are, from the earlieſt to the lateſt periods of animal life, uniformly kept up.—'The ganglions, reſpecting their ſtructure, may juſtly be conſidered as little brains, or germes, of the nerves detached from them, conſiſting of a mixture of cortical, and nervous medullary ſubſtance, nouriſhed by ſeveral ſmall blood veſſels, in which various nervous filaments are collected, and in them loſe their rectilinear parallel direction, ſo that a new nervous organization probably takes place in them.

'Reſpecting their uſes, ganglions ſeem the ſources, or immediate origins of the nerves, ſent to organs moved involuntarily; and, probably, the check or cauſe which hinders our volitions from extending to them.

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* Volume liv. and lvii.

'Ganglions ſeem analogous to the brain in their office: ſubordinate ſprings, and reſervoirs of nervous power, they ſeem capable of diſpenſing it, long after all communication with the brain is cut off. And though they ultimately depend upon the brain for its emanations, it appears from facts, that *that* dependance is far from being immediate and inſtantaneous.

'From the ganglions ſerving as ſubordinate brains, it is, that the vital organs derive their nervous power, and continue to move during ſleep: and to the ſame cauſe, as well as to its greater irritability, we may refer the continuance of the motion of the heart ſo much longer than that of the voluntary muſcles, in perfect apoplexies. From thence too the motions of the heart receive for ſome time ſupport, even after the ſpinal marrow and the intercoſtals in their deſcent along the neck, are cut through: ſo that animals ſurvive this experiment ſometimes thirty hours, which however proves at length certainly fatal, by cutting off all communication with the prime fountain of nervous emanation.'

The ganglions conſidered in this point of view, have a very ſingular and uſeful office; they controul the powers of the ſoul, and limit its authority in the animal machine;—hence we cannot, when under the unhappy influence of ſome moody or froward fit, arreſt the motions of the heart by a *meer volition*; and thus, in one capricious moment, for ever lock up the ſprings of life.

NOVELS.

Art. 29. *The Favourite*; a moral Tale. Written by a Lady of Quality. 12mo. 2 Vols. 5s. ſewed. Baldwin.

The favourite here exhibited, is not the favourite of a king, as in theſe times many perſons might ſuppoſe, from the title; but the favourite daughter of a termagant mother, who leads an eaſy huſband, and another daughter, a good tempered ſenſible girl, moſt uneaſy lives, while ſhe cheriſhes the bad qualities of her darling child. The event is anſwerable; and ſimilar to what we meet with in many other novels:—unhappineſs and diſgrace on the one ſide, and permanent felicity on the other. There is another ſtory interwoven, which, in ſeveral particulars, is ſomewhat exceptionable; but though the whole has a moral tendency, and is written with eaſe and freedom, we cannot think it merits a more particular examination. If one of theſe compoſitions will afford an afternoon's amuſement to a novel-reader, and do *her* no *harm*, it is as much *good* as can be expected from it.

Art. 30. *The Divorce.* In a Series of Letters to and from Perſons of high Rank. 12mo. 2 Vols. 5s. ſewed. Baldwin.

From the title of this performance, and the dedication prefixed to it, the Writer means to have it underſtood as founded on a late adventure in high life. He repreſents the huſband in an amiable point of view; but if the manners of our great people are ſo abandoned as they are here repreſented, if high life conſiſts in being ſuperior to all the reſtraints of virtue, honour, and honeſty, no good can be done by recording and embelliſhing their profligate tranſactions, which can only tend to contaminate the bulk of the people in lower ſtations.

ſtations, where the ſmall remains of theſe virtues are principally to be found.

Whatever may be ſaid in favour of ſome characters here introduced, or of the cataſtrophe of the ſtory, we are firmly convinced of the bad tendency of putting ſuch decorated pictures of vice into the hands of young perſons, whoſe paſſions are more mature than their powers of reflection, and whoſe diſpoſitions are pliable to the moſt alluring bias.

Art. 31. *The Generous Inconſtant*; a Novel. By a Lady. 12mo. 2 Vols. 5 s. ſewed. Nicoll.

Sophiſtical reaſonings put into the mouth of an avowed libertine, may but too readily be adopted by ſimilar diſpoſitions; and where the other parts of a licentious character are favourably repreſented, vice is but too much recommended to thoſe light minds which reſort to novels, in order to fill up the vacancies of time. We are, therefore, perſuaded that ſuch productions are rather calculated to confirm bad diſpoſitions than to reform them; as the proper inferences will ſeldom be drawn or ſubſcribed to but by thoſe who ſtand in no need of theſe equivocal monitors. This obſervation, applied to the preſent performance, will comprehend all the praiſe we can beſtow upon it.

Art. 32. *Roſara*; *or, the Adventures of an Actreſs*: A Story from real Life. Tranſlated from the Italian of Pietro Chiari. 12mo. 3 Vols. 7 s. 6 d. ſewed. Baldwin.

This work, though we have inſerted it in the claſs of novels, is given to the public, not as a matter of fiction, but matter of fact. It pretends to recite the real adventures of a young Italian damſel, ſaid to have been well known at Naples, Palermo, &c. firſt as a rope-dancer, and afterwards as an actreſs. Laſtly, ſhe here introduces herſelf (for ſhe is her own biographer) to her readers, in the character of Lady B——, wife to the Count of B——, an Italian nobleman.

If the narrative be true, it is curious, from that circumſtance; if it be a mere fiction, it has little merit, although it appears to be not ill written, in the original: for it wants that power of invention, as well as variety and importance of incident, which are neceſſary to render it acceptable as a work of imagination. It abounds, however, with ſenſible reflections; but the tranſlation is not extremely elegant, as will appear from the following, out of many, inſtances of vulgarity, which might be produced:

"I revealed my ſuſpicion to the Count and Don Cirillo:—they were fit to die of laughing:" vol. ii. p. 203.—"It would [ſays the Lady] be a tickliſh matter to truſt Lady A—— with my ſecret:" ib. p. 205.—"I know," ſays a Gentleman (Major-domo to the Marchioneſs of B——) "that I am hurting the apple of my maſter's eye:" vol. iii. p. 31.—"But a tickliſh doubt ſtill remained:" ib. p. 190.—Signora's affairs are, indeed, of ſo *tickliſh* a nature, that we deſire to have nothing more to ſay to them.

Art. 33. *Memoirs of Lady Woodford.* Written by herſelf, and addreſſed to a Friend. 12mo. 2 Vols. 5 s. ſewed. Noble.

Tenderneſs and ſimplicity are the principal characteriſtics of this innocent novel.

Art. 34. *The Fatal Compliance*; *or*, *the Hiſtory of Miſs Conſtantia Pembroke.* 12mo. 2 Vols. 5 s. ſewed. Jones.

Miſs Pembroke is juſt ſuch another Miſs as the reſt of the Miſſes who top their parts in the characters of novel-heroines. Her ſtory is told in natural, eaſy language; ſome of the *letters* (for the epiſtolary form is become the high mode of modern romance) are ſprightly; and none of them are ill written.

Art. 35. *The Britiſh Moraliſt*; *or*, *Young Gentleman and Lady's Polite Inſtructor.* Being a new Collection of Novels, Tales, Fables, Viſions, Dreams, Allegories; ſelected from the moſt celebrated Moderns that have been publiſhed during the laſt ten Years. To which are added, I. Rules for acquiring true Politeneſs. II. Parallels between ancient and modern Characters. III. A conciſe View of the Britiſh Conſtitution. 12mo. 2 Vols. 6 s. Robinſon and Roberts. 1771.

The Editor intends this compilation as a ſupplement to the ſeveral collections which have been made, for the profitable amuſement of the Britiſh youth. The pieces which it contains are detached from the moral and entertaining productions of Johnſon, Hawkeſworth, Sterne, Langhorne, Shenſtone, Goldſmith, Brooke, &c. The articles are not ill choſen; and there is a great variety of them; ſo that the book cannot fail of being agreeable as well as uſeful to young Readers.

RELIGIOUS and CONTROVERSIAL.

Art. 36. *The Chriſtian Miniſter's Reaſons for baptizing Infants*, and for adminiſtering the Ordinance by ſprinkling or pouring of Water. By Stephen Addington. 12mo. 2 s. Buckland. 1771.

The ſubject of this little tract has been long the cauſe of great diſpute in the Chriſtian world; happy, could we add, that it had not been the occaſion of much rancour and ill-will! The champions on the oppoſite ſide of the queſtion to our Author have, ſometimes at leaſt, defended their arguments with ſuch warmth and confidence, we had almoſt ſaid *preſumption*, that, judging alone from thence, it muſt have been concluded that their opinion was moſt clear and certain, and that of their opponents utterly indefenſible. But the fair and unbiaſſed mind muſt perceive, that this is very far from being the true ſtate of the caſe; ſince, though an ingenious perſon may offer ſomething plauſible on almoſt any ſubject, it would then be impoſſible to ſay ſo much as is ſaid, with the force of ſound truth and reaſon, in oppoſition to the *Antipædo-baptiſts*, who, notwithſtanding all, frequently continue to contend for their own favourite ſcheme, with that pertinacious zeal which might lead one to ſuppoſe, that the whole of religion conſiſted in or depended upon this, after all, very queſtionable point.

The performance before us is written with candour: it conſiders moſt of the principal arguments which are uſed by the *Pædo-baptiſts*, both as to the mode and the ſubjects of baptiſm, attended alſo with a few ſuitable criticiſms on ſome parts of ſcripture. If there are any parts of the work which are not fully concluſive, or to be regarded chiefly as an argument *ad hominem*, or probable reaſons, there are others which appear on the whole very ſatisfactory, and at leaſt entirely ſufficient to ſhew, that the practice of infant-baptiſm is proper, allowable, and juſtifiable; we apprehend, therefore, that we may venture to recommend this ſmall Treatiſe, among others, particularly one publiſhed ſome years ago by Mr. Towgood of Exeter, to the peruſal of thoſe who wiſh to be more entirely ſettled on this point.

The following obſervation, though not new, may be laid before our Readers, 'Of all the different ſects,' ſays this Author, 'into which the church was divided in the third and fourth centuries, and which were always ready to detect and oppoſe every thing in each other, that did not appear authoriſed by the word of God, not one ever upbraided the other with baptiſing infants as an innovation; but, though of very different ſentiments on many other doctrines of the goſpel, in this they all agreed; and thoſe whoſe other principles would have inclined them to oppoſe the practice in their day, and to have diſputed the divine original of it, if its divine original could have been queſtioned, even they declared, that they never heard nor read of any, whether true Chriſtian, heretic, or ſchiſmatic, who denied baptiſm to infants.'

The controverſial part of the book is concluded with theſe obſervations, 'We have not met with one text in the whole Bible, that requires the immerſion of the whole body in Chriſtian baptiſm.—Not one in which Chriſt commanded his miniſters to baptize believers, much leſs believers only.—No command, either from him or his apoſtles, to baptize ſuch again in adult years, who were baptized in their infancy. nor any word that authoriſes to call a ſecond waſhing baptiſm.—Nor have we met with a ſingle inſtance recorded in the New Teſtament, in which the deſcendants of Chriſtian parents were baptized in adult years.'

In what particular ſenſe the Author underſtands the word (*believer*) in the above paſſage, we know not; but ſhould this, or any other part of his performance be liable to any juſt objection, we muſt leave it to him to vindicate himſelf.

Art. 37. *A Letter to the Rev. Mr. Cr——man, occaſioned by his Sermon preached at Sud—y, May 25, 1769.* Publiſhed at the Requeſt of ſome of the Clergy. 4to. 6d. Evans. 1770.

This Letter-writer is very angry with Mr. Cr——man *, and at the ſame time profeſſes himſelf very ſorry for that gentleman's miſtake in 'fancying himſelf a *reformer.*' when he is 'what the devil is ſaid to be, an *accuſer of his brethren.*' This Mr. Cr——man is informed how little he underſtands his duty when called upon to preach at a *viſitation*; that an attempt in one of his rank to inſtruct the clergy at that time is 'impertinence, preſumption, and impudence.' Surely this Writer is here under ſome little miſtake himſelf; we have ourſelves heard, what we thought very uſeful and proper admonitions addreſſed to the clergy on ſuch occaſions, nor can we ſuppoſe this to be unſuitable or unbecoming, if performed with modeſty and decency. But the preacher who is here attacked ſeems to have failed in theſe laſt eſſential requiſites, having, we are told, loaded his brethren 'with the *blackeſt accuſations, and moſt undeſerved calumnies.*' The publication of his ſermon, notwithſtanding, is ſaid to have been requeſted *by the archdeacon, and ſome of the clergy.* The Author of the Letter is deſirous it ſhould be known, that though he thought the preacher deſerved ſuch a puniſhment, he was not one of the number who ſolicited the favour; and he has been informed, he ſays, that the requeſt was ‘ a piece of pleaſantry’ in ſome of the clergy, and ‘ owing to a ſtory they had heard of *Charles* the Second, who, when any of his chaplains preached a ſermon more than ordinary fooliſh, *commanded him to print it.*’ ‘ I acknowledge,’ ſays he, ‘ this was carrying the joke too far, but even *animis cæleſtibus iræ,*—by their raſh requeſt, and your not having the fear of *ink* before your eyes, they have told their own ſhame, *or yours, to formidable poſterity, and publiſhed it in the annals of Grubſtreet.*’ But, however *impertinent* or *impudent*, groundleſs or *undeſerved* may be the charges alledged in Mr. Cr—man’s ſermon, this Letter-writer does not greatly attempt to exculpate the clergy, or the patrons of livings, but chiefly aims (if that be any vindication) to ſhew, that Mr. Cr—man is culpable equally with others, or in a greater degree, in the very inſtances he has condemned.

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* See Rev. vol. xli. p. 80. The firſt Sermon in the liſt.

Art. 38. *The Acts of the Days of the Son of Man, or the Hiſtory of our Lord and Saviour Jeſus Chriſt.* Comprehending all that the four Evangeliſts have recorded concerning him. All their Relations being brought together in one Narration, ſo that no Circumſtance is omitted, but that ineſtimable Hiſtory is continued in one Series, in the very Words of our *Engliſh* Verſion. 12mo. 2 s. Lewis. 1771.

This work appeared firſt in the German language. The Author, we find, is Samuel Lieberkühn, M. A. who ‘ made uſe of Luther’s verſion of the New Teſtament, altering here and there a word agreeably to the original, or to render the ſenſe of the paſſage more clear.’ The Tranſlator ‘ adheres ſtrictly,’ he tells us, ‘ to the Engliſh verſion in uſe, inſerting in ſome places a few words for the ſake of connection, or by way of illuſtration.’ There is no doubt but thouſands have read the detached hiſtory of each Evangeliſt in the ſacred writings with great advantage, nevertheleſs, though it is not poſſible to obtain perfect exactneſs as to the order of time and place, it muſt be acknowledged that ſuch a harmony as can be gained in this reſpect is of real utility. ‘ It might be wiſhed,’ obſerves this Writer, ‘ that we could arrive to a certainty touching the order of time in which the matters followed upon each other. But as the Evangeliſts have not obſerved the ſame order of time in their relations, it has proved a ſubject for many controverſies among the learned. Some aſſert, that all the four Evangeliſts have *wrote* according to the true order of time, which obliges them to repeat the very ſame tranſaction two or three times. Others are of opinion, that Mark and Luke; and others, that Matthew has kept cloſeſt to the order of time. But we will not enter here into this controverſy, for this obvious reaſon, we cannot determine any thing poſitively. In this harmony we have made the Evangeliſt Matthew our rule, as to the order of time, and we have herein chiefly followed the late Dr. Bengelius, and his harmony of the four Evangeliſts; and he had many learned men who were his fore-runners in this method. In this arrangement it is laid down as a rule, that we reckon no more than three Eaſters from the baptiſm to the death of *our Saviour, which John plainly* ſhews in his goſpel. Secondly, that *we tranſpoſe the relations* of Mark and Luke in ſome places, and range them according to the order of Matthew. All this has ſolid reaſon for its ſupport, and on this account is more followed at preſent.'

In this manner the Author ſpeaks of his performance, which we think may be read with ſatisfaction and advantage by thoſe who cannot eaſily conſult larger or more elaborate works of this nature.

Art. 39. *A Letter to the Monthly Reviewers*, containing Cenſures and Reſentment, for many Inſtances of their ſtrange Miſbehaviour, eſpecially their Title-page Remarks on the EXEMPLAR, or an Expoſition of the Prophecies now fulfilling. With a brief Recital or Plan of the Work, and ſome Additions. 8vo. 1 s. Printed for the Author, and ſold by Stevens in London. 1771.

In our Catalogue for January 1769, in mentioning *the Exemplar*, an huge, expoſitory quarto, on the viſions of Daniel, and the Revelation of John, &c. &c. we gave the very uncouth and verboſe title-page, as a ſufficient ſpecimen of what every Reader of diſcernment and taſte had to expect from the Author. Such brevity of notice, however, ſeems to have given no ſmall offence to the Gentleman who had been at the pains of writing, and perhaps the expence of printing this great volume: but it is natural that every author whoſe work (ineſtimable in his fond eye!) a Reviewer does not approve, ſhould conceive himſelf and his learned labours to be ill-treated, and that he ſhould complain of the envy of critics, and the malignity of criticiſm. This Letter writer, accordingly, in the fulneſs of his avowed *reſentment*, conſiders the Monthly Reviewers as a ſet of very bad people, enemies to religion, infidels, &c. But we hope it does not follow, that every man who diſlikes the plan, or diſſents from the principles of any piouſly intended book (among the thouſands of wrangling and contradictory ones with which the Chriſtian world hath been troubled), is therefore irreligious, or an infidel!—In brief, we ſtill think of the *Exemplar* as we thought before; and this Letter from our diſobliged Friend and Correſpondent, has only ſerved to confirm us in the Idea, that he is a good Man, but not a good Writer.

Art. 40. *The Methodiſts vindicated* from the Aſperſions caſt upon them by the Rev. Mr. Haddon Smith. By *Philalethes*. 8vo. 1 s. Bladon.

It is currently ſuppoſed that the Methodiſts are an ignorant and illiterate ſet of people, who are incapable of offering any arguments worthy of attention, in ſupport of their religious principles or practice. But the preſent Writer's manner of repelling the attack made upon the Methodiſtical party by Mr. Smith *, is far from contemptible, and we much queſtion if the Rev. Curate of Bethnal Green will be able to ſtand his ground againſt the efforts of an antagoniſt, who is well furniſhed with weapons, offenſive and defenſive, and who knows how to employ them, either in his own cauſe, or in that of others: for he declares, that he is not, himſelf, a Methodiſt.

MISCELLANEOUS.

Art. 41. *Ten Dialogues* on the Conduct of Human Life. To which is added, *Zara*, a moral Tale. Small 8vo. 2 s. Carnan.

Theſe Dialogues are held between a young lady and a gentleman, and treat of ambition, love, avarice and prodigality, [illegible] and rage, hatred and revenge, envy, jealouſy, compaſſion, ſociety, company, &c. With reſpect to the tale of Zara, if young perſons, for whoſe uſe this publication is calculated, do not read the narrative and overlook the preceptive parts of it, which may too often be the caſe, they may collect variety of good ſentiments from it.

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* See Review for October laſt, p. 327.

Art. 42. *The Knowledge of the World, and the Attainments uſeful in the Conduct of Life.* Tranſlated from the French of Monſieur *Callieres*, Secretary of the Cabinet to Lewis XIV. one of the Forty Members of the Academy, and Miniſter Plenipotentiary at the Peace of Ryſwick. 12mo. 2 s. 6 d. ſewed. Baldwin, &c.

The knowledge here diſplayed, is that of the French world as it ſtood more than half a century ſince. M. Callieres was a ſenſible man, but his rules for pleaſing in converſation will only enable perſons to talk all day long without ſaying one word to any profitable purpoſe; and many of our countrymen are not ſo far behind their neighbours, but that they can perform this already without any inſtructions from them. The Tranſlator indeed anticipates this objection without obviating it ſatisfactorily; for it is difficult to conceive how a company, who ſet out with a principle of yielding to, and complying with, each other's foibles, can ever aſſert opinions of their own, or talk like men of ſenſe.

Art. 43. *The Conduct of the Royal Academicians*, while Members of the Incorporated Society of Artiſts of Great Britain, viz. from the Year 1760, to their Expulſion in the Year 1769. With ſome part of their Tranſactions ſince. 8vo. 1 s. Dixwell. 1771.

It appears, from this publication, that the Royal Academicians, while a part of the Incorporated Society of Artiſts of Great Britain, obſtructed the order of that Aſſociation, and uſurped, by their addreſs, the ſupreme direction of it; that the arbitrary meaſures they proſecuted, gave riſe to a powerful oppoſition againſt them; and that the check, which was thus given to their ambition, induced them to erect a ſeparate inſtitution, to which they had the influence to procure the Royal Sanction. We would not, however, adviſe the Readers of this pamphlet to adopt all its concluſions, before they know what the Royal Academicians have to urge in their defence.

Art. 44. *The Merchant's Complaint to the Lawyers at the Devil.* Shewing the Hardſhips, Inconveniencies, and Injuſtice, to which every honeſt Man of Property is expoſed, from Jew Bail, ſham Pleas, Demurrers, Writs of Error, and Injunction Bills. With ſome Hints for redreſſing thoſe Grievances. By a Merchant of London. 8vo. 1 s. Wilkie. 1771.

We are here preſented with ſome ſtrictures on the diſadvantages attending the forms of procedure in our courts of law. They are judicious, and worthy of an attentive peruſal: and we wiſh they may give occaſion to any remedy of the abuſes enumerated in this complaint.

Art. 45. *A Vocabulary adapted to the new Latin Accidence*; deſigned to exerciſe Children in the Application of the Grammar Rules, while they are acquiring a Copia of Words. 12mo. 1 s. Lowndes. 1771.

The Author of this ſmall performance ſeems to ſuppoſe it unqueſtionably certain, that the public muſt be well acquainted with the *New Latin Accidence*, of which ſome account was given in the Review for October laſt. We are here informed, that ' this collection is publiſhed as a ſketch only, which,' the Compiler thinks, ' may be uſeful in its preſent form, but means to make it as perfect hereafter as the plan requires.' The book conſiſts of liſts of ſubſtantives to exerciſe the rules of declenſions and genders; of adjectives, adverbs, conjunctions and interjections; of verbs with their compounds, to exerciſe the rules for the perfects and ſupines, and, farther, a number of examples to exerciſe the Syntax rules: after which the vocabulary is Engliſhed, and alſo the Syntax examples. This publication may prove an uſeful aſſiſtant, particularly to ſuch who have recourſe to grammar, which it is deſigned to accompany.

Art. 46. *A New French Dictionary, in two Parts:* The firſt, French and Engliſh; the ſecond, Engliſh and French: containing ſeveral Hundred Words not to be found in any of the Dictionaries hitherto publiſhed: the various Meanings of Words, often explained by French or Engliſh Sentences: the Genders of Nouns, Adjectives, and Pronouns, and the Conjugations of Verbs: the Irregularities of the Parts of Speech. To which is prefixed, A French Grammar, ſhewing how to form the regular Parts of Speech. By Thomas Deletanville. 8vo. 7 s. London. Nourſe and Vaillant. 1771.

This Dictionary ſeems to be more copious and perfect in every reſpect than the abridgment of Boyer. We muſt beg leave, however, to ſuſpend our judgment with reſpect to Mr. Deletanville's aſſertion, that it contains ſeveral hundred words not to be found in any of the dictionaries hitherto publiſhed.

Art. 47. *A Memorial and Petition to the King's Moſt Excellent Majeſty, on the Principles of public Faith, common Juſtice, and his own Royal Promiſe.* By Samuel Lee, Surgeon-general to the Army, and to the Hoſpital for Relief of indigent ſick Perſons afflicted with Ruptures. 8vo. 1 s. Williams.

It appears from this Memorial, that Mr. Lee has been ſingularly ſucceſsful in his management of ruptures.

As to his pecuniary claim upon the crown, it has already had a hearing in ſome of the courts of judicature, and is moſt certainly not determinable in the court of criticiſm.

SERMONS.

I. *The Grace of our Lord Jeſus Chriſt, the Love of God, and a divine Communion,* recommended and enforced in a Sermon at a Meeting of the People called Quakers, in Leeds, the 26th of the 5th Month, commonly called June, 1769. Carefully taken down in Characters at the ſame Time. By James Blakes, jun. 8vo. 1 s. Nicoll, &c.

II. *The Folly and Danger of conforming to the World*—at a Monthly Exerciſe, at the Rev. Mr. Reynolds's Meeting-place near Cripplegate, March 1, 1771. By Samuel Stennet, D. D. 8vo. 6d. Buckland.

III. Two Sermons occaſioned by the Death of the Rev. Robert Lawſon, A. M. at the Scotch Church, London Wall, May 5, 1771. By Thomas Oſwald, Miniſter of the Scotch Church, Ruſſel-Street, Covent-Garden. 8vo. 1 s. Buckland.

⁂ Mr. Farmer's Diſſertation on Miracles, and Dr. Henry's Hiſtory of Great Britain, in our next.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the FORTY-FOURTH.

FOREIGN LITERATURE.

ART. I.

Voyage Literaire de la Grece, &c.—A Literary Journey through Greece, or Letters on the ancient and modern Greeks, with a Parallel of their Manners. By M. Guys, Merchant, of the Academy of Marſeilles. 12mo. 2 Vols. Paris. 1771.

THESE volumes contain a variety of miſcellaneous obſervations on the national character, arts, manners, cuſtoms, and commerce of the Greeks. The Writer ſeems to be a man of ſpirit and ſentiment; but he frequently indulges his vivacity, or his turn for ſpeculation, till his ſubject is out of ſight. He writes without much order or connection; but his matter is various; and as he is by no means a dull Writer, there are many to whom his book may afford an acceptable amuſement.

From this Literary Journey we ſhall, in the firſt place, give our Readers the 39th letter of the ſecond volume, as it is on a ſubject for which the Greeks have ever been famous, the firſt and beſt of ſocial virtues, the love of our country.

'You aſk me if the Greeks ſtill love their country? That virtue is ſtill theirs; and notwithſtanding the preſent ſtate of Athens, Sparta, Mytilene, and Corinth, the inhabitants retain the moſt ardent affection for their reſpective cities. That ſentiment, which Nature has written on the hearts of mankind in general, the Greeks have cultivated with peculiar care; and it has even ſurvived the fair monuments of their former glory.

I ſpeak not here of that blind attachment, that connection formed by habit, ſtrengthened by ignorance, and confirmed by the ties of property. Barbarians and ſavages love nothing, becauſe they know nothing more than their huts and hearths. Even among civilized nations the common people blindly follow one inſtinctive ſentiment; but men of enlightened minds, who have diſtinct ideas of their inclinations and their duty, are attached to their country upon different principles.

I never felt more ſtrongly the force of natural eloquence, than when I heard two Greeks diſputing on the pre-eminence of their reſpective countries.

I travelled with a Tiniot *, who had carried on a maritime commerce more than twenty years. He left his iſland to go to Smyrna, where he laid out his money in merchandice, which he carried to Marſeilles. From the laſt place he embarked for our American iſlands, and returned, in a regular courſe of exchange, to the port from whence he ſet out, and where he ſhould again renew the ſame ſyſtem of commerce.

I was with him and M. Peyſſonel † in 1748, during the war between England and France, in a ſmall Swediſh bottom, which was wrecked off the iſle of Andros. This Greek ſpoke many handſome things of Marſeilles, and of our colonies; but no country, he ſaid, was comparable to his own. His utmoſt ambition was to end his days in his iſland, and to carry thither the fruits of his toil and travels.

Such were all the Greeks I have known. One cannot but be intereſted in that pleaſure and admiration with which they ſpeak of their native country. The very name of it awakens their paſſions and their powers; excites their tenderneſs, their eloquence, their ardour. I have made ſome reflections on the patriotiſm of the modern Greeks in comparing it, as is my uſual method, with that of their anceſtors, and even with that of the Romans. Suffer me to ſubmit theſe reflections to your judgment.

The patriotic affection was ſo univerſally embraced by the ancients that it could hardly become a queſtion; but for us it may not be uſeleſs to expatiate upon it from time to time. We have in reality no attachment except to our capitals, whither the aſſemblage of arts, talents, and pleaſures draws us almoſt irreſiſtibly, and where we frequently forget the places of our nativity.

The patriotiſm of the ancient Greeks was founded on the moſt powerful motives:

1. Natural inclination, the firſt ſeed of the paſſion, in proceſs of time, became an hereditary virtue, and was often carried to extremes.

2. The principles of education.

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* A native of Tine, a ſmall iſland in the Archipelago.

† Now the French Conſul at Smyrna.

3. The beauty of the country and the climate. For local phyſic is not the feebleſt tie that binds us to our common mother.

4. The lectures of the ancient orators, always eloquent on this point.

5. The preference which the Greeks gave to their own laws and cuſtoms above thoſe of other nations.

6. The examples of thoſe who had ſignalized themſelves by the zeal they had teſtified, or the ſervice they had done, for their country.

7. The religion of their country, which ever leads men to the local worſhip of their fathers; and under this head I comprehend feſtivals and dances, to which the modern Greeks are not leſs attached than were their remoteſt anceſtors.

The people of Candia called their country *their mother* [*]. "Though older," ſays Plutarch, "than our immediate parents, ſhe has a ſtronger right to our affection and duty [†]."

Nature and law, according to Lucian, place the patriotic before the filial duty. We learn arts and ſciences, ſays he, for no other purpoſe than to be uſeful to our country. We enjoy no property but to ſupport her intereſt and ſecurity. Whatever ſhe may be, ſhe is ſtill the object of our affection, and we are afraid of being baniſhed from her, even after death.

The body of Palinurus thrown by the waves upon a foreign ſhore, is what the Trojans conſidered as the moſt deplorable circumſtance attending their pilot [‡]. For, independently of the religious rites of burial, the ancients thought highly of the privilege of dying in their own families, and amongſt their friends. Oreſtes, before he is ſacrificed in Tauris, takes meaſures to ſecure his interment; and Iphigenia, who does not then know him, promiſes to ſupply the place of a ſiſter.

The Greeks were not leſs attached to their laws than to their country. Buſiris and Spertis, Lacedæmonians, went courageouſly to Xerxes, and offered him their lives to diſcharge the puniſhment their fellow-citizens had merited for maſſacring his heralds. The king, ſtruck with their generoſity, offered them the pardon they demanded for the Spartans, on this condition, that they ſhould remain upon honourable terms at his court. The two Spartans refuſed this advantageous offer, ſaying, that they could not poſſibly live at a diſtance from their country, and under foreign laws. Death ſeemed preferable to this.

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[*] Pindar, in like manner, calls Thebes his mother, Ματηρ ἐμα— χρυσασπι Θηβα. Iſth. 1.

[†] Telemachus ſays to Idomeneus, who preſſes him to ſtay, "What! ſhall I renounce my father, my mother, my country, which ought to be dearer to me than both?" Odyſſ. lib. 23.

[‡] Nudus in ignota, Palinure, jacebis Arena.
Virg. Æn. 6.

A ſtranger ſaid one day to Theopompus the Lacedæmonian, without doubt from a deſign to pay his court to him, "My name is Philolacon," that is, a lover of Sparta; "I wiſh," ſaid the Spartan, "the love of your own country had induced you to take your ſurname from it. It would have done you more honour than that which you affect."

It is obſervable, that the antient, like the modern Greeks, aſſumed their Patronymics, not from ſelfiſh motives, as Theocritus did to diſtinguiſh himſelf from another poet, to whom he was much ſuperior, but that they might bear a name which to them was dearer than any other. "I am Thyrſis of Ætna," ſays one of the paſtoral poet's ſhepherds, with great complacency, as another Greek would have ſaid, I am Dionyſius of Halicarnaſſus, or I am Thales of Miletum."

While the Greeks thus aſſumed the name of their country, they found motives to do honour to it by their virtues or their talents, and conſequently an emulation to exert both. "I yield to no man," ſays Ajax, "my birth and my education at Salamis have ſufficiently formed me to valour."

Theſe brave people looked upon it as a thing impoſſible to ſurvive the ruin of their country. In Homer, to whom we muſt neceſſarily refer, when we ſpeak of the manners and cuſtoms of the Greeks, Priam is able to ſupport his grief for the loſs of Hector, but cannot ſurvive the deſtruction of Troy. "May the gods," ſaid he, "ſend me down to the ſhades, before I ſee my city deſtroyed by the Greeks [*]."

Ariſtotle dies content with having obtained from Alexander the re-eſtabliſhment of Stagyra, his native place, which the conqueror had given up to the ravages of his troops.

This tender attachment to the place of our nativity [†] is the portion of thoſe virtuous and ſenſible hearts which Nature has formed for the impreſſions of paternal love, filial piety, faithful friendſhip; in order to fulfil the ſeveral duties connected with thoſe ſentiments, to animate indifference, and to ſhame ingratitude.

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[*] This noble ſentiment is in the 24th Book of the Iliad. It was one of the great characteriſtics of antiquity. In the infant-ſtate of ſociety, man was in love with Nature, and with the ſcene of his exiſtence. When Mr. Guys obſerved, that the antients held the love of their country prior to all other duties, he might have confirmed his obſervation by a remarkable paſſage in Valerius Maximus. *Pietas ſcilicet, erga patriam, cujus majeſtati, etiam illa quæ Deorum Numinibus æquatur, auctoritas parentum vires ſuas ſubjecit.* Val. Max. l. v. c. 6.

[†] When Ulyſſes, in the iſland of Calypſo, is deſirous of once more beholding his native country, the poet repreſents him as ſitting on the banks of the ſea, his heart oppreſſed, and, as he looks over the immenſe

Let us now conſider the conduct of the Romans in this reſpect. Zealous republicans, fond of glory, jealous of liberty and independence, but ambitious of place and power, accuſtomed to look upon their citizens as ſuperior to kings (of whom they ſhewed their contempt by dragging them behind their triumphal cars), and to conſider Rome as the miſtreſs of the world, the Romans, in their attachment to their haughty country, had more of oſtentation and vanity, than of ſentiment.

The patriotiſm of the Romans reſembled that of the Lacedæmonians. It was a ſublime but ſevere virtue, an imperious paſſion, impatient of controul, and carried almoſt to the delirium of fanaticiſm. This does not carry with it the idea of thoſe gentler ſentiments, thoſe natural attractions, we find in our hearts, and that affection we experience for the place of our nativity *. The rage of patriotiſm with them ſtifled all other ſentiments. At the ſame time it made them capable of ſuch prodigies of valour as aſtoniſhed their enemies, and of ſuch barbarous ſacrifices as were ſhocking to humanity. The ancient Romans were devoted to the commonwealth, and made themſelves victims to its aggrandiſement. The Lacedæmonians were of the ſame principles. They would live in hardſhips, and die with joy, to render Sparta the miſtreſs of Greece †.

Cicero preached this doctrine to his fellow-citizens, at a time when they were incapable of receiving it. *Cari ſunt Parentes, cari liberi, propinqui, familiares; ſed omnes omnium caritates patria una complectitur, pro qua quis bonus dubitet mortem oppetere, ſi ei ſit profuturus.* Nothing was more commonly adopted than the *Decorum pro patria mori.* It was the motto of that military race of men which gave the world ſo magnificent an idea of Rome. The ſole idea of the happineſs of their country, their common mother, gave the Greeks more temperate, more pleaſing, and conſequently more durable ſentiments.

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menſe plain of waters, tears riſing in his eyes. Surely he only could ſhed ſuch tears who could imagine them,—the great diſciple, not of human ſcience, but of Nature, the immortal Homer!

* Oppian obſerves, that Nature has given the ſame attachment to animals. De Venat. l. 2. v. 313.

† M. Duclos, ſpeaking of this kind of patriotiſm, adds, ſuch are our Religious, whom the zeal of the houſe of God hath eaten up. Their families become ſtrangers to them. They know no family but *that which they have* adopted. The monaſtic virtues give way to the *genius of monkery.*

The Greek orators expreſs a ſenſibility by no means inferior to that of the Romans, when the love of their country is the ſubject. To be ſatisfied of this, we need only conſult the eulogium of Athens by Iſocrates *.

They, moreover, confirmed their doctrine by their own examples. Demoſthenes, when exiled, ſeeks no other revenge of his fellow-citizens, than that of doing them freſh ſervices. When beſieged in the temple of Hercules, where he had taken refuge, he chuſes rather to end his days by poiſon, than to attach himſelf to the tyrant of Athens.

Dion Chryſoſtom, who by his government had embelliſhed and improved his country, notwithſtanding the oppoſitions, the diſguſts, the inſults he had encountered, and the dangers to which he had been expoſed †, Dion, though long in exile, a fugitive, wandering from one retreat to another to eſcape the hatred of Domitian, aſked no other favour of his friend Nerva, when he ſucceeded to the empire, than that he might be permitted to return to Pruſa ‡, his country, and make ſome improvements there at his expence. On his return to Bithynia, he made a public ſpeech, wherein his affection for his country and his fellow-citizens is expreſſed with great energy and ſenſibility.

Nothing can be more ſtriking than a view of the Greeks returning to their country after a ſhort abſence. They invoke their gods; they ſalute it with all the eagerneſs of joy. Imagine to yourſelf the tranſports of thoſe brave ſoldiers of Xenophon (in the retreat of the ten thouſand) on the ſight of the ſea which opened their way to Greece. They erect trophies in memory of their atchievements and their return; they congratulate each other; they embrace, and, in the firſt emotions of their general joy, there is no diſtinction between officer and ſoldier ‖. This retreat, ſo famous in hiſtory, is the moſt glorious monument, not only of the courage and firmneſs of the Greeks, but of their affection for their country.

Every other ſentiment ſeems to have been abſorbed in this. When Athens had the ingratitude to baniſh Lycurgus, Ariſtides, Miltiades, Phocion, and Themiſtocles, thoſe virtuous citizens ſtill loved their country, as the poet loved his miſtreſs,

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* Mr. Guys here alludes to the following paſſage, "Our origin is ſo pure and unmixed, one city having produced us all, and been ſtill poſſeſſed by us, that we are the only Greeks who can give our native place the deareſt and tendereſt of all names, who can call it at once our nurſe, our country, and our mother."

† In an inſurrection occaſioned by a ſcarcity of corn, when the people attempted to burn his houſe.

‡ A city in Bithynia, ſometimes called Pruſias.

‖ Xenoph. De Cyri Exped. Hiſt. lib. iv. c. 7.

thou

though he knew her to be falſe *. If they had diviſions among themſelves, they ſtill united to defend their country. Imprecations were publicly pronounced againſt him who introduced a foreign army into his country †. In time of peace they employed themſelves in embelliſhing and adorning their native cities. The decoration of their towns and temples announced the progreſs of arts, and the zeal of the citizens. It is obſervable, that the genius of the fine arts has always been ambitious of doing honour to the country where they flouriſhed.

The Romans, at the expence of the Greeks, whom they ſtripped of their ornaments, had the ſame ambition to enrich their country, to tranſport the arts thither, and make them ſubmit to the maſters of the world.

One cannot conſider the patriotic affection of the Greeks and Romans, different, indeed, in its character and nature, without finding among the modern Greeks the ſame features which that virtue wore with their forefathers. It is that natural love of the native place, which Virgil expreſſes ſo well in the perſon of Melibœus, whoſe principal regret ſeems to ariſe from his forced deſertion of his beloved country,

Nos patriæ fines, & dulcia linquimus arva ;
Nos patriam fugimus, &c.

The ſame poet, when he paints the patriotic affection of a virtuous citizen, repreſents a young Greek, who followed the fortunes of Evander, dying in a foreign country, and at the point of death wholly taken up with the remembrance of his dear Argos :

———*Dulces, moriens, reminiſcitur Argos.*

Thus Ajax, in Sophocles, juſt before his death, " Fair Sun, I behold thee for the laſt time. Salamis, palace of my fathers, Athens, friends, rivers, fountains, that bore witneſs to my birth, receive the laſt adieus of Ajax."

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* The poet here alluded to by Mr. Guys is Tibullus, who ſays of his miſtreſs,

———Quamvis perfida, cara tamen!

The patriotic affection did not, however, always meet with ſo ungrateful a return. The city of Mytilene cauſed a medal to be ſtruck in honour of Potamon, the ſon of Leſbonax the philoſopher, who was repreſented on the reverſe returning from Rome, where the Emperor Tiberius had loaded him with favours: but he choſe rather to fix his reſidence in his native city, and to give his leſſons to his fellow-citizens, than to reap the greateſt advantages in the capital of the world. The paſſport Tiberius gave him on leaving Rome is curious. " If any one dares to inſult Potamon, the ſon of Leſbonax, let him firſt conſider whether he is able to reſiſt

TIBERIUS."

† *Eſch. Sept. ap.* Theb.

The Abbe De Chaulieu has expreſſed the ſame ſentiments, much in the ſame manner, in his tender adieu to Fontenay, the place of his nativity.

Fontenai, lieu délicieux,
Ou je vis d'abord la lumière;
Bientot au bout de ma carrière,
J'irai rejoindre mes ayeux.
Muſes, qui dans ce lieu champêtre
Avec ſoin me fites nourrir,
Beaux Arbres qui m'avez vû naître,
Bientot vous me verrez mourir.

In Engliſh:

Farewell fields of Fontenay,
Where I firſt beheld the day!
Soon to cloſe my aged eye,
Soon to join my anceſtry,
When I ſeek their lowly cell,
Fields of Fontenay, farewell!
When the muſe that wak'd my lyre,
Sees the breath ſhe tun'd expire;
When the groves that wont to wave
O'er my ſlumbers, ſhade my grave;
Where I once enjoy'd the day,
Farewell fields of Fontenay!

Let us read the Iphigenia in Tauris of Euripides, the moſt intereſting tragedy perhaps of the whole Greek theatre, as well on account of its ſituations and ſentiments, as of that peculiar air of truth and probability which the poet has had the art to give it. Let us hear the chorus of Greek women tenderly bewailing the loſs of their country in the ſecond and fourth acts. I ſhall quote only the following ſtrophe:

" Far from my dear country, I ſigh for the ſociety of the Greeks. Who will lend me wings to fly to Diana, the Cynthian goddeſs? When ſhall I behold the palms of Delos, the groves of laurel for ever green: the ſhades of Olive conſecrated by the genial bed of Latona? O lakes, whoſe waters are covered with ſwans! O ſwans, friends of the muſes, when ſhall I behold you again?"

When Iphigenia would bind Pilades by the ſtrongeſt oath, ſhe ſays, " If you prove falſe, what ſhall be the puniſhment of your infidelity?" Pilades anſwers, " May I never more return to my country!"——And your puniſhment, Iphigenia, in the like caſe?" " May I never more," ſhe replies, " ſee Argos!"

Such was the influence which this patriotic affection, inſpired by Nature; had in ancient Greece; and though in modern Greece it appears not with equal eclat, it is ſtill deeply impreſſed upon the hearts of the people.

The Greeks, enamoured of their own country, travel not but for the advantages of learning or commerce, which they always return to enjoy in the place of their nativity. Under the yoke of the Turks, their very chains ſeem only to bind them more firmly to the country of their anceſtors. Modern Greece, covered with the long veil of ſlaves *, is a captive mother in affliction, whom her children embrace with tenderneſs, and affectionately promiſe that they will never forſake her †.'

Mr. Guys's Letters have one kind of merit which muſt recommend them to men of learning in general. The intelligent Writer, in moſt of them, illuſtrates and explains the ancient uſages on record by the modern manners and cuſtoms of Greece. Of this we ſhall give a ſpecimen from his fifth letter.

'I obſerve that now, as in former times, in the principal families of Greece, the nurſe of the maſter or the miſtreſs makes a part of the family. Among the ancients, the woman who had nurſed a young lady never forſook her, even after her marriage ‡. She was her governeſs, her confidant, her counſellor. Hence it is, that in the ancient Greek tragedies, and in thoſe of the Latin written upon the ſame plan, no woman of rank ever appears upon the ſtage without being accompanied by her nurſe. This uſage is ſo attentively preſerved, that the modern name of a nurſe is *Paramana*, a word of great tenderneſs, and even more expreſſive than the ancient, as it ſignifies *ſecond mother*. The nurſe is always lodged in the houſe where ſhe brought up her child, and from that time ſhe is adopted into the family.

The Greek ladies ſtill refuſe to nurſe their children, that they may preſerve their beauty, the elegance of their boſoms, and even their health, to which they ſuppoſe that this contributes. In this, however, they have been often told that they are miſtaken, and that, by giving up their children to the nutrition of ſtrangers, they make themſelves mere ſtepmothers. But the force of cuſtom ſuperſedes all arguments. Of all that has been written in our times on this intereſting ſubject, nothing is more to the purpoſe than the diſcourſe of a great philoſopher,

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[*] The ſlave's veil was made longer for the ſake of diſtinction, particularly when the female ſlaves were offered to ſale

[†] This fine image naturally reminds us of the medals of Veſpaſian and Titus, ſtruck upon Jeruſalem's being taken by the Romans——A woman ſitting at the foot of a palm-tree, covered with a long veil, her head reclined and ſupported by her hand, with this inſcription, *Judæa captiva*.

[‡] This cuſtom is of high antiquity. When Rebecca left her country and her father's houſe to marry Iſaac, ſhe was accompanied by her *nurſe*.

preſerved

Greeks, no woman of character can go out of her houſe without having at leaſt one ſervant with her. Thoſe of ſuperior rank, who have a mind to ſhew their opulence or their vanity, are followed by numbers.

The young Greek women rarely uſed to go out, never to church, till they were married. The latter cuſtom, though of great antiquity, is not now obſerved with the ſame ſeverity. Nevertheleſs, they are as much confined as they were anciently. They never venture to ſhew themſelves in the company of men, unleſs the father or the mother be preſent, or it be with their approbation.

Young Nauſicaa ſays to Ulyſſes, "Which of us would appear in public with a man, without the permiſſion of our fathers and mothers, before we are married *." Such wiſdom and ſimplicity had the manners of ancient times! How far are we from them!

The Greek ladies have always been fond of covering themſelves with precious ſtones. The buckles of their girdles, their necklaces, their bracelets, are all ſet off with them; and tho' they delight in ſimpler ornaments, and adorn their hair with the fair flowers of the Spring, ſtill the diamond muſt ſhine in the midſt of jaſmine and roſes. They often dreſs without going from home, without any intention to be ſeen, merely to pleaſe themſelves. They never lay aſide their ornaments, except on ſome occaſion of ſevere ſorrow or mourning.

One cannot poſſibly ſpeak of the ornaments of the Greek ladies, without recollecting an anecdote recorded by Plutarch †. An Ionian lady, a friend of Phocion's ſecond wife, took a pleaſure in ſhewing her her jewels, which conſiſted of bracelets and necklaces, adorned with gold and precious ſtones; "for my part," ſaid her friend, "my only ornament is Phocion, who has for twenty years been general of the Athenians." One might ſtill find the ſame ſentiments among the modern Greeks, could one find Phocions.

To form an idea of the exceſs to which the Greek women carried their luxury, we need only attend to St. John Chryſoſtom, when he delaims againſt its progreſs in his time. "Beſide ear-rings, ſays he, they have other ornaments for the extremities of their cheeks. Their eyelids and the whole countenance is painted: their petticoats are interwoven with thread of gold: their necklaces are gold: they wear plates of gold upon their ſleeves: their ſhoes are black and ſhining, and terminate in a point: they ride in chariots drawn by white mules,

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* Odyſſ, l. 6.

† Plut. in Vit. Phoc.

with a numerous retinue of chambermaids and other maid-ſervants [†]."

The modern Greek women, when they go to any great diſtance, never ſhew their jewels by the way: they are carried along with them: they put them on before they enter the houſe whither they are going; and, when their viſit is ended, put them off before they return. This likewiſe is an ancient cuſtom. The maid-ſervant of Thais, in Terence, ſays of her miſtreſs, "She has privately taken off her jewels and given me them to carry: this, I know, is a ſign that ſhe will go as ſoon as ſhe can [‡]."

Madam Dacier remarks on this paſſage, that courtezans were not allowed to wear gold or jewels in the ſtreets. But the truth is, and the preſent cuſtom confirms it, that Thais, like other Greek ladies, had her jewels carried backward and forward, only that they might appear with greater ſplendor at the place of entertainment [§].'

The origin of the veil is of remote antiquity; for we have it as high as Abraham, but the Greeks aſcribe it to the natural effect of modeſty.

Pauſanias has recorded a delicate little ſtory on this ſubject.

At the diſtance of thirty furlongs from the city of Sparta, ſays he, is a ſtatue of Modeſty, which was erected there by Icarius for the following reaſons:

Icarius, having married his daughter to Ulyſſes, endeavoured to prevail on his ſon-in-law to fix his reſidence at Sparta; but his endeavours were vain. As theſe hopes proved ineffectual, he applied to his daughter, and conjured her not to abandon her father. At the moment ſhe was about to depart for Ithaca he redoubled his intreaties; and, when ſhe actually ſet off, followed her carriage. Ulyſſes at length, tired of his importunities, told his wife, that ſhe might make her choice between her father and her huſband, and that he left it to her own pleaſure, whether ſhe would go with him to Ithaca, or return to Sparta with her father. Then, it is ſaid, the fair Penelope bluſhed, and made no other anſwer than by throwing a veil over her countenance. Icarius underſtood what this anſwer meant, and left her at liberty to go with her huſband; but, affected with the embarraſſment in which he had ſeen his daughter, he erected a ſtatue to MODESTY, in the place where Penelope had thrown a veil over her bluſhes, that, in imitation of her, all women might wear a veil."

[†] See Montfaucon's extract from the works of St. John Chryſoſtom.

[‡] Interea aurum ſibi clam mulier
Demit, dat mihi ut auferam.
Hoc eſt ſigni; ubi primum poterit,
Seſe illinc ſubducet, ſcio. Eunuch. Act. 4. Sc. 1.

[§] This ſhews to what unwarrantable aſſertions the indulgence of conjecture will frequently lead commentators. For our parts we believe with Mr. Guys, that this was the cuſtom then, as it is now.

Agreeably to this tradition, Homer repreſents Penelope followed by two of her women, and her viſage covered with a magnificent veil.

The veil ſtill worn by the Greek ladies is of muſlin, with gold tiſſue at the extremities. That of their women is all of a piece, and without gold. It is always white, ſuch as Homer and the ancient monuments repreſent the veils of Helena and Hermione.'

From the above quotations the Reader will perceive in what manner M. Guys has made the ancient and modern cuſtoms mutually illuſtrate each other, and at the ſame time will acknowledge the utility of this kind of writing. All we have to obſerve further, is, that thoſe who read for ſentiment and erudition will be better ſatisfied with theſe volumes, than thoſe who open them in purſuit of curioſities.

ART. II.

Hiſtoire de l' Academie Royale de Sciences, &c.—The Hiſtory of the Royal Academy of Sciences at Paris, for the Year 1766. Continued from the Appendix to the XLIII^d Volume, Page 505, and concluded.

HYDROSTATICS and HYDRAULICS.

MEMOIR I. *Reflections on ſome new hydroſtatical Phenomena.* By the Abbé Nollet.

THE paradoxical air of this article, and the ſingular manner in which the phenomena related in it were firſt produced, induce us to give a ſomewhat particular account of it.

In the courſe of this year, the Abbé Nollet had been informed that, in Spain, water had lately been raiſed to the height of 50 or 60 feet, apparently in direct violation of the eſtabliſhed laws of hydroſtatics, by means only of a ſimple ſucking-pump. He paid, however, little attention to this marvellous and uncircumſtantial relation, till he read, in one of the Dutch prints, that the late M. Le Cat had aſcertained the poſſibility of the fact by actual experiments at Rouen. On his enquiring of that gentleman, by letter, whether it was really true that the laws of nature had of late undergone ſome remarkable change; M. Le Cat ſet the Abbé at eaſe with regard to their immutability; but at the ſame time aſſured him of the truth of the fact in general, and ſent him a relation of the ſingular manner in which the diſcovery was originally made.

A Tinman at Seville, ignorant of the general principles of hydroſtatics, and equally ignorant of the bounds which nature has ſet to the aſcent of water *in vacuo*, as of the cauſe of its elevation, confidently undertook to convey it up to a terrace 60 feet high, by means of a ſimple ſucking-pump. Having completed his apparatus, he falls to work upon the top of the terrace; but the water refuſes to obey his repeated ſuctions. Irritated at this diſappointment of his hopes, he runs down in haſte, and in a fit of rage and deſperation throws a hammer, which he held in his hand, at the pipe, with ſuch good-will, and in ſuch a direction, as to make a hole in it, at the height of about 10 feet above the reſervoir; and, in conſequence of this lucky hit, the water inſtantly ruſhes up to the place of its deſtination. Thus chance produced what genius had never yet effected, and a paſſionate blockhead, by a daſh of a hammer, drove water up through the pipe of a ſimple ſucking-pump to the height of 60 feet, which before, and ever ſince the days of Torricelli, would never proceed much farther than 30.—In a ſomewhat ſimilar manner, a painter, we have ſomewhere read, after many fruitleſs attempts to paint the foam about the mouth of Bucephalus, daſhed his pencil in a rage againſt the picture, where inſtantly an excellent foam appeared, when he leaſt expected it.

But it is incumbent on us to explain, if the philoſophical Reader has not already anticipated us, the cauſe of this effect. It appears evidently, from the Abbé Nollet's experiments, that the preſſure of the atmoſphere does not, in this caſe, raiſe a ſolid or continuous column of water 50 or 60 feet in height, or, in other words, a weight greater than its own; but that it only elevates a compound column of water and air intermixed, which is conſiderably lighter. In fact, the water having been firſt raiſed to its uſual height, by the rarefaction of the air within the tube, the external air ruſhes in through the ſmall artificial aperture; and while it depreſſes the water below the orifice, which conſequently falls into the baſon, having now only the weight of a column of water 20 feet high above it, that is, ⅔ds only of the weight it is able to ſuſtain, it elevates it, but at the ſame time however in its paſſage upwards becomes intermixed with it; and the whole compound maſs of air and water is, by the continued preſſure of the atmoſphere, carried up to the height of 50 feet above the aperture.

Chance, as we have already mentioned, gave riſe to this obſervation; though the effect might undoubtedly, we think, have been conjectured *a priori*. It is well known, that on lifting up the tube of a barometer out of the baſon, ſo as to permit a part of the mercury to fall out, and of air to enter, the remaining column, now become lighter than the atmoſphere, is ſuddenly elevated and daſhed *againſt* the top of the tube: ſo that the moſt remarkable circumſtance in the Seville experiment is, that the water, inſtead of being elevated to ſo conſiderable a height, does not rather deſcend through the air, a fluid ſo much lighter than itſelf; while the latter might naturally be expected to ruſh through it to the top of the tube. This event however does not take place, when the tube is of a proper bore, and the aperture is made at a certain determinate height above the ſurface of the reſervoir. It may be proper to obſerve, that in the Seville pump, as well as in M. Le Cat's imitation of it, the ſtream at the top is intermittent; and that it is neceſſary, after the firſt diſcharge of water, to ſtop the hole for a ſhort time, in order to procure a ſecond; or, in other words, that the hole muſt be alternately ſtopped and opened by an aſſiſtant, or otherwiſe, during the working of the pump.

Soon after the Abbé had cleared up this hydroſtatical paradox, the truth of his explication of which he afterwards confirmed by experiments made with glaſs tubes, in the preſence of the Academy, he was informed of another ſingular machine of the ſame kind, which excited more ſurprize than the former. He was told that the Sieur Bellangé at Paris had actually conſtructed a ſimple ſucking-pump, which not only raiſed water to the height of 55 feet, but delivered it in an uninterrupted ſtream, as long as it was worked, without requiring any attendance at the little aperture. He made a viſit to that artiſt, and found that the performance of his pump was ſuch as it had been repreſented to him. The bore of the pipe of this machine was 10 lines in diameter, and that of the little aperture, which is by no means a matter of indifference, half a line. The latter was pierced at the diſtance of a foot from the ſurface of the water, and had a ſlender valve, which was fixed on the inſide; although the machine would work, if the aperture remained always open. On applying his ear to this opening, the air was heard ruſhing in through it with a hiſſing noiſe; and from this, and other circumſtances, he was convinced that the pump did not raiſe a continuous body of water 55 feet in height, but an interrupted column, conſiſting of alternate maſſes of water and air. On this account, the quantity of water delivered by it falls very much ſhort of what might otherwiſe be expected, and renders it, at leaſt in its preſent ſtate, rather a matter of curioſity than of much uſe. Nevertheleſs, there may be ſome circumſtances in which this conſtruction may be employed to advantage; particularly where the ſource is inacceſſible, or ſo ſituated as to render the fixing of any of the common pumps difficult or impracticable.

MEMOIR II. *On the Motion of Fluids running through given Apertures in the Bottom of a Veſſel.* By M. Le Chevalier De Borda.

In queſtions of pure geometry, the ſcience of certainty, no difference can ariſe in the ſolutions of geometricians; but when they are complicated with phyſical conſiderations, the minuteſt circumſtance added, overlooked, or neglected, is ſufficient to produce error in the reſults. The problem which is the ſubject of this Memoir has been profoundly inveſtigated by ſeveral great geometricians; particularly by Meſſrs. Daniel Bernoulli, and D'Alembert. M. De Borda, however, thinks their ſolutions in ſome reſpects erroneous, and here endeavours to ſubſtitute others more juſt and accurate, founded on a different hypotheſis, and on actual experiments.

We ſhall only give the titles of the two remaining Memoirs of this claſs. The firſt treats of the different methods of laying the foundations of bridges and other works under water: the ſecond contains an account of the ſcheme of bringing the waters of the river D'Yvette to Paris, together with proofs of their ſalubrity.

ASTRONOMY.

MEMOIR I. and II. *On the Theory of the Planet Mercury.* By M. De la Lande.

Theſe Memoirs are curious, not only as aſtronomical articles, but likewiſe on account of the critical diſcuſſions, relative to a curious and intereſting part of ancient literature, contained in them. We ſhall accordingly give a ſhort and general abſtract of their contents.

The theory of the planet Mercury, it is well known, is far from having been carried to that degree of perfection, which has been attained to with regard to that of the other planets. This imperfection has evidently ariſen from the great rarity and inſufficiency of obſervations; and theſe have been cauſed by the extreme ſmallneſs of that planet, and his vicinity to the ſun even at his greateſt elongations, which render him frequently indiſcernible even by modern aſtronomers, provided with the beſt inſtruments; eſpecially in his paſſage over the meridian, where M. De la Lande has frequently not been able to obſerve him, with the aſſiſtance of a large reflector moving in the plane of that circle. We are not to wonder, therefore, that the antient obſervations of this planet amount only to ſixteen, which are all contained in the only monument of the antient aſtronomy which is come down to us, the Almageſt of Ptolemy; and theſe we owe to the favourable ſituation as well as induſtry of the obſervers. Copernicus, ſituated in a more northern climate, and conſequently in a more oblique ſphere, and incommoded by the fogs ariſing from the Viſtula, lamented that he could never once obtain an obſervation of this planet. Tycho Brahe, Hevelius Riccioli, and other more modern aſtronomers, were, however, more fortunate. After diſcuſſing the reſpective merits and defects of their obſervations, M. De la Lande produces a few *lately made* by himſelf, under favourable circumſtances and ſituations of the planet, and from thence corrects the errors of the tables, and deduces the place of his aphelion for the preſent time.

In the ſecond Memoir, the Author undertakes to determine the motion of the aphelion, and the mean motion of Mercury, together with the mean time of his revolution, and his diſtance from the ſun. For theſe purpoſes he enters into a critical examination of the ſixteen obſervations abovementioned, contained in the Almageſt; ſeveral of which he judges to be of the greateſt importance, and to be as capable of affording a determination of the motion of the aphelion, as well as of ſome of the other elements relative to the theory of this planet, as exact at leaſt as all the obſervations made in the laſt century. The numerous difficulties which the Author meets with in this undertaking, give him frequent opportunities of diſplaying not only his well-known aſtronomical knowledge, but likewiſe his erudition; and of exerciſing his critical diſcernment, in correcting the unavoidable errors which have crept into that precious monument of antiquity, during a courſe of more than ſixteen centuries, through the faults of copyiſts and tranſlators, and afterwards thoſe of printers. The manuſcripts of the Almageſt, in the original Greek, were for many ages loſt to the world: but the Arabs had tranſlated this work into their language, and from theſe Arabic verſions were made the Latin tranſlations which we now poſſeſs. Long afterwards, however, a copy of the original Greek was diſcovered, and publiſhed towards the beginning of the 16th century, from the fifth edition of which the Author tranſcribes the ſixteen obſervations which are found in it, made by Ptolemy and his predeceſſors, relative to this ſubject; correcting the text where it is faulty, and elucidating it where it is obſcure.

Of the difficulties attending this undertaking, ſome ariſe from the manner of computing time uſed by this antient writer; and from obſcurities in expreſſion both on that and other ſubjects. The Egyptian year, and the Æra of Nabonaſſar, uſed by Ptolemy, M. De la Lande firſt reduces to the Julian year, and the vulgar Æra. In oppoſition to ſome of the learned, who have erred on this head, he ſhews that the firſt day of the firſt year of Nabonaſſar falls preciſely on the 26th of February, 747 years before Jeſus Chriſt; a date inconteſtibly eſtabliſhed on aſtronomical principles, and on the authority of Ptolemy himſelf, who gives the places of all the planets for that day: on which occaſion M. De la Lande obſerves, that no other day or year can poſſibly agree with all their different longitudes (particularly that of the moon) except thoſe above indicated. By calculating the ſun's places, and comparing them with the actual obſervations as given by Ptolemy, he determines a point which was doubtful, but which was neceſſary to be aſcertained, with regard to his manner of reckoning the day, and finds that he began the day, as modern aſtronomers do, at noon; and not, as the antient Egyptians did, at ſun-riſe. Finally, among other ambiguities relative to the text of this Author, he ſettles that important one ariſing from his frequent manner of expreſſing the diſtances of Mercury from the fixed ſtars, which are not given in degrees and minutes, but in *moons*, *half-moons*, *thirds of moons*, &c.; that is, in diameters of that planet, and in parts of that diameter. M. De la Lande, by a delicate calculation, diſcovers the preciſe value which Ptolemy aſſigned to that meaſure; and finds his lunar diameter to have been equal to 32′. 45″. He expreſſes his ſurprize how, without the uſe of teleſcopes and micrometers, he could approach ſo near to the true meaſure of the moon's diameter. He ſuppoſes it however not to have been obtained by actual meaſure, but deduced from calculations of eclipſes. The Author having, in theſe two Memoirs, determined all the other elements of Mercury, except the equation of the centre, propoſes to render his theory complete, by a determination of that element, which is to be the ſubject of a future Memoir.

MEMOIR III. *On the Motion of the Nodes, and the Variation in the Inclination of the Orbits of the Satellites of Jupiter.* By Mr. Bailly.

In our xxxviith volume (Sep. 1767. p. 167.), and in the Appendix to the xliid, p. 503, *& ſeq.* we have given a ſhort account of Mr. Bailly's attempts to perfect the theory of the ſatellites, by calculations and reaſonings founded on the theory of gravitation; with which the variations obſerved in their inclinations had by ſome been ſuppoſed to be incompatible. In this Memoir he continues the inveſtigation, and finds almoſt every where a perfect coincidence between the reſults of the calculations grounded on the Newtonian ſyſtem, and the beſt actual obſervations.

MEMOIR IV. *On the Horizontal Refraction.* By M. Le Monnier.

In this Memoir M. Le Monnier propoſes a new method of aſcertaining the quantity of the horizontal refraction, and its ſmalleſt variations, with the greateſt preciſion, by means of ſome of the circumpolar ſtars of the firſt magnitude, which remain a ſhort time under the horizon, obſerved at the time of their riſing and ſetting. To be more particular; his method conſiſts in meaſuring the arch of the horizon intercepted between the two points at which the ſtar riſes and ſets; and he propoſes the bright ſtar in *Lyra* as the moſt proper for theſe obſervations in the meridian of Paris. To give an idea of the great preciſion of this method, we ſhall add that, according to his calculations, ſuppoſing the horizontal refraction to be 32 minutes, the arch of the horizon between theſe two points will be diminiſhed by the ſaid refraction 3° . 58′ . 2″; but if the refraction be ſuppoſed equal to 33 minutes, the ſame arch will be diminiſhed 4°. 27′ . 6′ : that is, a variation of a ſingle minute in the horizontal refraction, will produce no leſs than a difference of 29′. 4″. in the meaſure of that arch : ſo that an error even of a minute, in obſerving this horizontal angle, will produce an error of 2 ſeconds only, in the quantity of the horizontal refraction.

A very ſhort account of the remaining articles of this claſs will be ſufficient. Theſe are, 1. *Inquiries with regard to the longitude of ſeveral places*, by Mr. Pingré; undertaken principally with a view to determine the quantity of the ſolar parallax in which it is a neceſſary element, and which M. Pingré ſtill perſiſts in fixing at 10 ſeconds; attributing the different determinations of other aſtronomers, in part, to the errors committed in ſettling the longitude of the places of obſervation. 2. *An attempt to determine the principal elements of the theory of Jupiter*, by M. Jeaurat. 3. *A Continuation of M. Du Sejour's new analytical methods of calculating eclipſes of the ſun, and occultations of the planets and fixed ſtars by the moon.* In this fourth Memoir, the Author applies the equations demonſtrated in the three preceding Memoirs, to the ſolution of ſeveral aſtronomical problems. 4. *On the firſt Comet of the Year* 1766, by M. Pingré. While the Author and M. Meſſier were both employed, but without effect, during the month of March, in endeavouring to diſcover the ſatellite, which has ſo often been ſuppoſed, and of late confidently affirmed, to attend the planet Venus, which was then in the moſt favourable ſituation for ſuch a diſcovery; the latter, whoſe vigilance and ſucceſs in the detection of comets is well known to the public, catched this in the very fact of ſtealing out of the ſolar ſyſtem, as eight days afterwards it became totally inviſible. M. Pingré here gives its elements deduced from the obſervations of M. Meſſier, and confirmed by thoſe of the Abbé Chappe.—We think it unneceſſary to enumerate the ſeveral obſervations of particular eclipſes, &c. given in this volume.

GEOGRAPHY and HYDROGRAPHY.

Under the firſt of theſe two claſſes is given an account of ſome maps of the late M. Deliſle, publiſhed this year by his brother. The firſt is a general map of Georgia and Armenia, deſigned when he reſided at Peterſburgh, and conſtructed on ſome curious and very particular maps of theſe countries, furniſhed him by a Georgian prince, who was then in that capital. The ſecond is a map of Babylonia, or that part of Aſia formerly called Sennaar and Chaldea; principally founded on the relation of the expedition of the emperor Julian into this country; the itinerary of the celebrated Jew, Benjamin de Tudella, who travelled through it in the 12th century; and laſtly that of Texeira, the learned Portugueze geographer. On the *data* furniſhed by their different routs, which remarkably correſpond with each other, the Author has ſatisfactorily determined the courſes of rivers, and the poſition of places which have been rendered intereſting to the readers of antient hiſtory, by the great events that have formerly paſſed in this part of the world.

Under the ſecond of theſe claſſes we meet with an account of the preſent ſtate of the uſeful enterpriſe undertaken by the orders of the French court, and executed by M. Chabert, of rectifying the ſea-charts of the Mediterranean, by geometrical operations combined with aſtronomical obſervations. The particulars of a new and ingenious method are here given, propoſed by M. Chabert, of determining the longitude of places, in expeditions of this kind; which conſiſts in facilitating the means of obſerving the moon's paſſage over the meridian, together with thoſe of ſuch of the fixed ſtars as have the ſame declination: theſe obſervations being afterwards compared with correſpondent obſervations made elſewhere. The nature of the ſubject prevents us from entering into any particular detail of this method. We ſhall only obſerve, that the Author deſcribes a very ſimple and expeditious proceſs, by which a quadrant or tranſit inſtrument may, in the ſpace of five or ſix hours, be fixed exactly in the plane of the meridian, under the ſhelter of a temporary obſervatory or tent; and the proper obſervations be taken with the utmoſt promptitude and preciſion.

The only articles remaining to be noticed are, an account of various machines or inventions produced before the Academy, of the different arts and manufactures, the hiſtory of which is annually publiſhed; and the Eloge of that excellent chemiſt, M. Hellot.

ART. III.

Queſtions ſur L'Encyclopédie.—Queſtions, or Doubts, ſuggeſted from a Peruſal of the *Encyclopédie.* 8vo. 3 vols. 1770.

THIS performance bears evident marks of the pen of Voltaire. It has all the engaging vivacity of that celebrated writer, and contains many of thoſe exceptionable opinions, for which he has ſo frequently and ſo ſtrenuouſly contended. As his attention, however, has here been chiefly employed on ſubjects of taſte and criticiſm, he has furniſhed a number of articles which are truly valuable and intereſting. It was his intention to *ſupply ſome omiſſions*, which had been made by the authors *of the Encyclopédie*, and to make ſome additions to that juſtly admired work. In both theſe reſpects he has ſucceeded in a great meaſure; and his obſervations and reaſonings, except where they attack religion and morality, are entitled to approbation.

Under the title *Auguſte Octave*, he has made the following remarks, which will not be unacceptable to our Readers:

‘ It has often been aſked, under what deſignation, or under what title, did Octavius, ſurnamed Auguſtus, a citizen of the ſmall town of Veletri, exerciſe dominion over an empire, which extended from Mount Taurus to Mount Atlas, and from the Euphrates to the Seine? It was not as perpetual dictator. That title had been fatal to Julius Cæſar; and Auguſtus bore it only for eleven days. The dread of periſhing like his predeceſſor, and the advice of Agrippa, determined him to renounce it. He had recourſe to other meaſures; he inſenſibly veſted in his perſon all the places of truſt and of dignity in the republic. Thirteen conſulates, the tribuneſhip renewed in his favour every ten years, the appellation of Prince of the Senate, and that of Emperor, which originally expreſſed nothing more than commander of the army, but which afterwards came to be taken in a more extended ſenſe; theſe titles ſeemed to legitimate his power. In the mean time, the honours of the ſenate were not tarniſhed; and it always preſerved very conſiderable privileges. Auguſtus divided with it all the provinces of the empire; but thoſe which he retained to himſelf were the moſt powerful and important: and his command of money and troops made him abſolute.

What is ſtrange, Julius Cæſar was not made a god till after his death; but Octavius was deified during his life. It is true, that, at Rome, he was not abſolutely conſidered as a deity; but he was viewed in this light in the provinces, and had his temples and his prieſts. The *Abbaye d'Eney*, at Lyons, was one of the places where he was worſhipped. Horace has ſaid of him,

Jurandaſque tuum per nomen ponimus aras.

We may hence collect, that, even among the Romans themſelves, there were courtiers, polite enough to raiſe altars to him in their houſes. He was, therefore, in effect, canonized during his life; and the appellation of *Deity* became the title or ſurname of his ſucceſſors.

Caligula found no difficulty in making himſelf a deity. He required that the people ſhould pay him adoration in the temple of Caſtor and Pollux; and his ſtatue was placed between the ſtatue of theſe divinities. Nero enjoyed the title of Deity till he was condemned to die by the ſenate.

We muſt not imagine, that the term Deity had the ſame ſignification in thoſe times as at preſent. Blaſphemy could not b

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carried to ſo daring a length. *Divus* had preciſely the ſame meaning with *ſanctus.*

We ought to judge of the manners of Auguſtus only from the facts recorded of him; and the facts on which we found our concluſions ought to be inconteſtable. It has been aſſerted, that this man, who is ſo extravagantly extolled as the reſtorer of the Roman manners and laws, was, for a long time, a moſt infamous libertine. His epigram on Fulvia, compoſed after the horrors of the proſcriptions, is a demonſtration, that his contempt of decency in expreſſion was equal to the barbarity of his conduct:

> ‘ *Quod futuit glaphyram Antonius, hanc mihi pœnam*
> *Fulvia conſtituit, ſe quoque uti futuam.*
> *Aut futue at pugnemus, ait; quid quod mihi vitâ*
> *Charior eſt ipſa mentula? Signa canant.*’

This abominable epigram is a ſtrong teſtimony of the reproachable manners of Auguſtus. Sextus Pompey objected to him his infamous weakneſſes: *Effeminatum inſectatus eſt.* Antony affirmed, before the triumvirate, that Cæſar, the grand-uncle of Auguſtus, had adopted him, becauſe he had been ſubſervient to his pleaſures: *Adoptionem avunculi ſtupro meritum.*

The ſame reproach was thrown upon him by Lucius Cæſar, who affirmed alſo, that he had carried his meanneſs ſo far as to ſell his modeſty to Hirtius for a conſiderable ſum. His impudence made him take a woman of the higheſt quality from her huſband while at ſupper. He retired with her to a neighbouring apartment, and having gratified his deſires, he conducted her to the table, while neither he himſelf, nor the lady, nor her huſband, were ſeen to bluſh at this indecency.

There ſtill remains a letter from Antony to Auguſtus, conceived in theſe terms: *Ita valeas ut hanc epiſtolam cum leges non inieris Teſtullam, aut Terentillam, aut Ruſſiam, aut Salviam, aut omnes. Anne refert ubi, & in quam arrigas.* We muſt not tranſlate this licentious epiſtle.

The ſcandalous feaſt, which he celebrated with five of the companions of his debauchery, and ſix of the principal ladies of Rome, is well known They repreſented ſo many gods and goddeſſes, and practiſed the groſſeſt obſcenities:

Dum nova divorum cœnat adulteria.

He was, at length, publicly marked out on the theatre in the following famous verſe,

Vides ne ut cinædus orbem digito temperet.

Almoſt all the Latin authors, who have ſpoken of Ovid, have obſerved, that Auguſtus was induced to ſend this celebrated *Roman into* exile from no other reaſon, but becauſe he had ſurpriſed him in inceſt with his daughter Julia; and they have alſo aſſerted, that it was a motive of jealouſy which made him baniſh Julia. This appears the more probable, as Caligula boaſted publicly, that his mother was the fruit of the inceſtuous commerce of Auguſtus with his daughter.

It is not diſputed, that Auguſtus repudiated the mother of Julia, on the very day that he had celebrated his marriage with her; and that on that day he carried off Livia, who was with child by her huſband Tiberius, another monſter, who ſucceeded him. Such was the man, of whom Horace has ſaid,

> *Res Italas armis tuteris, moribus ornes,*
> *Legibus emendes, &c.*

It is with the utmoſt indignation, that we read in the Georgics, that Auguſtus is one of the greateſt deities, and that we find the poet at a loſs what office ſhall be aſſigned him as a god; whether he will hold dominion in the air, whether he will be the protector of cities, or whether he will accept the empire of the ſea?

> *An deus immenſi venias maris, ac tua nautæ*
> *Numina ſola colant, tibi ſerviat ultima Thule.*

Arioſto has expreſſed himſelf with more propriety as well as grace, when he ſays, in his admirable thirty-fifth canto,

> *Non fu ſi ſanto ne benigno Auguſto,*
> *Come la tromba di Virgilio ſuona;*
> *L'aver avuto in poeſia buon guſto,*
> *La proſcriptione iniqua gli perdona, &c.*

In proportion to the exceſs of debauchery in which he indulged, the cruelty of Auguſtus was atrocious and deliberate. It was in the midſt of jollity and mirth that he gave orders for the proſcriptions. In conſequence of theſe, 300 ſenators were put to death, 2000 knights, and a number of individuals of obſcure families, but whoſe riches were conſiderable. The great object which Octavius and Antony had in view, in the murders they committed, was the wealth of the proſcribed. In this reſpect, they differ not, ſays M. Voltaire, from thoſe highwaymen whom we break upon the wheel.

Immediately before the Peruſian war, Octavius gave a donation to his veteran ſoldiers of the lands which belonged to the citizens of Mantua and Cremona: thus recompencing their murders by depredation.

It is but too certain, that the world was ravaged, from the Euphrates to the heart of Spain, by a man, who had neither modeſty, honour, nor probity; whoſe avarice, ingratitude, and elty, were exceſſive; who could maintain tranquillity in the midſt of crimes; and who, in a well-conſtituted republic, ought to have died by the hands of the executioner.

The government, or adminiſtration, of Auguſtus, notwithſtanding, is a ſubject of admiration; becauſe Rome enjoyed under it the advantages of peace, pleaſure, and abundance. Seneca ſays of him, *Clementiam non voco laſſam crudelitatem.* I do not give the name of clemency to a laſſitude produced by cruelty.

It has been thought, that he became mild in his diſpoſition, when his ambition rendered it no longer neceſſary to him to commit crimes. When he was abſolute maſter of the ſtate, it was his intereſt, it is ſaid, to be juſt. But I muſt be of opinion, that there was more of cruelty than of clemency in his nature: for, after the battle of Actium, he ordered the ſon of Antony to be put to death at the foot of Cæſar's ſtatue; and he had the barbarity to cauſe Cæſario, the ſon of Cæſar and of Cleopatra, to be beheaded, though he himſelf had acknowledged him as the king of Egypt.

He one day ſuſpected that the prætor, Gallius Quintus, had come into his preſence with a dagger concealed under his gown, and he ordered him immediately to be put to the torture. Being called a tyrant by this ſufferer, he, in the heat of his rage, with his own hands tore out the eyes of the unhappy ſenator: for this fact, we have the authority of Suetonius.

It is well known, that Cæſar, his adoptive father, had the greatneſs of mind to pardon almoſt all his enemies. But it does not appear to me, that hiſtory has recorded, of Auguſtus, one example of ſuch generoſity. I doubt extremely of what is ſaid concerning his clemency toward Cinna. The ſtory is neither mentioned by Suetonius, nor by Tacitus; and the former, who profeſſes to give an account of all the conſpiracies which were formed againſt him, would not, probably, have omitted to take notice of the moſt atrocious of them. The ſingularity of his giving the conſulate to Cinna, as a reward for the blackeſt perfidy, could not have eſcaped all the contemporary hiſtorians. Dio Caſſius ſpeaks of it after Seneca; but the paſſage, in Seneca, which bears relation to it, has more the air of declamation than of hiſtory. Beſide, Seneca lays the ſcene in Gaul, and Dio in Rome; from which contradiction, we muſt infer, that the fact is falſe. The modern Roman hiſtories, being compiled in a hurry, and without taſte, have not examined into this mater. That of Laurence Echard, in particular, is lame and defective. Authors, in general, are ſeldom guided by the ſpirit of inquiry and reſearch.

Perhaps Cinna, having been ſuſpected or convicted of ſome *treſpaſs againſt* Auguſtus, was promoted by him, after *ſatisfaction had been given*, to the empty honour of the conſulſhip:

but it is altogether improbable that he had conceived the deſign of ſeizing upon the ſupreme authority. He had never commanded an army, was ſupported by no party, and was of no conſideration in the ſtate. Could a courtier, without reſources or power, have the preſumption to think of dethroning a ſovereign, whoſe dominion had been ſtrengthened by a reign of twenty years, and who had heirs to claim the ſucceſſion to him? Or is it probable that Auguſtus, after having diſcovered Cinna's conſpiracy againſt him, would immediately have advanced him to the conſulſhip?

If the ſtory of Cinna is true, Auguſtus muſt have pardoned him, in oppoſition to his will, at the inſtigation and importunity of Livia, who had acquired the aſcendant over him; and who perſuaded him, ſays Seneca, that the granting a pardon to Cinna would redound more to his advantage, than the puniſhment of that offender. In this caſe, therefore, the clemency of Auguſtus was an effect of policy, and not of generoſity.'

The obſervations which our Author has made in the article *Charlatan* [a quack-doctor] are by no means unentertaining.

'The chevalier Jancourt, ſays he, has expoſed, in the Encyclopedie, the quackery of phyſicians: I ſhall make a few additions to his reflections.

Phyſicians live in great cities; there are few of them in the country. The reaſon of this is obvious. In great cities there are rich patients; and among theſe, debauchery, the pleaſures of the table, and the gratification of the paſſions, give riſe to a variety of diſeaſes. Dumoulin, not the lawyer, but the phyſician, who was a no leſs famous practitioner, obſerved at his death, 'That he left behind him two great phyſicians, Regimen, and River-water.'

In 1728, one Villars told his friends in confidence, that his uncle, who had lived almoſt an hundred years, and who died only by accident, had left him a certain preparation, which had the virtue to prolong a man's life to an hundred and fifty years, if he lived with ſobriety. When he happened to obſerve the proceſſion of a funeral, he ſhrugged up his ſhoulders in pity: *If the deceaſed*, ſaid he, *had taken my medicine, he would not be where he is.* His friends, among whom he diſtributed it generouſly, obſerving the condition required, found its utility, and extolled it. He was thence encouraged to ſell it at a crown the bottle; and the ſale was prodigious. It was no more than the water of the Seine, mixed with a little nitre. Thoſe who made uſe of it, and were attentive, at the ſame time, to regimen, or who were happy in good conſtitutions, ſoon recovered their uſual health. To others, he obſerved, 'it is your own fault if you be not perfectly cured; you have been intemperate and incontinent; renounce theſe vices, and,

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believe me, you will live at leaſt an hundred and fifty years.' Some of them took his advice; and his wealth grew with his reputation. The Abbè Pons extolled this quack, and gave him the preference to the Mariſchal de Villars: 'The latter, ſaid he, kills men; the former prolongs their exiſtence.'

At length, it was diſcovered that Villars' medicine was compoſed chiefly of river-water. His practice was now at an end. Men had recourſe to other quacks.

Villars was certainly of no diſſervice to his patients; and can only be reproached with ſelling the water of the Seine at too high a price. He excited men to temperance, and in this reſpect was infinitely ſuperior to the apothecary Arnoud, who filled Europe with his noſtrums for the apoplexy, without recommending the practice of any one virtue.

I knew at London a phyſician, of the name of Brown, who had practiſed at Barbadoes. He had a ſugar-work and negroes; and having been robbed of a conſiderable ſum, he called together his ſlaves. 'My friends, ſaid he, the great ſerpent appeared to me during the night, and told me, that the perſon who ſtole my money ſhould, at this inſtant, have a parrot's feather at the point of his noſe.' The thief immediately put his hand to his noſe. 'It is you, cried the maſter, that robbed me; the great ſerpent has juſt now told me ſo.' By this method, the phyſician recovered his money. This piece of quackery is not to be condemned; but, in order to practiſe it, one muſt have to do with negroes.

Scipio, the firſt Africanus, a man, in other reſpects ſo different from Dr. Brown, perſuaded his ſoldiers, that he was directed and inſpired by the gods. This piece of fraud had been long and ſucceſsfully practiſed. Can we blame Scipio for having recourſe to it? There is not, perhaps, a perſon who does greater honour to the Roman republic; but how came it, let me aſk, that the gods inſpired him not to give in his accounts?

Numa acted better. He had a band of robbers to civilize, and a ſenate that conſtituted the moſt intractable part of them. Had he propoſed his laws to the aſſembled tribes, he would have met with a thouſand difficulties from the aſſaſſins of his predeceſſor. He adopted a different method. He addreſſed himſelf to the goddeſs Egeria, who gave him a code, ſanctified with divine authority. What was the conſequence? He was ſubmitted to without oppoſition, and reigned happily. His intentions were admirable, and his quackery had in view the public good; but if one of his enemies had diſcloſed his artifice, and ſaid, 'Let us puniſh an impoſtor, who proſtitutes the name of the Gods to deceive mankind,' he would have undergone the fate of Romulus.

It is probable, that Numa concerted his meaſures with great prudence, and deceived the Romans, with a view to their advantage, with an addreſs, ſuited to the time, the place, and the genius of that people.

Mahomet was twenty times on the point of miſcarrying; but, at length, he ſucceeded with the inhabitants of Medina, and was believed to be the intimate friend of the angel Gabriel. At preſent, ſhould any one announce himſelf at Conſtantinople to be the favourite of the angel Raphael, who is ſuperior in dignity to Gabriel, and inſiſt that they muſt believe in him alone, he would be impaled alive. Quacks ſhould know how to time their impoſtures.

Was there not ſomewhat of deceit in Socrates, with his familiar demon, and the preciſe declaration of the oracle, which proclaimed him the wiſeſt of men? It is ridiculous in Rollin to inſiſt, in his hiſtory, on the ſincerity of this oracle. Why does he not inform his readers, that it was purely a piece of quackery? Socrates was unfortunate as to the time of his appearance. An hundred years ſooner he might have governed Athens.

The leaders of philoſophical ſects have all of them been tinctured with quackery. But the greateſt of all quacks are thoſe who have aſpired to power. How formidable a quack was Cromwell! He appeared preciſely at the time when he could have ſucceeded. Under Elizabeth, he would have been hanged; under Charles II. he would have been an object of ridicule. He came at a period when the Engliſh were diſguſted with kings; and his ſon, at a time, when they were diſguſted with protectors.'

In the courſe of the remarks which our Author has made upon dramatic poetry, he takes occaſion to give the following ſtricture on a late edition of Shakeſpear. We ſhall preſent it to our Readers in his own words.

'J'ai jetté les yeux, ſays he, ſur une edition de Shakeſpear, donnée par le ſieur Samuel Johnſon. J'y ai vu qu'on y traite de *petits eſprits* les etrangers qui ſont etonnés, que dans les piéces de ce grand Shakeſpear, *un ſenateur Romain faſſe le bouffon, & qu'un roi paraiſſe ſur le theâtre comme un yvrogne.*

'Je ne veux point ſoupçonner le ſieur Johnſon d'être un mauvais plaiſant, & d'aimer trop le vin; mais je trouve un peu extraordinaire qu'il compte la bouffonnerie & l'yvrognerie parmi le beautés du theâtre tragique; la raiſon qu'il en donne n'eſt pas moins ſingulière. *Le poëte*, dit-il, *dédaigne ces diſtinctions accidentelles de conditions & de pays, comme un peintre qui, content d'avoir peint la figure, néglige la draperie.* La comparaiſon ſerait plus juſte s'il parlait d'un peintre qui, dans un ſujet noble, introduirait des groteſques ridicules, peindrait d la bataille d'Arbelles *Alexandre le Grand* monté ſur un âne; & la femme de *Darius* buvant avec des gougeats dans un cabaret.'

From the foregoing ſpecimens, our Readers may judge for themſelves of the merit of the work before us. It appears to us in the higheſt degree entertaining, and ſuperior to many of the other productions of its Author.

ART. IV.

Eſſai ſur les Préjugés, &c. An Eſſay concerning Prejudices, or, the Influence of Opinions upon the Manners and Happineſs of Mankind. 12mo. Paris. 1770.

THE late truly ingenious M. du Marſais is generally ſuppoſed to be the Author of this eſſay. It is written in a lively and ſpirited manner, and contains many noble ſentiments, expreſſed with great energy. The Author's prejudices againſt religion, indeed, are apparent in almoſt every page of his work; but while we lament this, juſtice obliges us to applaud that love of truth and virtue, that abhorrence of prieſtcraft, and of every ſpecies of civil and eccleſiaſtical tyranny, which are ſo ſtrongly marked through the whole of his performance.

The principal points which he is deſirous of eſtabliſhing are, that ignorance, error, and prejudice are the grand ſources of all the evils and calamities to which mankind are ſubject, and that truth and philoſophy are the only remedies for theſe evils. He ſhews the great advantage of philoſophy, both in regard to morals and politics; and points out, in a variety of inſtances, the unhappy influence of religious and political prejudices on the minds both of princes and ſubjects. In treating theſe ſeveral points, the ſame ideas often recur, and the Author's manner is too diffuſive and declamatory. Every friend to truth, virtue, and humanity, however, while he pities the Author's unhappy prejudices on religious ſubjects, will, by an attentive peruſal of his performance, find his love of mankind, and his deteſtation of tyranny, in all its various ſhapes and modifications, ſtrengthened and confirmed.

In regard to religion, thoſe who are converſant with French literature need not be told, that infidelity is, at preſent, the *bon ton* in France. There is ſcarce a book publiſhed that has not evident marks of it. The troops that have enliſted in this *goodly* warfare, though neither ſtrong nor formidable, are yet very numerous. At the head of them is Monſ. Voltaire, who, though a veteran in infidelity, and very briſk and alert in his *manœuvres*, has given few, if any, proofs of generalſhip. He is very fond of ſkirmiſhes, but carefully avoids coming to a pitched battle. At times, indeed, he talks very big; is in a mighty fighting humour; and mentions your LOCKES, NEW-

TONS, BACONS, and CLARKES in very contemptuous ſtrains; he never ventures, however, on a regular attack, and takes ſpecial care not to encounter them face to face.

The ſame conduct is obſerved by all his officers, who ſwell, and ſtrut, and look mighty fierce; but, in the day of action, have nothing of the ſteadineſs, weight, and firmneſs of regular and well diſciplined troops. The juſtneſs of this character will not be called in queſtion by thoſe who are acquainted with the writings of *D'Alembert*, *Marmontel*, *du Marſais*, &c. &c. But to the preſent performance:

We ſhall give our Readers part of what the Author ſays concerning the character of a real philoſopher, and the great end which he ought to have in view.

'There is no prejudice more common than that of confounding ſingularity and the love of diſtinction, with philoſophy. Nor is this at all ſurpriſing. The vulgar, who never carry their thoughts beyond appearances, are always ſtruck with a man who deviates from the common path, who purſues a ſyſtem of conduct directly oppoſite to that of the generality of mankind, who deſpiſes what others covet, who renounces riches, grandeur, and all the ſweets and allurements of life. The whimſical ſingularity of his conduct, after dazzling the eyes of the vulgar, ſometimes creates a prejudice in favour of his opinions; nay it happens, not unfrequently, that from being an object of pity or of ridicule, he obtains applauſe and admiration.

But let us diſtinguiſh philoſophy from what has only the appearance of it; let us conſider the man who profeſſes it without prejudice; and let us not proſtitute the name of wiſdom to pride or peeviſhneſs. Under the Cynic's mantle, or that of the Stoic; under the appearance of diſintereſtedneſs, and a contempt of honours, fame, and pleaſure, it is no uncommon thing to find perſons abſolutely enſlaved by envy, ſpleen, and ambition.

If philoſophy is the ſearch after truth, ſincerity muſt be the firſt and the moſt eſſential quality of a philoſopher. Great talents and the art of thinking are not excluſive privileges granted to perſons of cool, diſpaſſionate, and virtuous diſpoſitions. The man who thinks, is not always a philoſopher; he may have a wretched temper, be tormented with ſpleen, and a ſlave to paſſion; he may be envious, haughty, deceitful, diſſatisfied with others and with himſelf. When this is the caſe, he is incapable of making juſt obſervations; his reaſonings become ſuſpicious; he can ſcarce ſee himſelf in his genuine, native colours; or if he does, he ſtrives to conceal from himſelf the obliquity and irregularity of his temper and diſpoſition: his philoſophy, or rather the motley ſyſtems of his brain, are full of confuſion; there is no connection in his principles; all is ſophiſtry and contradiction; inſincerity, pride, envy, caprice, miſanthropy appear throughout; and if the vulgar, dazzled with his talents and the novelty of his principles, look upon him as a profound and ſublime philoſopher, perſons of nicer diſcernment ſee nothing but ſpleen, diſcontented vanity, and ſometimes malignity under the guiſe of virtue.

The philoſopher has no right to eſteem or value himſelf but when he contributes to the welfare of his fellow-creatures; the applauſes of his conſcience are then only lawful and neceſſary when he knows he deſerves them. In a world blinded by prejudice, and ſo often ungrateful, this ideal recompence is, alas! almoſt the only one that is left to virtue. Let the philoſopher, therefore, eſteem himſelf when he has done good; let him congratulate himſelf upon being free from thoſe vain deſires, thoſe vices, thoſe ſhameful paſſions, thoſe imaginary wants with which others are tormented; but let him not compare himſelf with his fellow-creatures in ſuch a manner as to ſhock their ſelf-love. If he thinks himſelf happier than they, let him not inſult their wretchedneſs; above all, let him not plunge them in deſpair. The friend of wiſdom ought to be the friend of men; he ought never to deſpiſe them; he ought to ſympathize with them in their afflictions; he ought to comfort and encourage them. A love of mankind, an enthuſiaſm for public good, ſenſibility. humanity,——theſe are the motives which ought to animate the man of virtue; theſe the motives which he may acknowledge without a bluſh.—Without this, philoſophy is only an idle and uſeleſs declamation againſt the human ſpecies, which proves nothing but the pride or peeviſhneſs of the declaimer, and convinces nobody.

What title, indeed, has the philoſopher to deſpiſe or inſult his fellow-creatures? Is it becauſe he imagines he has ſuperior knowledge. But his knowledge is uſeleſs, if ſociety derives no advantage from it. Why ſhould he hate his ſpecies, or what glory can ariſe from miſanthropy? True and ſolid glory can only be founded upon humanity, the love of mankind, ſenſibility and gentleneſs of manners.—Are men ignorant and full of prejudices? Alas! education, example, habit, and authority oblige them to be ſo. Are they ſlaves to vice, paſſion, and frivolous deſires? Thoſe who regulate their deſtiny, the impoſtors who ſeduce them, the models which they have before their eyes, produce in their hearts all the vices that torment them. To hate or deſpiſe men for their errors and follies, is to inſult thoſe whom we ought to pity, and to reproach them with neceſſary and unavoidable infirmities.

Let us comfort man, therefore, but let us never inſult or deſpiſe him; on the contrary, let us inſpire him with confidence; let us teach him to ſet a juſt value upon himſelf, and to feel his own dignity and importance; let us exalt his views, and give him, if poſſible, that vigour and force, which ſo many cauſes combine to break and deſtroy. True wiſdom is bold and manly; it never aſſumes the haughty and imperious air of ſuperſtition, which ſeems to have nothing elſe in view but to debaſe and annihilate the human mind. If the philoſopher has warmth and energy in his ſoul, if he is ſuſceptible of a deep and ſtrong indignation, let him rouſe and exert himſelf againſt thoſe falſehoods and impoſtures of which his ſpecies has been ſo long the victim; let him boldly attack thoſe prejudices which are the real ſources of all human calamities; let him deſtroy, in the opinion of his brethren, the empire of thoſe prieſts and tyrants who abuſe their ignorance and their credulity; let him wage eternal warfare with ſuperſtition, which has ſo often deluged the earth with blood; let him vow irreconcilable enmity to that horrid deſpotiſm, which, for ſo many ages, has fixed its throne in the midſt of wretched nations. If he thinks himſelf poſſeſſed of ſuperior knowledge, let him communicate it to others; if he is more intrepid, let him lend them an helping hand; if he is free, let him point out to others the means of aſſerting their freedom; let him endeavour to cure them of their ſervile and debaſing prejudices, and the ſhackles which opinion has forged will ſoon fall from off their hands. To inſult the wretched is the height of barbarity; to refuſe to lead the blind is the height of cruelty; to reproach them bitterly for having fallen into the ditch, is both folly and inhumanity.'

Our Author has a great deal more to the ſame purpoſe, which it would give us pleaſure to inſert; but the narrow limits to which the preſent article is confined, oblige us to refer our Readers to the work itſelf: we ſhall therefore conclude with the following reflection:

From what our Author, and the generality of modern French writers ſay on the ſubject of religion, it appears pretty evident that they have formed their ideas of it from that corrupt and abſurd ſyſtem in which they have been educated, and have never inquired, with that accuracy and attention which the importance of the ſubject demands, into the fundamental principles of natural religion, and the evidences of Chriſtianity. It is not at all to be wondered at, that perſons of a liberal and philoſophical turn of mind, in France, Spain, and Italy, ſhould entertain prejudices againſt Chriſtianity; the candid Reader, therefore, will make favourable allowances for ſuch writers, and, inſtead of inſulting, will be diſpoſed to pity them.

ART. V.

ART. V.

Hiſtoire de l' Academie Royale de Sciences, &c.—The Hiſtory of the Royal Academy of Sciences and *Belles Lettres* at Berlin, for the Year 1766. VOL. XXII. 4to. Berlin, printed for Haude and Spener. 1768.

EXPERIMENTAL PHILOSOPHY.

MEMOIR I. *On a vegetable Oil, proper to ſupply the Place of the Oil of Olives, in thoſe Countries where the Olive-Tree cannot be cultivated.* By M. De Francheville.

THE Author of this Memoir evinces the practicability, and recommends the practice, of extracting a pure and well-taſted oil, not at all inferior to the beſt oil of olives, from the fruit of a common and well-known tree, which grows without any particular care in countries too cold for the cultivation of the olive-tree. This tree is the Beech, the *Fagus* of the Latins, or φαγος of the Greeks, undoubtedly ſo called (απο τȣ φαγειν) on account of the nutrimental quality of its fruit, the Beech maſt; which, and not the acorn, was probably the principal vegetable nouriſhment of the firſt men.

It is remarkable that the Author firſt ſaw and taſted the oil extracted from this fruit in France; which country furniſhes ſo great a quantity of the oil of olives, both for home conſumption and exportation. He obſerves, that he firſt met with it at Villers Côterez in the Soiſſoncis; where, as well as throughout Burgundy, Champaigne, Picardy, and ſeveral other of the inland provinces, this oil is uſed at table, even in the beſt houſes: many of the inhabitants preferring it, principally indeed on account of its cheapneſs, to olive oil; with which, however, the greateſt part of them he affirms are even unacquainted. He relates the different circumſtances and precautions to be obſerved in the gathering the beech maſt, after it falls from the tree, and in the peeling of it, both which are the work of children; and mentions the proper time and manner of expreſſing the oil from it afterwards. The ſubſtance (*Marc*) remaining after the expreſſion of the oil, is ſaid to be thereby not only rendered more agreeable to the taſte, but likewiſe of a more nutritive quality than before, and accordingly more proper for fattening fowls, hogs, and cattle: but, what will appear more remarkable, he affirms, that after being dried and ground, it makes a well-taſted and wholeſome bread, either alone or mixed with flour. Nay, towards the end of this Memoir, M. de Francheville almoſt makes our mouths water with his account of the *fromage, gateau's*, and other regales, which the Burgundian houſewives prepare with it, with the addition of milk and eggs. If the helpmates of the firſt men underſtood and practiſed theſe arts, the bread-corn afterwards introduced amongſt them by Ceres and her *Eleve* and aſſiſtant Triptolemus, was a mere *hors d'œuvre.* —Seriouſly, however, if M. de Francheville does not over-rate the qualities and uſes of this ſpontaneous production, the ſubject of this article appears highly worthy of attention, not only on account of the oil expreſſible from it, but of the uſes to which the reſiduum may be applied, in ruſtical œconomy, and as a ready reſource, in ſome countries at leaſt, in times of ſcarcity.

MEMOIR II. *Analyſis of ſome Experiments on the Magnet.* By M. Lambert.

MEMOIR III. *On the Curvature of the magnetical Currents.* By the ſame.

It is impoſſible, without the aſſiſtance of diagrams, to enter into any very particular detail of M. Lambert's experiments. We ſhall however attempt to give a general idea of the drift of them, and of the principles on which they are conducted.

The numerous experiments which have been made with a view to diſcover the principles of magnetiſm, and particularly the force with which a magnet attracts at different diſtances, and in different poſitions, have hitherto been productive of theories exceedingly various. The cauſes of this variety are not difficult to be aſſigned. For, though the laws of magnetical attraction are in all probability very ſimple; yet no method has yet been diſcovered, of reducing the experiments inſtituted with a view of diſcovering them, to a proper degree of ſimplicity, or to diveſt them of the influence of every circumſtance foreign to the particular ſubject of enquiry. To mention only one or two of the difficulties attending this ſubject: every magnet, while it poſſeſſes an attractive power in one of its poles, is endued with a repellent power in the other, whoſe ratio to the former is unknown. In the experiments which have been made, a ſmall needle has been placed in various ſituations, and at different diſtances from a magnet; but, while the needle is expoſed to the attractive power of one of its poles, it is at the ſame time affected by the contrary and repellent power of the other pole: for although we can give a magnet ſeveral poles, no one has yet been able to produce a loadſtone, or artificial magnetic bar, poſſeſſed only of one. And though, with ſuch a magnet, one ſource of uncertainty would be removed, another would remain, ariſing from this circumſtance, that the attractive power reſides not in the pole alone, but is diffuſed, in an unknown degree, through the ſubſtance of the ſtone: ſo that the whole attractive power of ſuch a magnet is not the ſimple effect of one preciſe point of it, but the accumulated and complicated reſult of the mixed action of all its parts. For theſe, and other reaſons, the determinations of natural philoſophers have been ſo various: ſome affirming, that the attractive power is inverſely as the ſquares of the diſtances, while others affirm it to be in the inverſe ratio of the cubes, or a mean proportional between both, &c.

With regard to the nature and poſition of the innumerable curves formed by the currents of magnetical matter, which are ſuppoſed to circulate between the poles of the earth; the perfect knowledge of which would be ſo uſeful in geography and navigation; it is evident that theſe cannot be determined *a priori*, without a perfect acquaintance with the laws of magnetiſm, and a knowledge of the magnitude, figure, poſition, and powers of the central magnet or magnets, which are ſuppoſed to produce theſe curves, and give the needle its particular direction. By actual obſervations indeed the direction of the magnetical curves has been aſcertained in various parts of the earth; but theſe obſervations have not been ſufficiently numerous or accurate, nor made at the ſame point of time. It ſeems however at firſt ſight eaſy to imitate Nature on a ſmaller ſcale, by ſubſtituting an artificial magnet, of a determinate ſize, figure, and power, in the room of the central or terreſtrial magnet or magnets [for greater clearneſs we will ſuppoſe but one]; and by preſenting to it ſucceſſively, in different ſituations, a magnetical needle, and noticing its different poſitions in the tangents of the various curves deſcribed by the magnetical currents, in their circulation round this artificial ſubſtitute, in the ſame manner as they are ſuppoſed to move round the terreſtrial magnet.

One ſeemingly inſuperable difficulty occurs, however, in the execution of this project. It appears neceſſary, during this propoſed courſe of experiments, to annihilate the action of the terreſtrial magnet, which, when the needle is drawn out of its meridian direction, muſt neceſſarily interfere with, and greatly diſturb, the reſults. The Author gets over this difficulty, ſeemingly with great eaſe, not certainly by annihilating the central magnet, which is impoſſible, but by conducting the experiments in ſuch a manner, as to deſtroy its *diſturbing power*. We ſhall endeavour to give ſuch an idea of his method, as can be conveyed in a few words, and without the aſſiſtance of figures.

A ſmall magnetical needle is fixed in the centre of a large graduated circle, while the centre (or middle of the axis) of an artificial magnetical bar, placed on a long ruler which turns on the ſame point, is ſucceſſively moved through different degrees of its circumference, in ſuch a manner that, at every ſtation, the needle is ſtill made to continue in the magnetical meridian, in conſequence of the bar's being occaſionally turned upon its own centre, ſo as to preſent its attracting and repelling poles to it in *different ſituations*. To explain this, it may be proper to obſerve, that, as it is evident that the needle will continue in its natural poſition, if the bar, for inſtance, be placed in the magnetical meridian of the needle, or in the ſame right line with it; and that the ſame effect will follow, if the centre of the bar be placed at 90 degrees, or due eaſt or weſt, from that of the needle, provided its axis be in a line parallel to the meridian, and its two poles be of equal power: ſo in every other intermediate poſition between theſe two ſituations, the needle will maintain its natural direction, if the magnetical bar be inclined to the meridian with certain degrees of obliquity. For as each of the two poles of the bar and needle attract or repel each other, with a force modified by the diſtances and different angles of incidence; it is evident that the bar may be turned on its centre in ſuch a manner, that theſe four forces ſhall exactly counterbalance each other, and the needle continue in the meridian equally undiſturbed as if no magnet had been preſented to it. Now, altho' the needle is, in all theſe caſes, undoubtedly acted upon by the terreſtrial as well as the artificial magnet; yet, as it is always kept in the meridian, the influence of the former does not interfere with or diſturb the attracting and repelling powers of the latter: while the preciſe meaſure of theſe powers is obtained by obſerving the angle which the axis of the bar makes with the needle, or magnetical meridian; the quantity of which angle is known by means of a ſmall graduated ſemicircle, on the centre of which the bar revolves.

By means of experiments made with the artificial magnet, thus ſucceſſively placed at every tenth degree of the large circle, at different diſtances from the needle, and turned upon its own centre, ſo as to preſerve the needle in its natural direction, the Author obtains *data*, from whence, as well as by ſubſequent proceſſes and calculations, he endeavours to diſcover the nature, and to trace the true figures of the magnetical curves, and deduce from thence the laws and properties of the magnetical matter. From the whole of his experiments, calculations, and deductions, we collect, that the effect of the action of a magnet upon a needle is in the direct ſimple ratio of the ſine of incidence, that is, the ſine of the particular angle at which each particle of the magnet acts upon it, and not in the ratio of the ſquare of that ſine, as is the caſe, he obſerves, in the percuſſion of fluids. M. Lambert accordingly is inclined to conſider the action of the magnetical matter rather as a ſimple preſſure, than the percuſſion of a fluid. With regard to the force of magnetical attraction or repulſion at different diſtances, he determines that the power of each particle of the magnet on each particle of the needle, is proportional to the abſolute force of theſe particles, and is in the inverſe ratio of the ſquares of the diſtances. As to the diſcovery of the abſolute force however of each particle of a

magnet

magnetic bar, and of the proportion in which it increaſes or diminiſhes, according to its vicinity to, or diſtance from the poles, he leaves it undetermined; but propoſes a method of inveſtigation by the integral calculus, and gives a ſpecimen of that method, on the aſſumed hypotheſis, that the force of each particle is in the direct ſimple ratio of its diſtance from the middle of the magnet; but he acknowledges the difficulty and formidable prolixity of this mode of inveſtigation.

Memoir IV. *Enquiries on the Extenſion which Strings undergo, before they break.* By M. Jean Bernoulli.

Memoir V. *On the Coheſion of Bodies: containing Problems on the Force and Curvature of Springs.* Second Memoir. By the ſame.

Memoir VI. *On the ſame Subject: containing Problems on the Strength of Beams.* By the ſame.

We give only the titles of theſe and of ſome of the following Memoirs, which are of ſuch a nature as to preclude all attempts to abridge them. We ſhould obſerve too, that we have not yet noticed the firſt article of this claſs, which contains only the botanical characters of a plant, named Zietenia, by Mr. Gleditſch.

MATHEMATICS.

Memoir I. *On the Conſtruction of compound Object Glaſſes, which produce no Confuſion, either in Conſequence of their Figure, or of the different Refrangibility of the Rays of Light: with the moſt advantageous Method of conſtructing Teleſcopes with them.* By M. L. Euler.

Although M. Euler has already frequently and largely diſcuſſed this curious and intereſting ſubject, he here again returns to it with redoubled zeal; incited, and even impelled, he acknowledges, to the further inveſtigation of it, by the ſurpriſing diſcoveries which have been lately made, relative to the very ſingular properties of different kinds of glaſs, manifeſted by their peculiar action on the rays of light. He does not bluſh to own ingenuouſly, that, when he was firſt informed of theſe novelties, he received them with great diffidence and ſuſpicion, as judging them contrary to the beſt eſtabliſhed principles of optics; for, that there ſhould be two ſpecies of glaſs, in both of which the refraction of the mean rays ſhould be nearly the ſame, while that of the extreme rays ſhould be enormouſly different, appeared to him a propoſition groſsly repugnant, as he expreſſes himſelf, to the principles of common ſenſe. That full conviction, however, of this truth, which the account that he received of Mr. Dollond's experiments could not perfectly produce in the mind of our Author, has been completely effected by thoſe lately made by M. Zeiher of Peterſburgh, who has diſcovered a compoſition, the effects of which in the *diſperſion* of the rays, as it is now commonly called, are ſo remarkable, that they have produced M. Euler's compleat converſion, and have induced him to adopt, without reſerve, this new and important principle, that *the refractive power of two tranſparent ſubſtances may be nearly equal with regard to the* mean, *and yet be extremely different with reſpect to the* extreme *rays.* The calculations into which he here enters, with a view of applying this diſcovery to practice, are not ſuſceptible of abridgment; but, as we have already, more than once, had occaſion to mention the ſubſtance diſcovered by M. Zeiher *, without being then able to give any information concerning its particular nature or compoſition, we here willingly embrace the opportunity, with which we are furniſhed by this Memoir, of gratifying that curioſity which we thereby may poſſibly have excited in ſome of our philoſophical Readers concerning it, by collecting a few particulars relative to this curious ſubject.

It appears then that lead, or rather the *calces* of that metal, added to glaſs, impart to it this ſingular property of *diſperſing* the *extreme* rays; at the ſame time that they increaſe in ſome, though a much ſmaller, degree, the refraction of the *mean* rays. From a table here given of the refracting powers of ſix different kinds of glaſs made of flints and *minium*, or red lead, in various proportions, we collect, that in a compoſition conſiſting of equal parts of theſe two ſubſtances, the mean refraction of a ray paſſing from air through this medium, is as 1787 to 1000; whereas the ratio of its power of diſperſing the rays is to that of common crown glaſs as 3259 to 1000: but in a glaſs made of three parts of *minium* to one of flints, the effects of this metallic addition are ſtill more ſtriking; the mean refraction being as 2028 to 1000, while its refractive power with regard to the extreme rays, compared with that of crown glaſs, is as 4800 to 1000, that is nearly as 5 to 1, an effect which muſt appear very conſiderable, when we reflect that no tranſparent body was before known, whoſe refractive power exceeded the ratio of 2 to 1. From the reſults contained in this table, a certain proportion is evidently obſervable between the mean refractive and the diſperſive powers of theſe different compounds; the conſideration of which, in the Author's opinion, may poſſibly conduce to explain theſe ſingular effects, and to reconcile them to known principles.

But we muſt not omit to mention another diſcovery of M. Zeiher's, on this ſubject, not leſs ſingular than the former, and which renders the explanation of theſe phenomena ſtill more difficult. The ſix pieces of metallic glaſs abovementioned were compounded only of flints and *minium*. M. Zeiher having afterwards added ſome fixed alcali to this compoſition, merely with a view to give his glaſs a degree of conſiſtence that might make it more proper for dioptrical uſes, found to his great ſurprize that, although this addition ſcarce produced any change with regard to the diſperſion, it cauſed a very conſiderable diminution of the mean refraction. After various trials he at laſt hit on a particular compoſition much ſuperior, for the conſtruction of teleſcopes, to the flint glaſs of Mr. Dollond, as it produces a diſperſion three times greater than that of crown glaſs, while the mean refraction is only as 1.61 to 1.

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* See Monthly Review, Vol. xl. June 1769, p. 498, and the Appendix to Vol. xlii. p. 506.

The great advantages to be drawn from theſe properties, in the conſtruction of teleſcopes, induce M. Euler to apply to them various calculations founded on different hypotheſes of conſtruction. Among the different combinations here offered, we obſerve one in which an achromatic teleſcope of $5\frac{1}{4}$ feet in length is propoſed, which ought to exceed in magnifying power a common refractor of 120 feet, and be conſiderably ſuperior in every reſpect to a reflecting teleſcope, of a greater length than its own; particularly in the quantity of light and diſtinctneſs, and above all in the largeneſs of the field, the diameter of which will be ſix times greater than that of the reflector. Some conſtructions are likewiſe given, in which a magnifying power of 100 times is propoſed to be produced in a teleſcope of this kind, only $13\frac{1}{2}$ inches in length.

MEMOIR II. *On compound Object-Glaſſes conſtructed ſo as to deſtroy all poſſible Confuſion in Teleſcopes.* By the ſame.

In this Memoir M. Euler's principal intention is to ſhew in what manner a compound object-glaſs may be conſtructed, ſo as not only to produce no aberration itſelf, but likewiſe ſo as perfectly to deſtroy all confuſion cauſed by the other glaſſes combined with it. To convey, in a few words, a popular idea of his deſign, in the latter of the two caſes; the object-glaſs is ſo formed as really to cauſe a certain degree of confuſion; but which at the ſame time ſhall be equal and contrary to, and conſequently deſtructive of, that known to be produced by the other glaſſes.

MEMOIR III. *Reflections on the beſt Manner of examining and aſcertaining the refractive Power of different Kinds of Glaſs, by Means of Priſms.* By the ſame.

We have formerly inſiſted, after M. D'Alembert †, on the abſolute neceſſity of avoiding even the ſmalleſt errors in the meaſure of the refractive powers of the different ſpecies of glaſs; as the ſucceſs of the artiſt, in realiſing all the great expectations raiſed by the calculations of the ſpeculative optician, de-

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† *See the Appendix* to our 32d volume, page 505.

pends ſo greatly on the accurate determination of the refractive and diſperſive powers of the two different media employed by him. M. Zeiher having ſent to the Academy a ſpecimen of his new glaſs, ſufficiently large for the conſtruction of a few priſms, M. Euler, not content with the method of aſcertaining this very nice element, by the help of theſe inſtruments, which was uſed by Newton and former inquirers, enters into a detail of all the precautions to be taken in the choice and conduct of the experiments to be made with them, in order to aſcertain preciſely a *datum* ſo very eſſential in the calculation. He inſiſts particularly on the neceſſity of making the refracting angle of the propoſed priſm as large as poſſible, in order to render the concluſions, drawn from the experiments, as little doubtful as poſſible; and propoſes that this new compoſition ſhould undergo a ſevere trial of this kind, in order to eſtabliſh inconteſtably the very ſingular properties above aſcribed to it.

MEMOIR IV. *Some Corrections neceſſary to be applied to the Theory of the Variation of the magnetical Needle, propoſed in the* 13*th volume of theſe Memoirs.* By the ſame.

According to Dr. Halley's celebrated theory of the magnetical variation, the earth is ſuppoſed to be poſſeſſed of four magnetical poles; two of which are placed in the northern, and the other two in the ſouthern hemiſphere. In the volume of theſe Memoirs mentioned in the title of this article, M. Euler undertook to ſhew that the lines deſcribed in Dr. Halley's map of the variations, might more naturally and conſiſtently be deduced from the more ſimple ſuppoſition of the exiſtence of only one magnetic pole in each hemiſphere. Not having however, in his former calculations, attended to the very obſervable dip of the needle in many parts of the earth, he here endeavours to rectify the errors reſulting from the omiſſion of that element; and after ſolving ſeveral curious problems relative to this very difficult ſubject, he puts his hypotheſis to the teſt by applying it to what he calls the magnetical ſtate of the earth, in the year 1756, as given in a large table of actual obſervations of the variation, publiſhed in the 50th volume of the Philoſophical Tranſactions. Unfortunately his calculations are at variance with theſe obſervations. He is not diſpoſed however to give up his theory, and accordingly attributes this difference to a falſe ſuppoſition which he had aſſumed, merely with a view to leſſen the labour of calculation; viz. that the *magnetical centre* (one of the elements of his *calculus*) is in the middle of the magnetical axis, or line connecting the two poles; whereas he is now convinced, for ſeveral reaſons, that it is at a conſiderable diſtance from the middle of the axis. He recommends therefore the undertaking a new ſeries of calculations, founded on different hypotheſes with regard to the place of this magnetical centre.

MEMOIR V. *An Account of the beſt Manner of conducting certain Experiments to be made with the View of aſcertaining the reſpective Advantages or Merits of different Stoves; particularly with regard to the Saving of Fuel.* By M. J. Albert Euler.

The utility of the inquiry which is proſecuted in this Memoir would induce us to extract the ſubſtance of it, were not the experiments here given, of ſo complicated a nature that an abridgment is impracticable; nor can any thing ſatisfactory be collected from them.

MEMOIR VI. *On the Tranſit of Venus in the Year* 1769. By M. de La Grange.

MEMOIR VII. *Reflections on the Variation of the Moon.* By M. J. Albert Euler.

MEMOIR VIII. *On ſome elementary Propoſitions in Geometry and Trigonometry, demonſtrated in a new Manner.* By M. de Caſtillon.

SPECULATIVE PHILOSOPHY.

MEMOIR I. *An Attempt to reconcile the Metaphyſics of Leibnitz with the phyſical Principles of Newton; from whence reſults an Explanation of the moſt general and intereſting Phenomena of Nature.* By M. Beguelin.

This whimſical attempt may poſſibly tend to reconcile the Leibnitzian to the doctrine of attraction; but we doubt whether it will induce a ſingle Newtonian to meet him half way, or to ſtir even a ſingle ſtep towards ſuch a reconciliation. M. Beguelin undertakes to bring the parties together on the two following ſubjects; the nature of body, on which however he ſays very little; and the gravitation of matter. The latter muſt either be an eſſential property of bodies, or depend on ſome cauſe extrinſical to them. The Newtonians, according to the Author, conſider attraction either as a *vis inſita* in every particle of matter, or as an effect of the immediate will and unceaſing agency of the Supreme Being*: while others, amongſt whom the Author might likewiſe have claſſed many of the Newtonians, and occaſionally even the great founder of that ſyſtem himſelf, have conſidered the phenomena of gravitation, as the effects of a mechanical cauſe, and particularly as being produced by the impulſe or preſſure of a ſubtile fluid, endued with certain properties and motions. Notwithſtanding, however, all the pains which have been taken by Bernoulli in refitting the *Vortices* of Des Cartes for this buſineſs, and by Huggens, Bulfinger, Leibnitz, and others, in applying a ſubtile medium to the production of the phenomena of gravity, their hypotheſes all labour under inſuperable difficulties. In particular, it has never yet been ſatisfactorily explained in what manner the deſcent of heavy bodies, which is known to be proportional to their ſolid maſſes and not to their ſurfaces, can be produced by the truſion or preſſure of a fluid, not impelling their external ſurfaces, but freely and intimately penetrating their ſolid and minuteſt particles.

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* On this laſt account Leibnitz, in his *Theodicée*, calls attraction *a perpetual miracle*. See the collection of papers containing his correſpondence with Dr. Clarke, Appendix, page 393, & alibi.

Mr. Beguelin's conciliatory ſcheme, which, how well ſoever it may be reliſhed by a Leibnitzian, will moſt probably ſcandalize and ſhock his antagoniſt, is founded, firſt, on this very admiſſible poſition, that all the ſubſtances of which the univerſe conſiſts, form an harmonical ſcale or gradation of beings, from the moſt ſpiritual, down to the moſt inert matter; and on this general and fundamental, but more contravertible propoſition, that every being, that has ſentiment or perception, tends to approach and unite itſelf with every other being. This tendency, under ſome reſtrictions, the Author exemplifies in the caſe of men, who naturally unite in ſocieties; and of brutes, who ſhew a ſimilar diſpoſition to aſſociate together. And as Leibnitz maintained that the ultimate elements of bodies are not corporeal or extended, but are *monades* or ſimple beings indued with a more or leſs obſcure *perception* of themſelves and of the univerſe; they too, and conſequently the bodies compoſed of them, muſt be poſſeſſed of a ſimilar *appetite of union:* in conſequence of which are produced all the phenomena of gravitation and attraction. He gives examples of the nature and force of this *ſocial appetite* of the *monades* which conſtitute body, in particular caſes; ſuch as the union of two drops of water or globules of mercury into one; the chryſtallization of ſalts; coheſion; the deſcent of heavy bodies, and the revolutions of the planets: and ſhews how the known laws which regulate the laſt-mentioned motions, in particular, naturally follow from the *perceptions* of the *monades*, which are more or leſs ſtrong and clear, in proportion to their vicinity to, or diſtance from, the central body; and which accordingly produce a ſtronger or weaker degree of tendency towards it, and that in the inverſe proportion of the ſquares of the diſtances: as is the caſe, with regard to the ſtrength or clearneſs of the impreſſions, in the various objects of *our* ſenſations. In this manner M. Beguelin deduces, from the *perceptivity* and *inclination* of the monades which conſtitute bodies, that primary law which governs all the motions of the planetary ſyſtem; and endeavours to preſent attraction to his propoſed Leibnitzian convert, perfectly acquitted of the charge of being miraculous. He does not, however, take any pains to reconcile his Newtonian catechumen to the unextended conſtituent principles of bodies, poſ-

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feſſed of ſentiment, volition, and ſpontaneous motion, which to us appears a much more neceſſary and difficult taſk than the former.

We ſhall here take our leave of M. Beguelin, though not of the ſubject; being tempted to join company for a moment with one of the moſt lively and profound metaphyſicians we have yet met with, who has lately, in his *Light of Nature purſued* †, almoſt prophetically announced the promulgation of ſome ſuch whimſical ſyſtem as the preſent. Mr. Search will pardon us for making a ſlight verbal alteration in copying his prophecy, and for a ſmall addition or two.

‘ As no bounds can be ſet (ſays this acute and pleaſant metaphyſician) to the imagination of man, and new fancies ariſe in proportion as old ones are exploded, it may come into ſomebody's head, one time or other, to improve upon the *Hylozoiſts*, and aſcribe a compleat *perception* and *volition* to the' monades. ‘ For he may imagine it poſſible, that the mutual action of bodies upon one another may ariſe from a *voluntary* exertion of power, upon *motives*;' that when they move towards each other, their motions may proceed from their *love of ſociety*; ‘ that when they cohere, it may be from ſome *ſatisfaction* felt in their contiguity; and when they reſiſt or repel,' theſe actions may proceed ‘ from ſome *uneaſineſs* brought upon them by the impulſe, &c'—In ſhort, we may add, that, according to M. Beguelin's ſyſtem, when a tile drops or parts from the roof of an old houſe, we may ſuppoſe that the percipient *monades* of which it conſiſts are grown heartily weary of their old companions, and are ſeized with a ſudden fit of fondneſs for their mother earth; and that the trees, earth, ſtones and metals we daily behold and handle, are nothing more in reality but cluſters of theſe ſame unextended, impalpable *monades*, held together by the *ſupreme delight that they take in one another's company*.

MEMOIR II. *On the comparative Duration and Intenſity of Pleaſure and Pain.* By M. Merian.

The two queſtions very ingeniouſly diſcuſſed in this memoir are, whether pleaſure or pain are in their nature more laſting; and which of the two, in general, exceeds the other in intenſity. Neither of theſe affections of the mind can indeed poſſibly, with regard either to its duration or intenſity, become the ſubject of arithmetical calculation. For though, with our barometers and thermometers, we can weigh air and meaſure heat; no inſtrument whatever, no *Pathometer* (to coin a new term, on this new occaſion) has yet been invented, to determine the preciſe weight of a pain or an affliction, or to meaſure the joys of an harmonic meeting, or to weigh the pleaſures felt by the participants, at a turtle feaſt. M. Merian, however, undertakes to eſtimate, in a general manner, the comparative weights and meaſures of our pleaſant and painful ſenſations; and to determine on which ſide the exceſs lies: and ſorry are we to declare, that it appears from his evaluation, that the balance evidently preponderates on the ſide of the latter. Without confining ourſelves to any preciſe or diffuſe quotations from his memoir, we ſhall endeavour to preſent the ſubſtance of it; taking the liberty of occaſionally mixing our ideas with thoſe of the author.

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† Vol. II Part I. page 94. The Reader will find an account of, and large quotations from, this very original work, in our 41ſt vol. *pp. 19, 112,* and *242*; and in our 42d vol. p. 9.

With regard to durability or permanence, M. Merian's determination will appear well founded from this conſideration; that pain is a moſt minute and nice divider of time, and always enlarges our idea of duration: whereas pleaſure, as is experimentally known by every ſon of Adam, as conſtantly contracts it. The fleeting inſtants of pleaſure, pain magnifies into ages. You, ſays he, are highly entertained; I am in pain. The time ſeems ſhort to you: it appears of a mortal length to me. The pointer of that clock, which to you appears to have flown round the dial-plate, ſeems to me to have been creeping round it with the moſt ſluggiſh pace. Independent of all regular meaſures of time, whether natural or artificial, you declare that your pleaſure has been of very ſhort duration; and I, that my uneaſineſs has laſted an age; and we are both in the right.—In ſhort, it evidently appears, that the happy and the miſerable meaſure time by pendulums of very different lengths, and that the latter employ the longeſt.

But further: pain ſcarce ever changes its complection, and never its nature, by continuance; but ſtill remains pain, to the extremeſt bounds of ſenſibility: whereas pleaſures of any kind, protracted to a certain length, produce ſatiety, wearineſs, and diſguſt. According to the ſenſible metaphyſician, whom we quoted in the preceding article, in the arithmetic of pleaſure, 'two and two do not always make four.' Pleaſure, indeed, added to pleaſure, eſpecially if of the ſame kind, often operates as a negative quantity; and, inſtead of increaſing, evidently diminiſhes, the ſum total; and at laſt leads the ſatiated and jaded participant to the very brink of pain. A few ſhort hours will infallibly put a final period to any gratification, how pleaſurable ſoever; while life and ſenſibility only limit the duration of pain.

The ſecond queſtion, concerning the different powers or intenſities of pleaſure and pain, is reſolved likewiſe by M Merian in favour of the ſuperior energy of the latter. Would you, ſays he, diſcover their reſpective powers, place them in

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oppoſition to each other, and you will ſoon ſee which carries the victory. Under violent pain of body, or the preſſure of a heavy affliction, name me the pleaſures that can relieve you. They have all loſt their charms, are become inſipid, and even odious to you. But on the other hand, where is the pleaſure which can reſiſt the attacks of violent pain. As ſoon as that preſents itſelf, it takes intire poſſeſſion, and effaces every trace of enjoyment. I defy you to name a pleaſure, ſays M. Merian, which will conquer the pain of the toothach: but I will name a thouſand pains that have power to deſtroy the moſt exquiſite enjoyments.

But the univerſal conduct of mankind, M. Merian further obſerves, furniſhes innumerable proofs that pain makes ſtronger impreſſions on them than pleaſure. Laws owe their principal force to penal ſanctions, and would have little efficacy if, inſtead of pains and penalties, they held forth only the proſpects of pleaſures and rewards. Further, the moſt deſperate lover would feel his paſſion cool, on a propoſal of being indulged with the ſupreme felicity of enjoying his miſtreſs, with this condition annexed to the offer; that he ſhould, previouſly to his happineſs, only for a minute or two undergo the torture extraordinary, or be nipped with hot pincers. Some parts indeed of human conduct may appear, at firſt ſight, not to be perfectly conſonant to this doctrine. The toper often ſits down to a debauch under an abſolute certainty of ſuffering for his two or three hours enjoyment of his bottle, by ſickneſs and headach for a much longer time to-morrow. But if, as Father Malebranche obſerves, a day's headach were neceſſarily to precede, inſtead of following, a propoſed drunken bout, our toper would become a pattern of ſobriety. Some part of the Author's reaſoning on this ſubject, the reader will perceive, might eaſily be turned againſt him. It is pretty evident, however, that when men incur future pain and uneaſineſs, on account of preſent gratification; it is not that they deny the preponderancy of pain: but that the gratification is preſent, and the pain is only in ſpeculation, or at a diſtance.

MEMOIR III. *Reflections on our Judgment or Knowledge of future Events, commonly termed* Preſſentiment. By M. de Beauſobre.

In this memoir M. de Beauſobre diſtinguiſhes thoſe forebodings, and that foreſight to which ſome perſons pretend, and which are in a great meaſure produced by hope and fear, or are the mere creatures of the imagination; from that rational foreſight by which the mind, frequently with great quickneſs, and ſcarce conſcious of its own operations, on a view of the chain of paſt cauſes and effects, extends the links into futurity; or contemplates future events as naturally ariſing out of the preſent ſtate of things, in ſome ſuch manner as it views that preſent ſtate, as the natural ſequel of the events that are paſt. A perfect knowledge of phyſical and moral cauſes, together with a juſt evaluation of their reſpective efficacies, certainly conſtitute the only juſt foundations of all human preſcience :—a ſcience confined within very narrow limits, on account of the multiplicity and contingent nature of its *data*.

BELLES LETTRES.

MEMOIR I. *On the Iſle of Tharſis* ; *or Reflections on the Conformity between the Cuſtoms of the Negroes in Guinea, and thoſe of the Jews*. Third Memoir. By M. De Francheville.

M. de Francheville recites, in this memoir, ſeveral particulars relative to the religion, government, manners and cuſtoms of the people of Guinea, from the relation of the Chevalier de Marchais, publiſhed by Father Labat: with a view to ſhew the ſtriking conformity between the civil and religious cuſtoms of the ancient Jews, and the Negroes on the Gold Coaſt, and ſome other parts of Guinea ; and to evince the probability, that this conformity is the conſequence of the communication formerly ſubſiſting between theſe two people, in the time of Solomon ; who ſent his ſhips once in three years to Tharſis, to bring from thence gold and ivory ; and who is ſuppoſed to have had factories eſtabliſhed on the Gold Coaſt. The Author collects together no leſs than 45 points of reſemblance, or traces of a former communication between the inhabitants of this coaſt and the Jews. Many of theſe ſuppoſed traces of Judaiſm among the Negroes are however very faint : ſeveral of the adduced marks of reſemblance are likewiſe common to many people ; while ſome of his other proofs are highly ridiculous.

Father Labat, for inſtance, tells us that the Negroes on the coaſt pride themſelves in a long beard. M. de Francheville quotes Leviticus to ſhew that a long beard was likewiſe honourable among the Jews. In the ſame page the father informs us that the Negroes are extremely cleanly, and waſh themſelves ſeveral times in a day :—a cuſtom, ſays M. de F. which they muſt undoubtedly have learnt from the Jewiſh factors during their reſidence among them. But his next quotation, or rather his inference from it, is ſtill more ridiculous. The Negroes, ſays Labat, never break wind either upwards or downwards in company, and are exceedingly ſcandalized, and expreſs even a degree of horror, whenever they obſerve the Europeans guilty of ſuch an incivility. To what cauſe, ſays M. de F. very gravely, can we attribute this abhorrence, in a people in other reſpects ſo uncivilized, but to that extreme regard to perſonal purity, ſo ſtrongly inforced upon the Jews both by their oral and their written law ? After this very riſible mode of accounting for the Negroes abhorrence of farting, and the ſerious ſtile in which they treat an eſcape of that kind, our readers will not probably be diſpoſed to attend with becoming gravity to the remaining forty-two ſtill *weightier* proofs, which are produced by the Author. We ſhall here, therefore, diſmiſs M. de Francheville's memoir, which would certainly have deſerved more attention, had the Author fairly decimated his numerous company of proofs, before he preſented them to the public.

MEMOIR II. and III. *On the Queſtion, whether the firſt Authors in any Nation have written in Verſe or in Proſe.* By M. Thiebault.

The Author determines this queſtion in favour of the poets. Preparatory to this determination, he gives a hiſtory of the manner in which language may be ſuppoſed to have been firſt formed, by a company of human beings collected together, and of its natural progreſs and declenſion, which contains many ingenious reflections: but his ſcheme is too vaſt and diffuſe, as well as too connected, to admit of any abridgment or extract.

The remaining articles of this volume are, A Diſcourſe on the Talents neceſſary to conſtitute a good Writer, by M. de Catt; a moral Lecture on the advantages of Virtue, by M. Touſſaint; and two academical harangues.

ART. VI.

Recherches ſur la Theorie, &c;—An Inquiry into the Theory of Muſic. By M. Jamard, Regular Canon of St. Genevieve, &c. Member of the Academy of Sciences at Rouen. 8vo. Paris. 1769.

THE theory of muſic, notwithſtanding the labours of many profound and ingenious inquirers, is far from having attained perfection. The beſt ſyſtems which have yet been produced, concerning the generation or production of muſical intervals, abound with anomalies and exceptions; and their authors have not been a little embarraſſed by various facts or experiments, which appear not to be perfectly conſonant with their principles: ſo that, in this ſcience, as formerly in that of aſtronomy, a Copernicus is wanted, to found a juſt and ſimple theory on one luminous principle, and to ſweep away the complicated *epicycles*, invented to patch up the defects and irregularities of preceding ſyſtems. The Author of the preſent inquiry ſeems deſirous of being conſidered in the light of a muſical Copernicus; as he offers to the public a theory of muſic, founded, as he affirms, on *nature:* as being deduced by a very ſimple and natural proceſs from the phenomena of the monochord, and as being perfectly reconcileable with every experiment that has yet been made upon ſounds. We ſhall accordingly endeavour to gratify our muſical and philoſophical readers with ſuch a ſketch, as our limits will admit, of a theory which lays claim to ſo *reſpectable* an origin.

M. Jamard's ſyſtem, the grounds of which, as he acknowledges, are partly to be found in preceding writers *, though not extended and applied by them to this particular purpoſe, is founded on a regular and continued diviſion of the monochord, according to the natural ſeries of the numbers 1, 2, 3, 4, &c. or rather, he produces a natural ſcale of muſic from the number 1 and its fractions $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, &c. proceeding in arithmetical progreſſion, and expreſſing the whole length, and the ſucceſſive diviſions, of the monochord. Thus a ſtring being given, the intire length of which ſounds *Ut*, or *C*; $\frac{1}{2}$ of the ſtring will give *ut*, or *C*, the octave above the former; $\frac{1}{3}$, the ſound *Sol*, or *G*, which is the twelfth, or octave of the fifth above the fundamental; $\frac{1}{4}$, the double octave; $\frac{1}{5}$, $\frac{1}{6}$, $\frac{1}{7}$, the ſounds *Mi*, *Sol*, *Si flat*, that is, *E*, *G* again, and *B flat*, or the ſharp third, the fifth, and flat ſeventh of this octave. But further, continuing the diviſion according to this arithmetical progreſſion, the parts of the ſtring, expreſſed by the ſubſequent fractions, $\frac{1}{8}$, $\frac{1}{9}$, $\frac{1}{10}$, $\frac{1}{11}$, $\frac{1}{12}$, $\frac{1}{13}$, $\frac{1}{14}$, $\frac{1}{15}$, $\frac{1}{16}$, will ſucceſſively, and in a regular order, give the ſounds of a gamut, or ſcale of muſic, according to him, the only juſt and natural one, and nearly anſwering to the diatonic ſcale, *ut*, *re*, *mi*, *fa*, *ſol*, *la*, *ſi flat*, *ſi*, *ut*, or as we expreſs theſe notes, *C*, *D*, *E*, *F*, *G*, *A*, *B flat*, *B*, *C*.

From this ſhort expoſition of M. Jamard's ſyſtem, it appears that, though in the compaſs of the ſecond and third octaves, a few only of the notes of a muſical ſcale are produced by this arithmetical mode of dividing the monochord; yet that in the fourth octave, beginning with $\frac{1}{8}$, and proceeding to its octave $\frac{1}{16}$, a regular, and, as the Author terms it, natural ſeries or ſcale of muſical intervals is produced, the greateſt number of which are nearly of the ſame kind with thoſe in the diatonic ſcale: there being only two notes which differ from the ſcale now in common uſe among muſicians; and one *(B flat)* which is not contained in the diatonic ſcale.

Theſe two notes are *F* and *A*; the firſt of which, in the diatonic ſyſtem, is expreſſed by the fraction $\frac{3}{32}$ or $\frac{1}{10\frac{2}{3}}$; whereas the *F* in M. Jamard's ſcale is expreſſed by $\frac{3}{33}$ or $\frac{1}{11}$. The latter, or *A*, in the diatonic ſcale is denoted by the expreſſion $\frac{3}{40}$ or $\frac{1}{13\frac{1}{3}}$, inſtead of $\frac{3}{39}$ or $\frac{1}{13}$, as it ſtands in M. Jamard's gamut: that is, the firſt is ſomewhat, (about $\frac{1}{4}$ of a tone) lower, and the latter higher, in the common gamut, than in this of the Author; who afterwards endeavours to account for theſe differences.

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* Particularly M. Balliere's *Théorie de la Muſique*; M. Levens's *Abbrégé des regles de l'harmonie*; Rameau, &c.

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As this diviſion of the fourth octave, from $\frac{1}{8}$ to $\frac{1}{16}$ of the ſtring, produces M. Jamard's improved *diatonic* ſcale; ſo the diviſion of the fifth octave, according to the fractional ſeries of the natural numbers, from $\frac{1}{16}$ to $\frac{1}{32}$, produces a *Chromatic* ſcale; as *C* $\frac{1}{16}$, *C ſharp* $\frac{1}{17}$, *D* $\frac{1}{18}$, *D ſharp* $\frac{1}{19}$, &c. and further, the ſixth octave, from $\frac{1}{32}$ to $\frac{1}{64}$ of the ſtring, produces an *Enharmonic* ſcale, or ſyſtem of quarter tones, in the ſame regular manner.

In further proof that our Author's fourth octave contains the true and natural ſcale of muſic, and that muſicians ought to abandon the diatonic ſyſtem and adhere to this, he obſerves, among other conſiderations, that this ſyſtem of notes is naturally produced by an unforced blowing of the French-horn and other inſtruments of the ſame kind; as had indeed been before obſerved by M. Rameau †. On the whole, he contends that this ſcale has all the characters of a ſyſtem produced immediately by nature; that it is as ſimple and as regular as can be deſired; that there are no voids in the ſeries of terms, or rather in the ſounds expreſſed by them, nor any intervening term that deſtroys the regularity of it; and further, that the differences between it and the diatonic ſyſtem are ſuch only as are abſolutely neceſſary to render the latter regular; and that muſic might be enriched with various new expreſſions, if its profeſſors were to adopt and cultivate it.

The theory of M. Rameau, which has been almoſt univerſally received among muſicians, and which has been ſo excellently illuſtrated by M. d'Alembert, is founded, as is well known, on the *harmonical ſounds*, as they are commonly called, which are heard to accompany the principal ſound of a ſtring or other ſonorous body. Theſe are the twelfth and ſeventeenth, or the *Equiſons* (if we may be allowed the term) of the fifth and major third. After expreſſing the greateſt reſpect for this celebrated artiſt, and admiration of his commentator, he mentions ſome difficulties attending this theory, and the ſyſtem of the fundamental baſe, and offers objections to the ſolutions propoſed in defence of it. From theſe harmonical ſounds the Author draws an argument in favour of his own ſyſtem. His reaſoning, in ſubſtance, amounts to this:

A ſonorous body, when ſtruck, beſides the principal ſound and a repetition of its octaves, produces likewiſe ſeveral other ſounds. Suppoſing me ignorant of the ſpecific ſounds thus accompanying the principal, I may juſtly conclude, *a priori*, that my propoſed ſcale really contains the moſt natural ſeries of muſical ſounds, if I find that a ſtring, when ſtruck, actually gives thoſe ſounds moſt perfectly and diſtinctly, which are neareſt to the principal ſound in that ſcale. Calling this principal ſound *C* or 1, (and leaving out the octaves and other duplicates, if we may ſo call them) the ſounds neareſt to it in the propoſed ſcale are $\frac{1}{3}$, $\frac{1}{5}$, $\frac{1}{7}$, $\frac{1}{9}$, &c. that is *G*, *E*, *B flat*, *D*, &c. *G*, as being nearer to the principal ſound, in this arithmetical ſeries, ought to be more diſtinctly heard than *E*; *E* more diſtinctly than *B flat*, &c. and in fact I hear *G* or $\frac{1}{3}$, the twelfth of the principal; afterwards *E* or $\frac{1}{5}$, the major ſeventeenth, but ſomewhat more weakly; and next *B flat*, or $\frac{1}{7}$, but with greater difficulty: and though I have not, Father Merſenne * affirms that he has diſtinguiſhed even *D*, or $\frac{1}{9}$. And although the ſounds of the notes *F* and *A*, expreſſed by the two ſucceeding terms of this progreſſion, $\frac{1}{11}$ and $\frac{1}{13}$, cannot be perceived, and though they are conſidered by muſicians as falſe, and accordingly have never yet been admitted into any ſyſtem, I ſhould rather ſuppoſe that they may have been miſtaken, than that a progreſſion, which has proceeded thus regularly through the firſt ten terms, ſhould ſuddenly ſtop, or become irregular, at the eleventh and thirteenth; and may very juſtly conclude that my not hearing theſe and other ſtill more diſtant intervals in my natural ſcale, proceeds from the bluntneſs or defect of my organs.

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† *See his Generation harmonique*, p. 61.

Such is the general ſubſtance of this part of M. Jamard's argument, which we ſhall leave to the conſideration of our muſical readers: obſerving only that the Author afterwards employs the *third ſounds*, diſcovered by the celebrated Tartini, as a ſupplemental proof of the truth of his ſyſtem.

One of the advantages ſtrongly inſiſted upon by M. Jamard, as ariſing from this natural ſcale, is the diſcovery of ſeveral new modes in muſic, and the conſequent production of new powers, and of that variety which is ſo eſſential a requiſite in all human gratifications. Hitherto, he obſerves, muſicians have been in poſſeſſion only of two, the major and minor modes, or, as we commonly term them, the ſharp and flat keys. He endeavours to ſhew that from this natural ſcale may be deduced a great variety, nay an infinity, of muſical modes, differing from each other, and from the two in preſent uſe, as much as the two latter differ from each other. The ſcale above given (from $\frac{1}{8}$ to $\frac{1}{16}$ of the ſtring) furniſhes the major mode, or the key with the ſharp third. By beginning a new ſcale at *E*, or $\frac{1}{10}$ of the ſtring, and proceeding, according to the regular arithmetical progreſſion above-mentioned, to *E* $\frac{1}{20}$, he obtains the minor mode, or key with the flat third; differing indeed, like the former, from the diatonic ſcale: but theſe differences, according to him, are to its advantage. In the ſame manner, he [illegible]ms, that *D* $\frac{1}{9}$, *F* $\frac{1}{11}$, *G* $\frac{1}{12}$, &c. and every other note in his

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[illegible]t. harmoni. Propoſit. 33.

harmonic ſcale, conſidered as a fundamental, has its mode peculiar to itſelf, and different from all the reſt in the ratios of the intervals, and conſequently in character and expreſſion. The ſeries of notes in ſeveral of theſe new modes he exhibits in a ſhort table, confined within the limits of his fourth octave. He does not ſeem inclined to extend his ſyſtem any farther than the fifth; but very judiciouſly, we think, leaves the following higher and more minutely divided octaves, to be practiſed by the ſongſters of the feathered choir.

On the whole, M. Jamard exults in the fruitfulneſs of his natural harmonic ſcale, as he thereby pretends to have enriched muſic, hitherto in poſſeſſion only of two modes, with no leſs than twenty-eight †; three of which are produced within the compaſs of the third octave, eight by the fourth, and ſixteen by the fifth; to which he adds the firſt note of the ſixth octave.—Were we to hazard a haſty idea on a ſubject ſo new, we ſhould expreſs our apprehenſions that theſe new modes will ſcarce anſwer the expectations which the Author ſeems to entertain of them; and much leſs that any of them are likely to replace thoſe ancient modes, by which the Grecian muſicians are ſaid to have produced ſuch powerful effects in raiſing and calming the human paſſions. Nay, we violently ſuſpect (whatever may be thought of the truth and excellence of the Author's fundamental mode of *C*, $\frac{1}{8}$, in the fourth octave) that we have frequently heard ſpecimens of his other new modes, in paſſages which have ſtruck our ears at a country fair: but we do not recollect that they excited in us any other emotion, than a violent temptation to break the head of the performer, for playing ſo horribly *out of tune*. If we are miſtaken, we beg M. Jamard's pardon for the levity of this obſervation: but we have not room or leiſure to explain ourſelves further on this ſubject, or to offer ſome obſervations, and very obvious objections, which occur to us with regard to his ſcheme.

We have thought this performance worthy of this particular notice, as the Author is evidently a perſon of learning and ingenuity, and well acquainted with his ſubject; and as his work contains ſome new and ſingular, though many of them, doubtleſs, viſionary ideas. For the reaſons above given, we decline the taſk of inquiring how far M. Jamard's natural ſyſtem is juſt and practicable; or how far the ear, the ſupreme arbiter of ſounds, is likely to be gratified, or muſic improved, and its powers extended, by realizing the whole or any part of theſe propoſed innovations. We recommend the work, however, to the peruſal of the philoſophical muſician, who will probably be amuſed by the Author's ſpeculations, if he fails of being inſtructed by them. If this be really the genuine ſyſtem of nature, in the generation of muſical ſounds, we ſhould congratulate the public on the diſcovery, and willingly pardon the diſcoverer his application of the line in Virgil to it, which is prefixed to this work;

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† We ſhall give a ſpecimen of one of the leaſt exceptionable, perhaps, of theſe new modes. It is that of *G*, $\frac{1}{12}$, and is as follows: *G* $\frac{1}{12}$, *A* $\frac{1}{13}$, *B flat* $\frac{1}{14}$, *B* $\frac{1}{15}$, *C* $\frac{1}{16}$, *C ſharp* $\frac{1}{17}$, *D* $\frac{1}{18}$, *D ſharp* $\frac{1}{19}$, *E* $\frac{1}{20}$, *E ſharp* $\frac{1}{21}$, *F* $\frac{1}{22}$, *F ſharp* $\frac{1}{23}$, *G* $\frac{1}{24}$. The Author even produces 28 more new modes, in another, or contra-harmonical ſcale, formed by a ſimilar arithmetical, but inverted progreſſion of ſounds, carried on *below* the fundamental, or above unity, by multiplying the length of the ſtring by the numbers 2, 3, 4, &c. ſucceſſively. He confeſſes, however, that it will be very difficult to compoſe in any of the modes of this ſcale: though he elſewhere talks of its *capability of inſpiring terror*, deſpair, &c.

> *Hos* Natura Modos *primum dedit.*
>
> Georg. lib. 2. lin. 20.

Such a diſcovery may well plead with us, in extenuation of the otherwiſe unpardonable licence, of employing the pureſt and chaſteſt of the poets, in the fabrication of a pun.

ART. VII.

Les Quatre Poëtiques.—The Poetics of Ariſtotle, Horace, Vida, and Boileau, with Tranſlations and Remarks. By Abbé Batteux, of the French Academy, &c. 8vo. 2 Vols. Paris. 1771.

OUR ingenious and learned Abbé introduces this work with the poetics of Ariſtotle, in the preface to which he obſerves, that when Ariſtotle undertook to write an *Art of Poetry*, all the ideas relative to poetry were prepared (*preparées*); that there were models in great plenty, and by the greateſt maſters; that Fabricius mentions an hundred and eighty tragic writers, the greateſt part of whom were before Ariſtotle; that Æſchylus wrote near an hundred tragedies; that Sophocles compoſed upwards of an hundred and ſeventy; and Euripides about an hundred and twenty. I mention, ſays he, only the moſt celebrated authors; thoſe who were leſs eminent cannot be ſuppoſed to have compoſed fewer. In ſuch a multiplicity of works, all the poſſible varieties and beauties of this ſpecies of compoſition muſt neceſſarily have been found. It will be ſaid, no doubt, that there would be more faults than beauties; which may poſſibly have been the caſe; but when an *Art* is to be formed, that is to ſay, when artiſts are to be told what they muſt do, and what they muſt avoid in order to be ſucceſsful, it is as neceſſary to point out faults as beauties, nay more ſo.—Poetry, therefore, it is obſerved, had made ſufficient progreſs in the days of Ariſtotle to enable him to eſtabliſh its true principles, and to enter fully and particularly into the ſubject.

Beſide, all Greece, 'tis ſaid, had long been paſſionately fond of poetry, painting, and ſculpture, and its taſte was equally correct and delicate; ſo that, in order to write an *Art of Poetry*, little more was wanting than to collect its opinions, and to refer them to the principles on which they were founded.

Philoſophy too, which, at this period, had reached its higheſt perfection in Greece, was abundantly ſufficient, eſpecially in the hands of Ariſtotle, who was called the GENIUS of Nature, to analyze the principles of poetry, to combine them, and to form them into a perfectly regular and connected ſyſtem.—The works of the poets, the taſte of the public, the obſervations of philoſophers, the genius of the author, every thing, in a word, combined to make Ariſtotle's *Art of Poetry* a maſter-piece.

In tranſlating Ariſtotle's poëtics, Monſ. Batteux takes no liberties with his author, but adheres ſtrictly to the original. In his remarks, he enters into no diſcuſſion of the different opinions of commentators upon difficult paſſages; nor, when he differs from others, is he at any pains to ſupport his own opinion.—*Le lecteur*, ſays he, *demande la doctrine d' Ariſtote; je me ſuis borné à la lui preſenter, auſſi exactement et avec le moins de commentaire qu'il m' a été poſſible, lui laiſſant le ſoin de la juger et de la commenter à ſon gré et ſelon ſes lumieres.*

In a ſhort preface to Horace's *Art of Poetry*, M. Batteux tells us, that it is the CODE of reaſon for all the arts in general;—good taſte reduced to principles. We are not to imagine, however, he ſays, that Horace's deſign in this work was to give us a complete treatiſe upon the art of poetry. It is an epiſtle addreſſed to Lucius Piſo, a man of taſte, and to his two ſons, the eldeſt of whom was of an age to think and act for himſelf. The poet's buſineſs, therefore, was not to enter into any minute detail, to enquire into the nature of poetry in general, to diſtinguiſh the ſeveral ſpecies of it, to ſhew the manner of conſtructing the fable, &c.—Piſo and his ſons ſtood in no need of inſtructions upon ſuch points, which were explained by every maſter, and in all the ſeveral treatiſes on the art of poetry, of which there was great plenty at that time.—'*On demandoit à Horace*, ſays he, *des vues fines et d'un ſens profond, des régles de choix, des obſervations de génie, des jugemens de maitre, en un mot ce que le plus bel eſprit du plus beau ſiecle de Rome, devoit enſeigner, s'il faiſoit tant que de donner des leçons; et ce que les plus habiles maîtres, et méme les meilleurs livres, n' enſeignoient pas.*'

According to this idea, it is evident, we are told, that Horace's work was not to be a ſyſtematic train of precepts, diſpoſed in a regular order, and in ſeparate articles, but a kind of collection of maxims of taſte, of detached axioms, each applicable to its object, independent of what goes before or after. All that the author could do in ſuch a caſe, was to begin with general views, and to proceed afterwards to particular obſervations: firſt to lay down the rules of the art, and then to give directions to artiſts. More than this could not be required, eſpecially of a poet, who, to the extenſive privileges of poetry, had added thoſe of the *epiſtolary* kind, the firſt of which is freedom.

'*Il eſt donc inutile*, ſays M. Batteux, *de nous fatiguer, avec Daniel Heinſius, pour remettre dans l'art poëtique d'Horace, un ordre qui, ſelon toute apparence, n'y fut jamais. Cet ouvrage eſt la quinteſſence extraite d'un art, c'eſt-à-dire, d'une collection de preceptes. Il a l'ordre et les liaiſons que doit avoir un pareil extrait; et on pourroit dire en éloge, ce que Jules Scaliger en a dit en le critiquant: Que c'eſt un art enſeigné ſans art.*'

It does not appear that M. Batteux has read the very ingenious Mr. Hurd's Commentary and Notes on the Epiſtle to the Piſos, which is allowed to be one of the beſt pieces of criticiſm in the Engliſh language. If he has read it, he certainly has not paid that attention to it which it deſerves, otherwiſe we cannot but ſuppoſe that one of his taſte and diſcernment muſt have ſeen that the ſole purpoſe of the poet, in this famous epiſtle, was to criticize the ROMAN DRAMA, that a ſtrict method and unity of deſign are obſerved in it, and that the connexions, though fine, and ſometimes ſcarce perceptible, cloſely unite each part together, and give coherence, uniformity, and beauty to the whole.

It would be an eaſy matter to point out ſeveral errors in M. Batteux's tranſlation, ariſing, in a great meaſure, from his miſtaking the poet's deſign; but we muſt refer our Readers to the work itſelf.

The tranſlation of VIDA's poetics is leſs literal than that of Ariſtotle and Horace; the Latin notes of P. Oudin the jeſuit are ſubjoined to it.

The Remarks, which are added to Boileau's Art of Poetry, are chiefly taken from Corneille's Diſſertations on Dramatic Poetry.—It will not be diſpleaſing to ſuch of our Readers as are unacquainted with Boileau's work to ſee the ingenious Mr. Warton's opinion * concerning it:

'May I be pardoned, ſays he, for declaring it as my opinion, that Boileau's is the beſt art of poetry extant? The brevity of his precepts, enlivened by proper imagery, the juſtneſs of his metaphors, the harmony of his numbers, as far as Alexandrine lines will admit, the exactneſs of his method, the perſpicuity of his remarks, and the energy of his ſtyle, all duly conſidered, may render this opinion not unreaſonable. It is ſcarcely to be conceived, how much is comprehended in four ſhort cantos. He that has well digeſted theſe, cannot be ſaid to be ignorant of any important rule of poetry. The tale of the phyſician turning architect, in the fourth canto, is told with vaſt pleaſantry. It is to this work Boileau owes his immortality: which was of the higheſt utility to his nation, in diffuſing a juſt way of thinking and writing, baniſhing every ſpecies of falſe wit, and introducing a general taſte for the manly ſimplicity of the ancients, on whoſe writings this poet had formed his taſte. Boileau's fancy was not the predominant faculty of his mind; his chief talent was the DIDACTIC.'

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* Eſſay on the Genius and Writings of Pope.

⁂ Such of our Readers as are unacquainted with the writings of this ingenious Abbè, are referred to our 19th vol. for an account of his *Morale d' Epicure*; to our 23d vol. for his *Principles of Tranſlation*; and to our 41ſt vol. for his *Hiſtoire des Cauſes premieres*, &c.

ART. VIII.

Les Mœurs, Coutumes et Uſages des anciens Peuples——The Manners, Cuſtoms, and Uſages of ancient Nations; By M. Sabbathier, Profeſſor in the College of Châlons, &c. 12mo. 3 Vols. Paris 1770.

THE work before us contains a very ample collection of facts and obſervations on the manners and hiſtory of ancient nations. It is, on this account, no leſs inſtructive than entertaining; but the Author, we muſt obſerve, would have added conſiderably to its value, if he had been careful to diſtinguiſh the degrees of credibility which are due to the ancient writers, to whoſe teſtimony he appeals; and if he had given to his materials a more preciſe and exact arrangement.

The following articles, which he has extracted chiefly from Tacitus, will afford a ſufficient ſpecimen of his compilation, and may prove acceptable to our Readers:

The ARIANS.

The Arians were a Germanic tribe, and conſtituted a part of the Lygians; a nation which poſſeſſed great extent of territory, and was divided into ſeveral communities. Of theſe, that of the Arians was the moſt powerful. Beſide this ſuperiority, the Arians were remarkable in other reſpects. They were extremely ferocious, and they added to the natural ſavageneſs of their appearance, by art and ſtratagem. They blackened their ſhields, their bodies, and their countenances, and choſe the darkeſt nights in which to engage their enemies. Surprize, the horrors of darkneſs, and their almoſt infernal aſpect, ſtruck a terror into the moſt formidable opponents, and made their arms drop from their hands. For, according to Tacitus, it is the eye, in all battles, that is firſt conquered.

The CHERUSCI.

This people, undiſturbed by an enemy, were enfeebled by a long continuance in peace, and paid dearly for the ſweets of their repoſe. They conceived not, that it is a dangerous tranquillity that is enjoyed, amidſt warlike and ambitious neighbours; and that, when recourſe is had to the ſword, it is in vain to plead moderation and probity, as theſe terms are perpetually applied to the victors. Accordingly, though anciently extolled for their candour and equity, the Cheruſci loſt this character, when vanquiſhed by the Catti, and were cenſured as cowards and fools, while the good-fortune of their conquerors was honoured with the name of wiſdom.

The CATTI.

The Catti have bodies extremely hardy and robuſt, an air of great ferocity, and a ſuperior firmneſs of mind. For Germans, they have much ſenſe and capacity. They are attentive to elect able chiefs, and are obedient to them; they preſerve their ranks, take advantage of occaſions, have a proper command of themſelves, divide the day into portions, to be employed in different offices, entrench themſelves during the night, leave nothing to chance; and, what is ſingular, and implies diſcipline and reflexion, they rely more on the conduct of their general, than on the ſtrength of their army. Their whole force conſiſts of infantry, who beſide their arms, carry utenſils and proviſions. The other tribes of Germany equip themſelves for a battle; the Catti, for the operations of a war. They venture rarely on excurſions, and are not fond of caſual encounters. It is peculiar to bodies of horſe, to conquer or to fly in ſudden engagements: bodies of foot have leſs agility, and are more intrepid.

There is a particular cuſtom which is general among the Catti; but which, among the other ſtates of Germany, is only common to a ſmall number of bold and determined warriors. When they have attained the age of manhood, and are able to bear arms, they allow their hair and beards to grow; and this rite, they conſider as a ſacrifice to valour. Nor till they have killed an enemy, are they permitted, to renounce this form of countenance. Over his blood and ſpoils they ſmooth their faces, and boaſt, that they have now paid the debt which they had contracted at their birth, and have rendered themſelves worthy of their parents and country. Cowards neceſſarily retain this ſqualid appearance, as they want the courage to acquire a title to lay it aſide. Thoſe, who are ambitious of the praiſe of ſuperior valour frequently renew this cuſtom; and wear, alſo, an iron ring, condemning themſelves, in a manner, to ſervitude, till they are freed from the diſgrace of it, by the blood of an enemy. Many even delight to carry, during their lives, this terrible aſpect; and when grown grey with age, they become, thereby, more reſpectable to their friends, and more formidable to hoſtile nations. By theſe, in all engagements, the aſſault is made: they form the firſt line of battle, and ſtrike terror by the ſingularity and horror of their appearance. Even during peace, they affect not to appear in a more mild and agreeable faſhion. Without any fixed habitations, without lands to cultivate, indifferent to the occupations of life, negligent of their own wealth, and prodigal of that of others, theſe warriors are maintained at the expence of thoſe whom they viſit, and continue in the practice of a ferocious valour, till they are debilitated by the waſte and the encroachments of age.

The SUIONES.

This people was powerful both by ſea and land. Their veſſels were conſtructed in a more convenient form than thoſe of the Romans, as they had prows at each end, and could be rowed without being turned. They moved not by ſails; and the rowers were not placed on benches. The oars could be removed from place to place, in the way that was ſometimes practiſed by the Romans in navigating rivers.

The Suiones paid a particular reſpect to riches; and, by this means, they came in time to ſubmit to the unlimited dominion of a ruler. The uſe of arms was not allowed to the individuals of this tribe, as in the other German communities. Theſe their king ſhut up under the care of a perſon in whom he could confide, and who was always of a ſervile condition. The reaſon of this policy is obvious. Their country was defended by the ſea againſt foreign invaſions; and ſoldiers, with arms in their hands, might eaſily be allured into tumults and rebellion. The ſafety of the ſovereign might, therefore, have been endangered, if the charge of his arſenal had been given to a man of rank, to a citizen, or even to a freedman.

The SUEVI.

The Suevi inhabited a conſiderable proportion of the territory of Germany. They did not conſtitute a ſingle nation like the Catti and Teucteri, but were divided into different ſtates, known by particular appellations, though comprehended under a general name.

A circumſtance, which marked out the Suevi from the other Germanic communities, and which with them ſerved to didinguiſh the citizen from the ſlave, was the habit of twiſting their hair, and binding it up in a knot. For though this faſhion was admitted in other German tribes, from their connexion with the Suevi, on a principle of imitation, yet in theſe, it was confined to young men. Among the Suevi, on the contrary, it was continued to an extreme old age. To the great and noble it was an object of particular care. It ſeemed indeed, the only ornament of which they were ambitious: But their attention in this reſpect proceeded not from any criminal deſign. They did not adorn themſelves for the purpoſes of love, but to add to their ſtature, and to appear terrible to their enemies.

The Semnones account themſelves the moſt illuſtrious and the moſt ancient community of the Suevi; and their claim to antiquity they found on religion. They have a wood, conſecrated by their anceſtors, which they behold with ſuperſtitious reverence; and there, at ſtated times, the deputies of all the tribes deſcended from the ſame ſtock, aſſemble to celebrate the frightful ceremonies of their barbarous worſhip. Theſe they begin by ſacrificing a human victim. No one enters this wood, but in fetters; and if any one chances to fall, it is not lawful for him to riſe. He muſt roll along the earth. The tendency of theſe ſuperſtitious rites is to prove, that, from this place the Suevi drew their original, that there the Deity reſides who reigns over them, and that to this ſpot all their ſtates ought to pay attention and reſpect. The good fortune of the Semnones aſſiſted their ambition and pretenſions. They poſſeſſed an hundred towns; and from the extent of their territory, and their ſtrength, they were regarded as the chief community of the Suevi.

The TEUCTERI.

The Teucteri, according to Tacitus, were remarkable for the excellent diſcipline of their cavalry. The ſkill and addreſs, which they poſſeſſed in this branch of the military profeſſion, conſtituted their proper glory, and diſtinguiſhed them from the other Germanic tribes. This advantage they had derived from their anceſtors, and they ſtudied to tranſmit it to their poſterity. The management and exerciſing of horſes was the ſport of their infancy, the emulation of their youth, and the employment of their riper age. Horſes were conveyed among their family poſſeſſions; and were received by their deſcendants, not according to their ſeniority, but according to the figure they had made in war.

Of the German tribes in general, our Author gives the following picture.

They were all fond of war, and loved it on its own account. They fought not for riches, becauſe they knew not the uſe of them; nor for ample poſſeſſions, becauſe they thought it glorious to be ſurrounded with vaſt ſolitudes. This, they fancied, was a mark of their ſuperiority over the tribes they had driven from them, and an uſeful precaution, by which to guard againſt the ſudden incurſions of their hoſtile neighbours. War had charms to them as a ſcene of action, and as the road to glory.

There had ſubſiſted on this head an early emulation between the Gauls and Germans; and Cæſar has obſerved, that in the moſt diſtant times, the former had the advantage; as their colonies had forced their way into Germany, and had conquered ſeveral countries, of which they retained the poſſeſſion. It happened, however, in after-times, that the Gauls having become effeminate in conſequence of their commerce with the Romans, and of the riches and luxury introduced among them, yielded to the Germans, whoſe power and laborious way of life foſtered their ſtrength of body and of mind. Hence, the German conqueſts on the left ſide of the Rhine; but the Roman troops allowed them not to penetrate into the heart of Gaul. They maintained, however, their ground on the borders; and the country from Baſle to the mouth of the Rhine was called Germany, and divided by Auguſtus into two provinces under that name.

The paſſion of this people for war was ſo violent, that when any of its ſtates had remained for a conſiderable time in peace, the youth, impatient of repoſe, and eager to expoſe themſelves to dangers, repaired to nations that were at variance, or made incurſions upon their neighbours. For the depredations exercifed beyond the confines of their own territories, inſtead of being accounted blameable, were conſidered as honourable, and as furniſhing an excellent method to keep their youth from inaction and indolence.

This fierce people valued no occupation, but that of arms. The chace had few allurements for them; and as to agriculture, though they acknowledged its utility, they thought it an ignoble profeſſion. They fancied it mean to acquire by their ſweat and labour, what they could purchaſe with their blood. Accordingly when they were not engaged in war, they were totally idle; and to eat, drink, and ſleep, was their only buſineſs. Their family concerns were given in charge to the women and to old men. The more valiant and robuſt conſidered it as below them to have any thing to do. So inconſiſtent were this people, ſays Tacitus, that they were enemies to peace, and yet lovers of idleneſs.

Thoſe who are fond of beholding men under the different forms of barbarity and civilization in which they have appeared in ſociety, will be highly delighted with the preſent publication.

ART. IX.

Hiſtoire de la Rivalité de la France & de l'Angleterre, par M. Gaillard, de l'Academie Françoiſe & de l'Academie des Inſcriptions & Belles Lettres.—The Hiſtory of the Rivalſhip of France and England, &c. 12mo. 3 Vols. Paris. 1771.

THIS agreeable Writer, who obliges the world with an Hiſtory of the Rivalſhip of France and England, appears to unite that delicacy of language, for which the French *academicians* have long been eminent, with ſentiments generally juſt, and an enlarged benevolence of heart.

"*Attention to others*" ſeems to be the true baſis of politeneſs; and we Reviewers ſhould be ſorry to give occaſion to Mr. Gaillard to conclude, from any inattention to his work, that we Engliſhmen have no title to pretend to rivalſhip with the French in the article of politeneſs.—But, to be ſerious:

We eſteem the ſubject of this work to be of ſo much importance to all our Readers, not only as Engliſhmen, but as men, that we think it our duty to give ſuch a fair repreſentation of this Hiſtory, as may enable them to judge whether any French *academician* be able to keep *prejudice* out of the ſacred circle of their *academy*.

Mr. G. begins his preface (which contains above 40 pages) with an handſome profeſſion that 'although he is a *Frenchman*, he will endeavour never to forget, that it is the duty of an Hiſtorian to be impartial, and of a Man to be *juſt*.—He *loves* France, and *eſteems* England. and reſpects himſelf too much to *flatter* or *abuſe*, inſtead of *examining* and *judging*.' He adds, 'all men, however diſtant, are brethren, and eſſentially friends. He who loves war is the only enemy of mankind.—This (ſays he) is an *old* truth always *new!* Europe is *polite*, but makes war, and therefore is ſtill *barbarous*.' *Speculative* truths (as he obſerves) muſt be inculcated long before they become *practiſed*. 'Men have diſcovered (continues Mr. G.) that ambitious conquerors are *unjuſt*, but not ſufficiently, that they are *fooliſh*. War appears already *horrible*, but I will ſhew it to be *abſurd*, and *ridiculous* too.' He proves war to be *ridiculous* becauſe *inefficacious* to the end propoſed.

He next ſhews, that true or juſt policy means to conquer, in order to preſerve poſſeſſion of conqueſts in peace; but war either only reduces our enemy to a *ſhameful peace* till he can contend again with more ſucceſs, or entirely ruins him. This deſtruction of HIM naturally cauſes the *deſtruction*, or at leaſt the *weakening* of OURSELVES, by the jealouſy of our neighbours, or by interior vices.

Mr. G. confirms this general truth by referring to the history of all nations, particularly of Rome. He justly observes that this muſt always be the caſe, which *philoſophy* foreſees and hiſtory relates. Among the *particular* cauſes concuring to produce this great effect, which he juſtly enumerates, we are eſpecially pleaſed with two, as doing honour to the pen of a Frenchman, viz. ' the indifference of members of the conquering nations towards their country, and the innate love of the conquered towards their country, which tyranny can never ſtifle.'

Mr. G. obſerves, that the dreams of *univerſal empire* ſeem to be pretty much at an end in Europe, and then, after expatiating on the enormities of modern wars, he cries out, like a good man, ' Beſide the expence of human blood, which is *invaluable*, he who calculates what it has coſt Europe to *determine nothing*, will look with horror,' &c. He adds, in the ſpirit of juſt ſatire, that when philoſophy compares two prize-fighters ſlaſhing each other, then drinking together like friends, with two poliſhed heroes, ſhe ſees no difference, except that the latter gladiators produce more terrible conſequences.

Our Author doubts whether the diſcovery of a new world has done more harm or ſervice to mankind ; but he remarks, that it has produced as much diſpute about the *freedom* and *excluſiveneſs* of ſea and trade, as before ſubſiſted about univerſal monarchy.

And here Mr. G. takes an opportunity of giving an agreeable view of the government of Pennſylvania, whoſe capital takes its name from *brotherly love*. He thinks almoſt the only ſubject of envy which we afford the French, is this little colony, whoſe original 500 inhabitants have, in a little time, produced 300,000. Our Author judges that the ſingularities of the Quakers occaſioned their forming this colony, and owns that they puſhed their love of peace to exceſs.

Mr. G. inſiſts again on his favourite topic, viz. that ' war is an *ineffectual* means to the end propoſed, viz. the laſting enjoyment of conqueſts ;' and to the general reaſons above aſſigned, he adds particular ones, viz. the change in the art of war by improvements in artillery, from whence *ancient courage*, which was *boldneſs* founded on ſkill, is changed to *brutal obſtinacy*, and war is become ſtill more abſurd.

This Writer admirably obſerves, that the ancient conquerors came from countries where their people ſtarved, to plentiful ones ; but that modern conquerors really gain nothing by their conqueſts.

He draws a juſt and fine picture of the prince who improves his country by all ſocial arts ; and concludes, that till theſe are carried to their height, no colonies ſhould be thought of. He aſks, ' How the right of nations can admit of war ?' and obſerves, that a *maleficent* policy has made even a ſtate of peace a *ſtate of war*, by tricks of negociation, &c.

Among other royal cheats Mr. G. places Louis XI. of France, with Ferdinand and Charles V. of Spain, and draws ſo lively a picture of Ferdinand, that nothing but our neceſſary brevity could excuſe an omiſſion of ſome traits of it.

Mr. G. apprehends that Tacitus has contributed to make men admire cunning rogues with crowns. He ſhews that there is no greatneſs of mind in continual lying, and that if there were greatneſs in it, this could not long have ſucceſs.

He recommends to all princes a maxim oppoſite to Machiaveliſm, viz. "Who knows not how to be *juſt* and *good*, knows not how to reign."

May this motto be engraved not on the plate, the gold and the ſilver of kings, but on their hearts!

He obſerves, that the unhappy effects of not applying to *ſtates* what is allowed true of individuals, viz. that "honeſty is the beſt policy;" and that the deſign of this work is to convince France and England, by the conſequences of their anceſtors' quarrels, that they ſhould live like ſiſters. He undertakes to ſhew the Engliſh, that their *tranſient* ſucceſſes in France were owing to the diviſions of the French, and the *definitive* ſucceſs of the French, to their *too tranſient* virtues.

He aſſures his readers who have ſuch delicacy as to be diſguſted with the detail of war, that he will never enter into it when not neceſſary; that he will rather inſiſt on its *cauſes* than *operations*, and this only with a deſign to make men love peace. He promiſes to have great regard to manners and arts, &c. He declares, that when he recommends peace, he is not actuated by *fear* for France, nor by *compaſſion* for England, (Engliſhmen will ſmile) but writes as a private philoſopher, who thinks war not the trade of men, but of lions and tygers!

This ſpirited though *long* preface deſerved our ſhort account of it, that the liberal Reader may judge, in general, what entertainment is prepared for him in this capital work.

A ſhort advertiſement informs the Reader, that Mr. G. choſe to execute his plan of recommending peace, by an hiſtory of the rivalſhip of two nations, the moſt ancient, the moſt famous, and moſt perſevering!

He has prefixed, to his main work, an introduction of about 180 pages, in which he ſhews the two nations advancing from obſcurity to a ſtate of ſhining rivalſhip. This part of his work he has divided into four chapters. In the firſt of theſe he traces their earlieſt ſteps towards a conſtitution; in the ſecond, the ravages of the Danes in England, and the Normans in France, with their effects on manners, &c. in the third, the influence of the Dukes of Normandy over France; and in the laſt he diſplays the events preparative to the conqueſt of England, by William I.

In this introduction, are many curious, entertaining, and intereſting particulars, well ſelected and conciſely expreſſed; but the neceſſary limits of this article obliges us to paſs them with this *general mention*, as we muſt notice the moſt ſtriking inſtances of rivalſhip ſpecified in the work before us.

Mr. G. very properly makes the conqueſt of England by William I. the æra from whence he dates the commencement of that rivalſhip which he relates.

He juſtly obſerves the great want of policy in the regency of France, which not only *oppoſed not* *, but even *aided* William's invaſion of this iſland, as by theſe means they contributed to aggrandize a vaſſal of that crown, already formidable enough, eſpecially in a minority.

His deſcription of the famous battle of Haſtings is conciſe, juſt, and lively.

Philip I. of France, become of age, quickly perceives the bad policy by which the regency, in his minority, had aided William's conqueſt of England, and therefore readily gives aſſiſtance to a great rebel againſt William, in Bretagne, viz. *Ralph de Guair*, and makes the Conqueror fly before him.

On the ſame principle of reducing William's greatneſs, and more juſtly, Philip ſupports his ill-uſed ſon Robert.

That prince's unhorſing his father is ſo well deſcribed, as to create ſurprize in any Reader who is not acquainted with the ſtory.

Philip, who oppoſed William I. on principles of right policy, would have acted an abſurd part if he had not, on the ſame principles, continued to oppoſe William II. who groſsly injured his brother Robert, the true heir to Normandy, &c.

But this French monarch proves ſo indolent as to ſit down content with the diviſion of that dutchy between the two brothers, judging apparently that ſuch diviſion would create continual diſturbance between them.

Nay, our Hiſtorian confeſſes, that Philip was ſo weak as to accept the bribes of William, to connive at his continued injuries committed on Robert: which was in effect to *receive bribes againſt himſelf*, as Robert was much weaker, and ſhould have been, both in juſtice and policy, ſupported.

Mr. G. now delineates, very juſtly, all the cauſes which contributed to produce thoſe abſurd expeditions of European princes into the Holy Land, which took off their attention from their own affairs, and buried the gold and blood of Chriſtians in the land which really belonged to Infidels. The cauſes which he enumerates are, 1ſt, The ſplendor of recovering the holy ſepulchre, &c. from Infidels. 2. The exhortations of *Peter the Hermit*, an *eloquent* and *ſenſible* man. 3. The inſtances of popes. 4. The intrigues of monks. 5. The lure of novelty. 6. The ardour of chivalry. 7. The ſuperſtition of kings and people. 8. The deſire of *devout raſcals* to gain at once fortune and abſolution. 9. Hope of extending commerce, &c.

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* Mr. G. notices (p. 216.) a great error of Dr. Smollett, who ſuppoſes that Philip recovered the *Vexin* during William's minority; but William was *26 years* older than Philip.

But to look particularly to their effects on France and England, we may obſerve, that Philip (or rather his ſon and aſſociate, *Louis the Fat)* began to conſider our William II. as a more formidable rival, when he ſaw that his brother Robert, impatient to be equipped for the holy war, had mortgaged to him Normandy, and that William had alſo obtained, on mortgage, both Aquitaine and Guienne. However, a violent death quickly releaſed both Philip and Louis from all fears of William.

Louis the Fat had ſenſe and vigour enough to endeavour to prevent the joining of Normandy to England under Henry I. Mr. G. aſcribes his diſappointment to the over-greatneſs of the vaſſals of the crown, who were unwilling to help the ſovereign to depreſs their brethren. There was certainly ſome effect from this cauſe. He deems the greatneſs of theſe chief vaſſals of the crown an *uſurpation*, and conſequently praiſes Louis for his juſt policy in applying himſelf to reduce this *feudal tyranny* to what he thinks the *ancient monarchical government.*

There was now, after a courſe of friendſhip, a perſonal and declared rivalſhip betwixt Louis and Henry. The former challenges the latter to ſingle combat, and on his declining it, but giving a general battle, beats him, and takes under his protection *William Cliton* (or *Criton)* ſon of Duke Robert.

However, if Henry had the diſadvantage in this action, he gained an advantage, at leaſt equal, in the famous rencounter of Brenneville.

Our Henry had ſecretly ſtimulated the Emperor Henry V. to march againſt France. That Emperor ſcarce made his appearance on the borders, and fled.—Hereupon Louis, provoked by King Henry's conduct, propoſes to lead his forces againſt Normandy; but the great vaſſals refuſe to move.

On the character of Henry's dying ſon, Mr. G. makes ſome ſevere ſtrictures †.

The death of William Cliton, or Criton (who had been made Count of Flanders) which now happened, is a great loſs to Louis, both on account of his talents, and the ſpeciouſneſs of a defence of his cauſe.

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† "Avoit dit pluſieurs ſois que ſi regnoit jamais, il attacheroit les hommes les *hommes*, au joug comme les *bœufs*.—Des hiſtoriens ont pretendus qu'en cette occaſion [Mort du jeune *Henri*] l' *Eau* avoit puni en lui un vice qui l'avoit eté autrefois par le Feu." P. 304, 5.

Henry, who had always his eye on his intereſt, now marries his daughter Maude (widow to the Emperor) to Geoffry Plantagenet, in order to join Anjou and Maine to his other dominions in France.—The picture of this tyrant's domeſtic fears is an uſeful one.

On Stephen's aſcending the throne, Mr. G. explains, with the greateſt preciſion and clearneſs, his weak title to the crown.

Louis the Fat, who would have profited by the troubles of England and Normandy, died ſoon after the commencement of this reign.

Mr. G. juſtly remarks, that the common intereſts of the great vaſſals of the crown, that fiefs ſhould not be reunited to it, prevented the reunion of ſeveral to that of France. His eulogy of Louis the Fat is excellent. He was his people's *father*, though a *bigot!*

Our Author obſerves, that *Louis the Young* followed a maxim directly contrary to that of *right policy*, which would have taught him to aid the *weaker*, whereas he always joined the *ſtronger* party. Thus he at firſt inveſted Plantagenet with the dutchy of Normandy, and afterwards allied himſelf to Stephen.

Abbé *Suger* and *St. Bernard* are well contraſted by our Hiſtorian; the *former* as a good politician, the *latter* as an enthuſiaſt, who over-ruled Louis to join in the *Croiſade*,—to expiate the burning of *Vitry*, by ſpilling ſeas of blood in Paleſtine!

But Louis was guilty of another very great weakneſs. Though he knew that by his marriage with Eleanor he held very conſiderable fiefs, he ſtrove not to render himſelf agreeable to her, but even got his marriage diſſolved: whereupon our Henry married her.—Abbe Suger had delayed this divorce.

Yet Mr. G. thinks that Henry's accumulation of provinces in France was the occaſion of loſing that kingdom; and points to this prince as a proof of his grand theſis, "immoderate increaſe of power is the harbinger of decay."

However, Henry now became too powerful a rival for Louis effectually to oppoſe: nevertheleſs, he attempts in vain to ſupport Geoffry, Henry's brother. Some ineffectual ſkirmiſhes paſs betwixt the Kings on account of Thoulouſe and the *Vexin*; but at length peace is reſtored, by a marriage betwixt Henry's ſon and Louis's daughter.

The principal remaining affair diſcuſſed in this volume, is the famous diſpute betwixt our monarch Henry and Archbiſhop Becket, in which the King of France interpoſed much, perhaps on a principle of religion, perhaps only of policy, to ſupport that prelate and his friends againſt their King, and to create great perplexities to his formidable rival. Louis makes war on him in Normandy, but is driven thence.

At length Henry conſents to give his provinces in France to his ſons, and ſo cut off all matter of perſonal rivalſhip betwixt him and Louis. And now Louis ſtrives to reconcile the King and the prelate.

Our Hiſtorian calls Becket '*a virtuous prieſt.*' Perhaps he had ſome *virtues*; yet when the principle on which he exerciſed virtuous acts is enquired into, ſcarce any will ſtand the teſt. But, by a *virtuous man*, we mean one who exerciſes all moral virtues, and by a *virtuous Chriſtian prieſt*, one who exerciſes *all Chriſtian* virtues. Now, are not *humility*, *meekneſs*, and their amiable train, Chriſtian virtues? Had Becket theſe? Surely Mr. G. will not ſay that he had!

To an Engliſhman it may juſtly ſeem ſurpriſing that Mr. G. ſhould not make one ſingle remark on Lord Lyttelton's life of Henry II. when he has quoted much inferior hiſtorians in almoſt every age.

We cannot deem this omiſſion a proof that he is *impartial.* Surely ſome tribute was due to ſo accompliſhed a nobleman! But Lord Lyttelton repreſents Becket as utterly undeſerving the title of a *virtuous prieſt.*

Indeed, Mr. G. ſeems thoroughly conſcious of the true character of Becket, when he quotes a pretty long paſſage from Mr. Boſſuet concerning this proud prelate, and obſerves that Boſſuet durſt ſay no more than he did, againſt a man canonized by the church; and he diſtinguiſhes, by *italics*, the paſſages which covertly ſhew his real ſentiments ‡. How dares a *French Papiſt* pretend to impartiality!

Henry was extremely ſenſible how many enemies, eſpecially in France, the aſſaſſination of Becket would raiſe againſt him, and cunningly engaged to eſtabliſh the payment of Peter-pence in Ireland, given to him by the Pope. This ſcheme diſarmed the Pope's fury, and Louis durſt not diſturb him. Henry however, to appeaſe the clergy and people, ſubmitted to a ſhameful penance for Becket's death.

But Henry gave his rival Louis another great advantage againſt him. By his matrimonial infidelities, eſpecially with fair Roſamond, he provoked Queen Eleanor, and ſhe ſpirited up her ſons to claim the *real poſſeſſion* of the crown of England, and the provinces in France, whoſe *titles* only he had given to them.

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‡ " Il acheta la liberté glorieuſe de dire la verité, *comme il la croyoit*," &c. " Il combattit juſq'au ſang *pour les moindres droits de l'Egliſe*," &c. " Il defendit *juſq' aux dehors de cette Sainte Cité*," &c.

Louis ſupports not only his ſon-in-law, young Henry, in his *abſurd* demand, but Richard, alſo, in his claim of Guienne, and Geoffry in his of Bretagne.

Hereupon Henry impriſons his Queen, eſcaping to her ſons, and diſciplines the firſt ſtanding army of foreign mercenaries that Europe ſaw; for Stephen's was an undiſciplined body of men. Theſe troops were faithful to Henry * and ſucceſsful; and the example was copied (as we ſhall ſee) by Philip Auguſtus of France. Such an army however is always *dangerous*, and frequently *ruinous*, to *liberty*. Mezeray allows this truth, and Monſ. G. confirms it.

Louis ſolemnly ſwore not to lay down arms till he had depoſed Henry; and cauſed his nobles and clergy, and even Henry's ſons, to ſwear the ſame! He treacherouſly burns Verneuil. Yet this Louis was a *devout* prince, and (as Mr. G. obſerves) had expiated the like horrors by a cruſade!—But Henry makes him fly, and, by the aſſiſtance of his mercenary troops, *always ready*, quiets all Normandy, Bretagne, &c. then makes noble offers to his ſons, which Louis perſuades them to refuſe. The Scotch and Iriſh, and the count of Flanders, join alſo againſt Henry. He ſaves, by expedition, Rouen, beſieged by Louis, makes a carnage of ſome of his rear, and puſhes his ſon Richard ſo vigorouſly, that at length a general peace is made. Monſ. G. muſt own that England has the ſuperiority here over her rival, both in *arms* and *virtue*. He pronounces indeed the panegyric of our generous Henry, and the condemnation of his mean competitor.

Henry alſo ſhone ſuperior to his rival, by being choſen arbiter betwixt the kings of Caſtile and Navarre.

Monſ. G. calls Louis a prince of *few vices*; but he who foments the unnatural rebellion of ſons againſt ſuch a father as Henry, muſt have an heart *thoroughly* bad!

Henry reconciles the young king of France, Philip II. to his mother, and his own ſons to each other, and laments the death of the young and, at laſt, *penitent* Henry. Monſ. G. paints the manners of the Henries in this ſcene, juſtly and finely.

But Philip, on pretext of the fortune and jointure † of his ſiſter, young Henry's queen, makes war on the king of England, and is joined by the unnatural Richard, who imitates not his brother Henry's repentance, but demands to be crowned.

This effort of rivalſhip was however quickly over; for Henry wanted to ſettle matters in Ireland, where his ſon John had hurt the Engliſh intereſt, and Philip wiſhed to reduce ſome of his vaſſals: hence they made a kind of peace. Yet Philip was quickly ready again to ſupport Geoffry againſt his father, but that ungrateful prince dies by a tournament, 'bemoaned by Henry alone, *becauſe* he was his father,' ſays Mr. G.

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* The infidelity of his vaſſals made theſe troops neceſſary to Henry.

† Mr. G.'s words are *dot* and *douaire*.

Richard now attached himſelf entirely to Philip; and this king (flattered with the title of *auguſt)* was ſo mean as to endeavour to mortify Henry by cutting down a famous elm ‡, (which the Engliſh were fond of) under which they had held conferences; and by ſuffering Richard to do him homage for all provinces in France, in Henry's preſence. Prince John alſo joined this party.

Henry, now ſickening, yields to very diſadvantageous terms of peace, and dies in convulſions of deſpair, curſing his birth and his children!

This Writer excellently deſcribes the behaviour of Richard, ſtruck with the conſciouſneſs of parricide, when his father's corpſe bled at his approach §, and gives a juſt character of Henry.

Philip and Richard join in the cruſade, but quarrel at Meſſina, the place of rendezvous, on account of a letter avowed by Tancred king of Sicily to be wrote by Philip to tempt *him* to join in betraying Richard; which letter Mr. G. judges of doubtful authority ‖. However, Richard breaks off his engagement to marry Philip's ſiſter, and eſpouſes another princeſs.

The French and Engliſh hiſtorians are oppoſite in their accounts of Philip's behaviour towards Richard in the Holy Land; but agree, that, at parting thence, Philip ſwore to guard Richard's dominions. Mr. G. is ſo *liberal* as to own that it would be well if the French hiſtorians could prove that Philip kept his oath *.

The hiſtorians of the two nations diſagree on another point, viz. Whether Richard or the duke of Burgundy, Philip's lieutenant, refuſed to proceed to the ſiege of Jeruſalem?

The ſaid hiſtorians differ about a third point, viz. Richard's *ſelling* or *giving* the kingdom of Cyprus (which he had conquered) to Guy of Luſignan. Mr. G. thinks that both parties go too far in their aſſertions on this ſubject; and he is generous enough to confeſs, with Mr. Falconet, that the French calumniated Richard as guilty of the murder of the marquis of Montſerrat †.

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‡ The word uſed by Mr. G. is *orme*. Some hiſtorians call the tree an *oak*.

§ Mr. G. accounts for the fact naturally, viz. from his dying of an apoplexy. It has long been a piece of vulgar ſuperſtition, that the corpſe of the murdered bleeds at the approach of the murderer.

‖ We could ſhew reaſons for thinking this letter authentic.

* Mr. G. muſt own that a prince capable of breaking his oath, is capable of writing the letter abovementioned, and of every thing that is bad.

However, he judges that the Engliſh appear to carry their accuſation of Philip too far, when they ſuppoſe him, while in Paleſtine, to have laid his plan of injuries toward Richard; and thinks that Philip was ſeduced into the ſcheme of oppreſſing Richard by Prince John and the Biſhop of Ely. But how can Mr. G. diſpute the truth of the accuſations of the Engliſh merely on account of Philip's probity? The Pope, however, forbad Philip's encroachments on Normandy. One advantage this of cruſades!

Mr. G. juſtly obſerves on queen Eleanor's letters, occaſioned by Richard's impriſonment, that "the eloquence of grief is found in all ages."

The princes of the empire *perſuade* or *force* the emperor Henry VI. who had bought Richard of Leopold duke of Auſtria for 60,000 marks of gold, to ranſom him for 150,000, and his ſubjects make the firſt payment.

Philip had negociated with this infamous emperor to *ſell* Richard to him, or keep him *always* a priſoner; and, at length, to keep him one year longer; and Henry, having diſmiſſed him, ſtrives to retake him ‡.

It is ſurpriſing that Mr. G. obſerves not how juſtly theſe calamities fell on Richard, providentially, for his parricide, and by the inſtrumentality of his aſſociate Philip.

This *faithleſs* prince, Philip, marries a ſiſter of the king of Denmark, to puſh his ſucceſs againſt England; but diſlikes her though handſome and virtuous, and thus loſes the aſſiſtance of that crown §.

Richard puſhes the war vigorouſly in France againſt Philip, and beats him terribly at the famous battle of Fretteval.

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† We think with Mr. G. and Monſ. Falconet, that ſome Engliſhman, or partizan of the Engliſh, forged, in all probability, the letter from the *old Man of the Mountains*, to exculpate Richard; yet the date in Rymer, viz. "*Anno ab* ALEXANDRO *papa quinto*," ſeems plainly a blunder of the original date in Trevelth (not underſtood) viz. 1505 of Alexander; that is, the æra of the Seleucides, which anſwers to 1193 of our æra, the juſt date, as Mr. G. acknowledges.

‡ Philip would have given Henry all the ranſom, viz. 150,000 marks of gold, for keeping him another year, and Henry hoped to get the double ranſom. But it is ſuppoſed Philip's view was to get Richard taken off by poiſon, or ſuch like means.

§ Thus covered with crimes was this prince, whom Mr. G. frequently defends! He called Richard, in a letter to John, "a devil." But was he himſelf leſs diabolical?

Philip challenges Richard to decide *all* their diſputes by five knights on each ſide. Richard conſents, on condition that themſelves be at their head. Philip approves the condition, but France does not.

Mr. G. wiſhes * that all national diſputes could be thus ended, but ſhews the impoſſibility of ſuch a ſcheme; and remarks, that Mezeray was ſo fond of war, as to "*regret the breaking off of this agreeable party* †."

The Author is too good a *friend to morals* not to note, that the *barbarous* Leopold, duke of Auſtria, died a violent death ‖.

Philip and Richard renew the war, in which the latter obtains more victories. The count of Flanders declares againſt France, and, in the diſputes betwixt the two Emperors, as Richard ſupports his nephew Otho, Philip declares for his rival Philip. They make peace however with a marriage, as uſual, and Philip acknowledges the Emperor Otho.

Mr. G. is truly *eloquent* and *preciſe* in his character of Richard, whom he juſtly deſcribes as a *lion*, whoſe name he bore. But we muſt own, that we think he falls into the prejudices of his countrymen, when he would *blanch* Philip, who appears to deſerve no better compariſon than that of a *wolf* or a *fox*.

Some modern Engliſh author, whom Mr. G. names not, has blamed Richard's officer for his barbarity to Gordon, who ſlew Richard; and a Frenchman, whom alſo he names not, has accuſed that Engliſhman of a defence of *regicide*. Mr. G. defends Gordon, and ſo do we ‡.

Our Author chooſes to begin his review of John in compariſon, as of a *judge* and an *aſſaſſin*; whereas *truth* certainly regards them as two aſſaſſins, one of which, by lucky circumſtances, ſits as judge on the other.

Philip intangled himſelf with the ſee of Rome on more than one account, and particularly about his Daniſh queen, whom he uſed ſhockingly, repudiated, and having married another, was forced to take her again §. He then made war on John;

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* The famous Eraſmus has a propoſal of this kind.

† The words are, " *ainſi une* ſi-belle *partie fut rompue*."

‖ By a tournament.

‡ See Gordon's excellent ſpeech to the dying Richard, in pages 191 and 192, of Mr. G. Richard had the nobleneſs of heart to allow its juſtice, pardoned him, and gave him one hundred ſhillings; but his deteſtable officer *flea'd* him alive!

§ The circumſtances of his taking her again are ſo much in the ſimplicity of the times as to deſerve notice. He put a pillion, we may ſuppoſe, on his nag, and fetched her behind him home. " *Il alla un jour prendre Iſemburge chez elle, l' emmena* en croupe *ſur ſon cheval*, &c. See Rigord, p. 37, &c.—But we remember that our own Elizabeth rode behind ſome of her lords to the parliament.

but, having no deciſive advantage, was obliged to make peace with him, and neglect the intereſts of Arthur of Bretagne, whoſe protection he had ſolemnly undertaken.

Philip now receives John magnificently at Paris, and Anjou is adjudged to him. How mean a wretch is Philip the *Auguſt!*

Mr. G. would perſuade us, that Philip adviſed not John to withhold his brother's legacy from the emperor Otho. But, ſurely, he was bad enough to adviſe any thing, to create family diſſenſions among his enemies *.

Both the royal rivals aid the cruſade, but not in perſon; and Philip gains a laſting advantage by the choice of Baldwin, count of Flanders, to be emperor of Conſtantinople; which dignity turns the count's attention from his country.

John raviſhed from the count of Marche his lady Iſabella, and is ſaid to have done ſo by the advice of Philip. Mr. G. is ſo partial as to deny that Philip was capable of this falſehood: but we have ſeen him capable of any thing!

Philip now inſiſted on John's dividing the French provinces betwixt himſelf and nephew; but was *bought* off by the promiſe of a better frontier againſt Normandy, and deceived: whereupon he aſſiſts Arthur, who became John's priſoner, and probably was murdered by him †.

This parricide gives Philip a *ſpecious* pretence of confiſcating John's provinces, and gaining the title of *Auguſt*, nowiſe merited by him!

Our Author loudly and juſtly condemns pope Innocent III. (founder of the inquiſition) for his cruſade againſt the Albigenſes, whom however, in conſequence of prejudices, Mr. G. condemns for their numerous hereſies.

John and the Engliſh favoured the Albigenſes; Philip perſecuted them, and ſent his ſon Louis, as general, againſt them and the count of Tholouſe.

Our Author juſtly obſerves that Philip, in *good* policy, ſhould have oppoſed both the *inquiſition* and the *cruſade*; and adds, that, in *common* policy, he ought to have bought, by his aſſiſtance in this cruſade, the Pope's aid to recover Guienne, to which his people exhorted him, with promiſes of ſteady ſervice.

It is remarkable that Simon Montfort, general of theſe cruſades, is ſaid to have defeated 100,000 Albigenſes with 1000 cruſaders. Mr. G. oppoſes not this *gaſconade*, which Monſ. Voltaire treats as it deſerves ‡.

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* Advice to John to refuſe to pay his brother's legacy to Otho, was likely to have this effect. We wonder that Mr. G. ſhould not ſee this plain object of Philip's policy, or ſeeing ſhould not own it!

† John was bad enough to do any thing: but the circumſtances of this murder are by no means aſcertained. John was condemned by the Court of Peers for *non-appearance.*

John and the Pope quarrel about an archbiſhop of Canterbury, Stephen Langton; and England is put under an interdict. John draws on himſelf his ſubjects' hatred by his arbitrary taxations, &c. He pillages the monks, forbidding all applications to the ſee of Rome, while himſelf *ſervilely* flatters the Pope!—He puſhes the barbarity of the foreſt laws to exceſs, corrupts the ſtream of juſtice, &c. The Pope abſolves all his ſubjects from their oath of allegiance, and publiſhes a cruſade againſt him. His enemies in England, Ireland, France, Scotland, and Wales, are rouſed.

The Pope gives the crown of England to Louis prince of France, although Mr. G. ingenuouſly owns that Blanche, prince Arthur's ſiſter, the emperor Otho, or the king of Caſtile, had a better right to it.

Philip, by his influence over Bretagne, &c. forms a fleet of 1700 veſſels, little better than flat-bottomed boats, for invading England. Of this fleet the Engliſh took 300, ſunk 100 more, and forced Philip to burn the remainder.

And now two formidable leagues, which divided Europe, were formed. John of England, the emperor Otho, and the counts of Flanders and Boulogne compoſed one; Philip of France, the emperor Frederic II. and the Pope the other.

Philip, with 50,000 men, beats the emperor Otho, who had 150,000 at Bouvines in Flanders. Philip behaved with great bravery, while John ſhewed none againſt Louis, about the ſame time, but ſaved himſelf by flight.—The counts of Flanders and Boulogne were made priſoners, and treated by Philip with great ſeverity.

John, having ſhamefully reſigned his crown to the pope, that pontiff repreſents to Philip the impiety of oppoſing a vaſſal of the holy ſee, and oppoſes the Engliſh nobility and clergy with Langton, archbiſhop of Canterbury (whom the pope had ſupported), at their head: who now demand the execution of the laws of Edward the Confeſſor, and the great charter of Henry I.

John requires Langton to excommunicate the barons, but he perſuades John to diſmiſs all his mercenary troops. John then finds himſelf obliged to ſign the great charter, and the charter of foreſts.

Mr. G. calls theſe the *foundation* of the Engliſh liberty; but we muſt take leave to contradict him, and aſſert, that theſe were only the *conſequences* and *recognitions* of the *original Engliſh* conſtitution. He acknowledges, however, that the victorious barons ſhewed, in their ſettlement at this time, a ſpirit of uncommon moderation, neither deſpoiling the crown of all they could, nor leaving the people without their ſhare of liberty *.— He notes juſtly, that at this time, in England the king tyrannized, in France the nobility. He alſo elegantly compares John, thus reduced within due bounds, to a *tyger chained*.

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‡ In his prolegomena to Charles XII. of Sweden.

The known corruption of John's heart made twenty-five conſervators of theſe rights abſolutely neceſſary, and that corruption rendered all the efforts of the barons ineffectual; for John, finding that the pope's excommunication of the barons and their adherents had no effect, retires to the Iſle of Wight, as though he gave up all hopes of re-eſtabliſhment, and by his emiſſaries collects a formidable body of foreign mercenaries, at the head of whom he deſtroys all before him, like a *famiſhed tyger broken looſe*.

The barons, now offering the crown of England to prince Louis, Philip accepts it for him, and ſends them 7000 *auxiliaries*, as Mr. G. calls them; and, notwithſtanding the pope's forbidding him, permits Louis to ſail with 700 veſſels. At London he receives the oaths of the barons, &c.

Mr. G. ſhews a ſtrong partiality for his country indeed, when he equals this invaſion of Louis to the conqueſts of Henry V. Nor does he advance one argument to prove that the diſcovery of the dying count of Melun, that Louis intended to deſtroy all the barons who had invited him over, was not a true one. His pretence, that this report might ariſe from a panic, is ridiculous.

When our Hiſtorian deſcribes John as the vileſt king of the Norman and Angevin race, he juſtly adds, that truth authoriſes him; and we beg Mr. G. to allow us to add, that only ſo vile a rival could give Philip the title of *auguſt*, which he ſeems to have obtained merely from compariſon.

Mr. G. ſhews not his impartiality, when he affirms, only on the authority of a *modern* author, that if Louis would have owned the pope's ſovereignty over England, he might have had the crown which Henry III. got.

Louis, beſieged in London, after the defeat of the fleet ſent to his ſuccour, capitulates, and, as many hiſtorians maintain, promiſes, when he comes to the throne, to reſtore the provinces in France which John had loſt by confiſcation. All the reaſons which Mr. G. adduces to ſhew that Louis never made ſuch a promiſe, have not the leaſt force, except the laſt, viz. that Henry never accuſed Louis of a breach of this promiſe.

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* Mr. G. owns that the French wanted ſome of the reforms effected by theſe charters. How much they now want *almoſt all* of them, and eſpecially the right of being taxed only with their own conſent, all friends of liberty ſee, with a ſigh!

Mr. G. owns, that the title of *auguſt* is only derived from *augeo*, and blames Philip for twice deſerting his great object, "viz. driving the Engliſh out of France," firſt by his cruſade againſt the Albigenſes, and, ſecondly, by his ſupporting his ſon's idle expedition into England.

Louis VIII. become king by his father's death, wanted not pretences (poor ones indeed) to fall upon the provinces of our minor Henry in France; and profited ſo much by the advantages which the tyrannical Engliſh miniſtry gave him, as to deſpoil him of all of them, except a part of Guienne. The French hiſtorians (and among them Mr. G.) think that Louis might have driven the Engliſh quite out of France, had he not ſuffered himſelf to be diverted from his direct courſe of ſucceſs by the lure of conqueſts in Languedoc, which Amaury de Montfort had thrown out to him, on condition of his defending them againſt the Albigenſes and the count of Tholouſe. Louis took the croſs, got the dyſentery, and died.

Blanche of Caſtile, the queen-mother, obtained the regency, during the minority of Louis IX. and was oppoſed by all the great lords, the princes of the blood, and the counteſs of Flanders; but Blanche had the courage and addreſs to diſconcert all their ſchemes.

Our Henry was too weak to profit by the commotions in France, being a ſlave to pleaſure, and to Hubert de Burgh. However, he was perſuaded by the duke of Bretagne to make a deſcent upon that province, but it was ſo ill ſuſtained, that the duke ſubmitted to Louis.

Eleanor, Henry's mother, had married the count of la Marche, and perſuaded her ſon to make another invaſion of France. But Louis having gained the battles of Tailleburg and Saintes, had the honour of pardoning the count and counteſs of Marche, and of preſenting the terms of peace to Henry at Abbeville, in A. D. 1259. He retained the provinces which his grandfather had confiſcated for John's crime, and reſtored what his father had gained of the minor Henry.

Mr. G. makes a fine eulogium on Louis's politics, as being founded on equity, and a love of peace: in ſhort, as being *his own*; and boaſts of their happy effects in the continuance of peace, during the remainder of this reign, and the next, in France.

Rapin thinks our Henry was *forced* to this treaty of Abbeville *, and he certainly was ſo. All that Mr. G. has to oppoſe to this *honeſt* confeſſion of Rapin, is, that Henry could not hope for more happineſs in his faireſt ſituation. But this is no proof of Mr. G.'s poſition, that Henry willingly acceded to the terms which Louis preſcribed.

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* Tom. 2.

The truth of the caſe ſeems plainly this. Philip the *Auguſt*, and his deſcendants, either had a right to *all* the provinces of the Engliſh in France, in conſequence of John's forfeiture, or to *none* of them.

Though the poſſeſſion of ſome of theſe was obtained, during Henry's minority, by Louis VIII. or IX. yet, if the original confiſcation was good, Louis IX. had a right to them all; if wrong, to none of them. But this Louis IX, who was made a ſaint afterwards (and ſeems to have wiſhed for the title), pretended to examine the matter in point of conſcience [†], and determined with that ſort of prejudice which moſt men have in their own caſes. He kept what he could have no right to, if he had not a right to the whole, and made a merit of what he reſtored. Henry was in a *bad ſituation*, *ill-ſerved*, and *incapable* of acting with firmneſs, and therefore was weak enough to *ſeem*, or *really to be*, pleaſed with what was left him, and with appearance of gratitude paid his homage as duke of Guienne, renouncing the dukedom of Normandy, alſo Anjou, Maine, Touraine and Poictou.—In ſhort, a *pretended* ſaint prevailed over a *weak debauchee*. He is called a *bad politician* for giving up any thing, by one ſet of men, and a ſaint by another!

We thought it our duty to cloſe our review of theſe two volumes, with this *honeſt* ſtate of the caſe of right between two princes of the rival nations, that our Reader, who is (we hope) a *coſmopolite*, may judge whether Mr. G. does not *ſometimes* remember *too well*, that the Author of this hiſtory of "The Rivalſhip of England and France" is a *Frenchman*.

[*The account of the 3d volume to be given in another article.*]

ART. X.

Picturæ Etruſcorum in Vaſculis, nunc primum in unum collectæ Explicationibus, et Diſſertationibus illuſtratæ, a JOH. BAPTISTA PASSERIO, *Nob. Piſaur. Regiarum Academiarum Londinenſis, Olomucenſis, &c. &c. &c. Socio.*—Paſſerius's Etruſcan Paintings, &c. Vol. I. and II. Romæ 1767 & 1770. Price 4 l. 10 s. per Vol. half-bound.

THIS ſplendid publication is to conſiſt of four volumes in folio, two of which are before us. The firſt volume contains five Diſſertations, *viz.* I. *Prolegomena.* II. *Vindiciæ*

[†] P. Daniel ſays, "*Le roi de France avoit toujours des ſcruples ſur la juſtice de la confiſcation, faite par ſon aicul, des domaines du pere de Henri.*

Etruriæ. III. *De Laribus Etruſcorum.* IV. *De Re Veſtiaria Etruſcorum.* V. *De Pictura Etruſcorum:* together with one hundred plates of Etruſcan vaſes, with the paintings upon them coloured after the originals in the Vatican, and ſome other muſeums in Italy, with explanations of each plate.

The ſecond volume contains one Diſſertation, *De Arcana Etruſcorum Philoſophia*, and another, *De Muſica Etruſcorum*; with the ſame number of plates, and explanations of each plate, as in the former volume.

Since Dempſter's *Etruria Regali* was publiſhed in 1723, the learned have been preſented with many volumes of Etruſcan antiquities, tending to illuſtrate the origin, hiſtory, religion, manners, and arts, of that once great and flouriſhing people; but none of theſe *works* have excited the public attention ſo much as that collection which was drawn from the curious and choice cabinet of the honourable Mr. Hamilton at Naples, and of which we have given ſome account in the Appendix to the 42d volume of our Review.

In that work, men of taſte, and artiſts, were intereſted as much as the antiquary; as it exhibited the forms of many fine vaſes, ornamented with curious paintings; and ſhewed the effects, in ſome meaſure, of a ſpecies of *encauſtic painting*, eſſentially different from *modern enamel painting*, generally allowed to have been diſcovered by *John Toutin*, a French goldſmith, in *the year* 1632;—the ancient *Etruſcan encauſtic painting*, being of the nature of *terra cotta*, or *burnt earth*, perfectly ſmooth, firm, and durable, but *without any glaſſy luſtre*, according to the deſcription of theſe encauſtic colours by the learned *Bonarota: Licet perfecte ſint levigati, non tamen in iis vitreus ille nitor elucet*; and the *French enamel painting* being of the *nature of glaſs*, and never eſteemed perfect in its kind, unleſs all the colours are vitrified, and *ſhine with a glaſſy ſplendor*.

The manner of preparing and applying the old encauſtic colours has, it ſeems, been loſt for ages. *Monſ. D'Hancarville* ſuppoſes this art had been ſo totally loſt, even in Pliny's time, that nobody could imitate it; and it is chiefly with a view to its revival that Mr. Hamilton's book, as well as the work before us, have been publiſhed: both containing ingenious conjectures on the ſubject, which may furniſh uſeful hints to the practical artiſt.

Men of taſte have always been diſguſted with the unnatural varniſh of paintings; and would rejoice to ſee any method of rendering them at the ſame time chaſte and durable. The ancient encauſtic paintings have two excellent properties, which unite in no other ſpecies of painting—They repreſent objects with *truth* and *ſimplicity*, without dazzling the eyes with falſe lights; and the Etruſcan vaſes amply prove them to be literally

are

——*ære perennius*, as they have ſurvived almoſt all the other monuments of that nation.

Had the ancients happily diſcovered the art of ſhadowing before they loſt that of encauſtic painting upon earth; or had they applied this art, if it was not then loſt, to the noble uſe of copying the pictures of ancient Greece; the works of *Apelles*, and many other illuſtrious artiſts of thoſe remote ages, would not now have been loſt to the world.

Imperfect, however, as the Etruſcan paintings are, without the advantage of light and ſhade, they have nevertheleſs preſerved to us the *outline*, the *drawing*, that is the *ſoul*, of many a beautiful figure, which modern painters may clothe with bodies, and, by the aſſiſtance of this fine art, lately revived and brought into uſe *in our own country* *, reſtore and render them immortal.

This work of *Paſſerius* contains many good forms of vaſes, and a great variety of curious paintings; but there are fewer beautiful figures in this collection, and more groteſque ones, than in Mr. Hamilton's: nor are they in general ſo accurately drawn, or ſo well-coloured,—though the work is much more methodical, and better digeſted, each plate being explained in the volume to which it belongs; and, upon the whole, it may be conſidered as a valuable acquiſition both to taſte and ſcience, which in this, and in many other late publications of this kind, are happily united.

We do not imagine that any extracts from the Diſſertations would be entertaining to the generality of our Readers; and we apprehend that the learned will be ſufficiently excited by this account, to apply to the work itſelf, for further ſatisfaction on the ſubject.

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* We may, farther, venture to obſerve, and to predict, that the revival of encauſtic painting is an æra in the annals of genius which will be of great conſequence;—in connection with which, the names of Wedgwood and Bentley will be held in the higheſt eſteem by all lovers and promoters of the fine arts, not only in this country, but in every other civilized nation in Europe. Nor, in ſaying this, ſhall we be charged with partiality to our countrymen, ſince we have already paid the juſt tribute of reſpect to the fair fame of count Caylus, and other ingenious foreigners, who have gone before them in the ſame delightful path.

ART. XI.

Obſervations Phyſiques, *&c.*—Phyſical and moral Obſervations on the Inſtinct of Animals, on their Induſtry, and Manners. By Hermann Samuel Reimar, Profeſſor of Philoſophy at Hamburgh, and Member of the Imperial Academy of Sciences at Peterſburgh. Tranſlated from the German, by M. R** De L***. 12mo. 2 Vols. Amſterdam and Paris. 1770.

THE Editor of the preſent work, which has already quickly paſſed through two editions in the German, was induced to undertake the tranſlation of it, from a perſuaſion that no one had yet explained the nature of the inſtincts of brute animals ſo particularly, and with ſo much exactneſs, as M. Reimar; whoſe ſyſtem on this intricate ſubject, he affirms, is much more ſatisfactory than any of thoſe which have yet been offered to the public. In a ſhort advertiſement prefixed to this tranſlation, M. de L. repreſents his Author as overturning and deſtroying all the ſyſtems, both of the ancients and moderns, on this ſubject; and, though ſurrounded by the ruins of theſe goodly edifices, diſdaining to employ any of the materials; but, conſtructing a new hypotheſis, founded on the moſt exact obſervations of the actions and habitudes of animals. We have not yet had ſufficient time to attend properly to this production, but ſhall take an early opportunity of conſidering and communicating to our Readers its contents.

ART. XII.

Lettres Atheniennes.—Athenian Letters, extracted from the Collections of Alcibiades. By M. De Crebillon. 4 Vols. 12mo. Paris. 1771.

THESE Letters treat of love, and their Author appears to be intimately acquainted with his ſubject. Looſe and immodeſt ideas dreſſed up in the chaſteſt language, are the entertainment he preſents to his Readers. It is with real regret, that we obſerve ſo much taſte and ability exerciſed in giving ornaments to vice.

ART. XIII.

Les Vrais Quakers; *ou*, *Les Exhortations*, *&c.*—The true Quakers; or, The Exhortations, Harangues, and Productions of the true Servants of the Lord, to a wicked Brother; particularly on the Subject of his Maxims on Luxury, and his Perſecution of a Brother in Diſtreſs; a poſthumous Work. To which is added, A curious Parallel of two celebrated Men of

Letters, and ſeveral Pieces, critical, moral, and philoſophical, under the Title of a Correſpondence between an Uncle and his Nephew. 8vo. 1771.

WE mention this medley, only to acquaint our Readers, that it is not worth their attention; and that the reaſon of its being noticed here at all is——its having been imported, and *ſingly advertiſed*, by a London bookſeller.

ART. XIV.

Le Poeſie di Georgio Baffo, Patrizio Veneto.——The Poems of George Baffo, a Venetian Nobleman. 8vo. 1771.

THERE have been crimes in ſociety for which civil juſtice could find no adequate puniſhment: and there have been abuſes in letters which it was not in the power of language ſufficiently to chaſtiſe. The book before us ranks with the latter. It is replete with the moſt unparallelled obſcenity, the moſt ſhocking blaſphemy; is moſt abominably beaſtly, and moſt audaciouſly profane. How it found its paſſage from the regions of unnatural brutality into this purer climate, can be known only to ſome member of the Beef-ſteak Club or the Macaroni, ſome ſhameleſs Peer, moſt probably, who, loſt to all the decencies of ſociety, brought over this dirty work, to ſtimulate the languid prurience of himſelf and his brethren. It is ſome ſatisfaction, however, that it will not be generally underſtood, as it is not written in the Tuſcan dialect, the almoſt only one known to the Engliſh in general.

⁂ We ſhould not have mentioned this publication, had we not taken it for granted that our Readers would expect from us ſome information concerning an article which hath been imported hither, and *ſingly advertiſed* by a bookſeller, who, probably, is not only ignorant of its contents, but of the language in which it is written: and who, we hope, will think himſelf obliged to us for ſuppreſſing his name.

ERRATA in this Volume.

P. 114. par. 3. l. 2. for ſecuring, read *ſecured.*

188. l. 2. read 'This he had promiſed to Dr. P. *in one reſpect*; and there can be no doubt, but that *in others* Dr. F.'s accurate, judicious,' &c.

334. Art. 24. l. 11. for intimately unacquainted, read intimately *acquainted.*

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N. B. *To find any particular* Book, *or* Pamphlet, *ſee the* Table of Contents, *prefixed to the Volume.*

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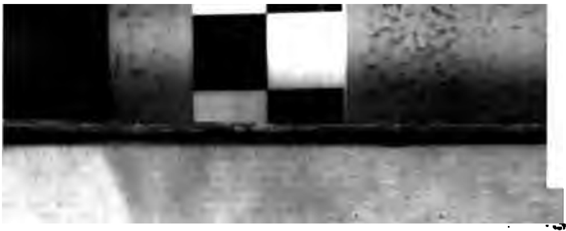

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